

**Ellen G. White 1899 Letters 2-100**

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To the Sanitarium Board

Hamilton, Newcastle, New South Wales, Australia

January 3, 1899

To the Sanitarium Board

Dear Brethren:

I write to ask if you will not make some substantial donations to our sanitarium at Summer Hill, Sydney. I understand that you are having a large patronage, and the sanitarium is well furnished and abundantly provided with every convenience. I have requested Dr. Kellogg to help us in establishing a hospital in Cooranbong, and he is raising a fund for this purpose. We shall do all we can to put up this building, with some donations to help us. Dr. Kellogg thinks he can raise a thousand dollars to furnish the building.

This hospital has now become a necessity more than ever before. The interest here in our camp meeting exceeds anything we have ever seen in any meeting in America or in any other country. Right through the holidays, with all their exciting amusements, we have had on weekdays as many as twelve hundred people at the tent—earnest, intelligent people. Many children of outsiders come in. On last Sunday there were about four hundred in attendance at the children's meeting. These meetings are under the direction of Sister Peck. She has the children arranged in classes under appointed teachers whom she instructs and assists in the work. The kindergarten methods are followed as far as possible.

Dr. Caro or some one of his associate workers gives a health lecture every day, usually at about 5 p.m. This follows the service at three o'clock, at which I am to speak; I speak several times during the week upon practical religion, temperance, home training, etc. The evening is devoted to the exposition of Bible subjects of special interest to the people. The Sabbath question is now being presented.

Last Sabbath and Sunday afternoon I spoke to a large number—twelve hundred on Sunday afternoon. On Sunday evening Elder Daniells spoke to two thousand. I have never seen anything like the interest we are having.

We had to hire a large tent for meetings. An excellent one was secured at a rent of fifteen pounds. We can buy this tent for sixty pounds (three hundred dollars) additional. We think it is too much, but a tent must be bought so that we can continue the meetings. The whole city of Newcastle is stirred, and the interest reaches to Maitland, twenty-two miles away. We have never seen in any camp meeting a better class of hearers than we have here. They are noble-looking men and women. I have just come in from the tent, where I spoke to three hundred people in regard to the duties of fathers and mothers in the home. This is the second time I have spoken today.

Yesterday I had an interview with Dr. Caro. He laid before me the situation of things. The sanitarium at Summer Hill is in distressing need of bath and treatment rooms. The house they occupy was only a private residence, and is altogether too small. There are only two small treatment rooms, separated by a temporary partition, which extends only partway to the ceiling. The men have one side, and the women the other. It is simply ridiculous to give treatment in this way. We would have a much larger number of patients if we only had a suitable building. It is necessary for several persons to take baths in the same room at the same time. I tell you everything about this bath room is about as bad as it can be.

From the light God has given me there is no need for us to be in this situation. The Lord has directed me to appeal to those who have abundant facilities and every advantage. It is their duty to restrict their outlays, and help those who are in need. The Lord is not pleased with the free use of money when there is very little to show for the expenditure. Remember that we are your neighbors, doing the very same work that you are doing in America. My husband and I made every effort to establish the sanitarium in America, and the means which we invested in donations to that institution would give us a suitable building here, so that we could have a good showing. We know that means is being invested in enterprises where there are very little returns. This is not according to the way of the Lord. We ask that some of this money be sent to us, so that we can obtain a building which will give character to our work.

The light that I have is that means is spent in various lines where it will not produce in solid results one-hundredth part of what it would accomplish in this new field. We cannot draw from our churches here the means for this work. The light given me is that I should present our necessities to the sanitarium, and call in earnest for help to establish a sanitarium in this country. I would that Dr. Kellogg, and his associates on the Sanitarium Board might see afar off, and then some of the means being swallowed up in one way and another in America would come to us as God would have it. In the name of the Lord I ask that this may be. We have no money with which to procure health foods. We have no place to establish our health institution. We have fitted up as best we could the rooms of a private, hired dwelling house at Summer Hill, but we have not one-hundredth part of the advantages that you have in your American institutions.

I am directed of the Lord to call upon you to do something for us, and to do it now. From the light given me of God, I know that the boards and managers of our sanitariums in America have a duty to help us. Help is needed in this country now, while there are those of experience here to manage the interests of the work. Some division of your funds must be made for this purpose. This should have been done long ago. I am instructed that this can be done now, if you are not so lavish with means in enterprises that will not accomplish one-hundredth part as much as may be accomplished with the same means in this far-off land.

Little help will be given us by the doctors in this country. There is occasionally one who appreciates the principles and speaks well for our work, but the physicians generally do not want sanitariums established, and they will make it as hard for us as possible. The hospitals here are numerous, but the nursing is not on the best lines, and in some of them patients are roughly handled. We should have an institution which is a commendable example of right arrangements and right methods, as well as of right principles, but time is passing, and we have nothing to do with. See how little we have in this country to

give character to the work. A good sanitarium here will count more in giving efficiency to all our work than it could possibly do in America.

Wealthy men come to our sanitarium, look at the miserably constructed bath rooms, and say, "I can never consent to take treatment in such a place," and they leave the institution disappointed. But the place is the best we could provide with the means at our command. Again, I say, Give us something to work with. Have you not many things about the sanitarium that could be spared, that would be useful here, things that have been laid aside for better and improved appliances? Some of these things, if presented to workers going out empty-handed to open up work in new fields, would have made them feel rich.

The money spent in Gospel Wagons would have been far better used if invested in something solid and abiding. It is true that the Gospel Wagons will accomplish some good. But I saw that there would be disappointment as to the final results. In contrast with this, another work was presented to my sight. Tents were being taken to different places during suitable seasons of the year. Camp meetings were being held in many localities. These were conducted by able, God-fearing men, assisted by suitable helpers. Children's meetings were held, and revival meetings, to bring the people to take their stand for the truth.

Wherever such meetings are held, young men who have received an education in medical missionary lines should feel it their duty to act a part. They should be encouraged to speak, not only on medical missionary lines, but also upon the points of present truth, giving the reasons why we are Seventh-day Adventists. These young men, given an opportunity to work with older ministers, will receive much help and blessing.

God's work is one the world over, but how little is this recognized. During the years since we have been in Australia, there should have been a transfer of means and facilities, that we might have the advantages that are so much needed. There has been a decided neglect. Some little help has been given, but it is very small when compared with your rich abundance and our pressing need. Where there is abundance of facilities, means are going out for that which in the end will accomplish but little good. Difficulties will be ever arising, and continued apparent necessity for the investment of more means.

The people in Battle Creek have not been without instruction concerning these things. It has been presented to them again and again. They have been warned of the Lord's displeasure at the investment of so much in one place. When they sent missionaries here, they should have seen what was needed and provided for their passage money, and [for] facilities with which to make a beginning in the work. Instead of this, directions have come from Battle Creek to push forward the medical missionary work, to make a beginning, to put this work in the forefront. We cannot make bricks without straw. The work would now be greatly enlarged had we not been continually handicapped by the lack of means. Large donations have been made to establish the institutions at Battle Creek, and God now calls upon them to use some of this in His work in other lands. It all belongs to God, every dollar is His, and He is not pleased with your neglect to do the work that needs to be done.

Here at Newcastle the interest to hear the truth astonishes us. We had expected only a small meeting here. Before going to Brisbane there were presented to me many companies stretching out their hands, imploring, "Come over, and help us. We want light. We want the true gospel." And one who had authority said, "They are as sheep without a shepherd." [See Mark 6:34.] A very large company were reaching out their hands saying, "Come and help us. We are starving for the bread of life." I thought that meant Brisbane, and was sure of it on seeing the interest there. But the interest here is beyond anything I have ever seen before in any camp meeting.

The many pleasure lovers flock to the horse racing and cricket matches, enjoying their holiday to suit their own taste. But the class attending our meeting has been of altogether a different mold. They want something that they have not. Hundreds, yes, thousands, have come to the tent, and have listened with deep interest to the Word of God. And this meeting is only twenty-two miles from where our school is located. We shall have to build a meetinghouse here.

I have just received between two and three hundred pounds, an old debt due on a cottage sold years ago in Oakland, California. We are in distressing need of this money. I want every farthing of it to invest in buildings for the school. We must provide additional room for our students [for] the coming year. And there are half a dozen other things I want to do with this money, right in our conference. But there is the need of help in Brisbane. At the camp meeting there we were much surprised by the favors shown us by those in positions of trust, and the attendance at the meetings was far beyond our expectation. Since the meeting, Elder Haskell and his wife have been struggling almost alone.

Brother Pallant was obliged to leave in order to receive treatment. He has been very sick from overwork and because he did not properly care for his health. He feels the travail and burden of souls, and is a man on whom we could depend to present the truth in clear lines.

Brother Wilson still lies apparently at the gates of death, but the prayers of God's people are put up without ceasing in his behalf. He and his wife are laborers to be trusted. In every place their influence is the very best. We have by faith brought Brother Wilson to the feet of Christ, and we sincerely hope that it may be for the glory of God to spare his precious life. His wife holds him by faith. Elder Haskell visits him often, and prays for him and encourages him.

If he is raised up, it is the great Physician alone whose all-skillful touch has done the work for him. And we pray in his case as in every other case, "We greatly desire that our brother shall live. We know Thou canst raise him from the grasp of the enemy Death, for Thou art the Lifegiver. Thou knowest our longing desire that he should live. His life is wholly dependent upon God. Now we wait with great hope, yet saying as we always do, if it is for our good and for Thy name's glory, do this for us, for him. But Thy will, not ours, be done." Thus we offer prayer constantly for our brother.

Now Elder Haskell is the only minister left to carry the Brisbane interest. Souls are embracing the truth, a church is being raised up, and a meetinghouse must be built. There is no other way to do if we [are to] save souls for Jesus Christ in this country.

When the draft I have mentioned came to us at this place, I wanted to thank God with heart and soul and voice. I said, Now our hospital is the very first consideration. Dr. Kellogg is working for us in America, and we shall work here as God gives us opportunity. This money from the sale of my house is my own. I am at liberty to use it in His cause as I shall see best. But we could see plainly enough the situation in Brisbane, and I said to Willie, I feel that now is our time to invest means in the Cooranbong school and in the hospital, but the need at Brisbane means most to us now. I had pledged five pounds. In the place of that, I shall send them one hundred pounds. But one hundred pounds more must come from some source. This will not enable them to purchase land and build, but to hire land and commence to build. The building is a positive necessity, so I have cut out one hundred pounds from my little store of means.

Now another need comes up. I must relieve the necessity of the sanitarium at Sydney, letting them have one hundred pounds to build the bath rooms which they need so much. This sum is a small mite, but it shall go as far as possible. I could do no more, I thought; we must have something to live on; and bills are unpaid for the groceries we have been using.

The interest here is beyond anything we expected, and the work must be followed up. We have only a hired tent for this meeting. We are raising a fund to purchase a tent at once. Next week, when this hired tent is returned, we must have something to supply its place. A donation to this fund took ten pounds of the draft. And so the entire sum is being appropriated if we help them to begin the sanitarium bath rooms, which they will have to move if they find a place which they can purchase, or if they can obtain means to build.

You see what I have done, and now I have borrowed money from the Wessels family, who have done so much for Avondale. This borrowed money must be repaid very soon, and I must hire means to do it. We have not made as much improvement as the Lord has signified must be made on the school ground. The royalty on my books sold in foreign countries has been dedicated to the Lord, and has been invested in those countries in just such work as we are trying to do here. Thousands of dollars have gone this way in helping the cause in Europe, where help is so much needed. I needed every dollar in this new world. I can see no way but that I must have the use of these foreign royalties to appropriate here. It is needed to do the same work they are doing in Europe. While my life is spared, the mites must be gathered up from every source to put things here in the best shape to do the work in the medical lines, to educate people how to treat the sick, and to show them a sample of what can be done.

When W. C. White was in America, he should have been instructed to raise means for facilities to work with here. But he is delicate about asking for means. He will give away the last dollar of what he has; but he had no means from which to draw in America, so he drew several hundred dollars on my account to invest in health foods, in order to make a beginning here. This has not yet been returned to me. Then I have helped the Southern Field to the amount of hundreds of dollars, when every farthing was needed here to furnish us with proper facilities. In years past, the members of our family have invested in the work in America, in the sanitarium at Battle Creek, in the printing office, in the Tabernacle, in the schools, and in establishing the work on the Pacific Coast.

Now as we are straining every sinew and muscle to establish the work here, we wish that those in America who have the benefit of the institutions there, with their abundance of facilities, would realize their obligation to do something for this field. We are carrying the work to new fields, building meetinghouses, and now must have a sanitarium built in some location in Sydney, with its branch offices in Newcastle and in some city in Queensland, where it will be as the Lord has revealed—an enterprise which will give character to the work of advancing the truth, preparing a people to stand in the great day of God.

January 4, 1899

I have not been able to sleep since half past one o'clock. We must have the facilities to work with. Last night and the night before I seemed to be in meetings where our necessities were being reviewed. We were considering what should be done. One stood up among us, and the word of the Lord was spoken: "Those in America can relieve the situation here, and should have shared with you their abundance years ago. The sanitarium has been blessed of God; it is the Lord's, and the managers there could have done a large work in establishing and equipping a sanitarium in this new world had they placed themselves in the situation of the workers in the new field, which is constantly opening doors, requiring something to be done at once."

I was bidden, "Bear the message clear and definite. God demands of them a work which should have been done when I sent my workers to break new ground in Australia. While the aggressive warfare was being carried on, and the light given upon health reform, institutions should have been established to give character to the work. The sanitarium at Battle Creek could and should have given of her abundance to relieve the situation in Australia." This neglect has placed us years behind. Prejudice will keep many in this country from helping in the work, for Satan does not want such work to be established.

Relief could come from America, but while next to nothing has been done in the line of preparing the way for health principles to be made prominent in Australia, everything has been absorbed in America in various enterprises that will not accomplish one-hundredth part of the work that might be accomplished by investing the means in this new field where God's experienced servants have been called to labor. God has imparted abundantly to the sanitarium at Battle Creek, and in its prosperity it might impart from the riches of its abundance to the work He has signified should be done in Australia.

Our brethren have not discerned that in doing this work they would be helping themselves. Churches would be raised up, and the cause of God, which is one, would have stood in a prosperous condition years ago. God is not pleased with this neglect. While the angels are holding the four winds, a message is to enter every field in Australia as fast as possible. There is no time to be lost. The fields are all ripe for the harvest.

Means has been absorbed in different impulsive movements that do no real good. But if for every expenditure they could show good results that would not change the principles they should work upon. They were helped in raising funds to make a beginning, and now God demands of them to restrict their supposed wants and give of their abundance to start the work in this new world. Means are now to be

transferred from the riches of the sanitarium to create institutions where the work has been wading in difficulties, and where it must stand on vantage ground to make the truth all that it should be.

The institutions at Battle Creek could have accomplished nothing without God, and the power of God will be their efficiency, giving to evangelizing movements all their success. While man can indeed accomplish nothing without God, the Lord has in His plans and providences chosen to consummate nothing in the work of saving souls and bodies without human co-operation. Immeasurably inferior is man's part in the work which God has ordained to be accomplished in this country; yet that work, which might have been and should have been done, has been indispensable to the result which should now appear in solid, helpful buildings and other needed facilities. Satan has worked with all his agencies to block the wheels, but if man will co-operate with God, a great work will be accomplished in Australia.

I could write much more of the instruction given; but you have enough to act upon. "We are laborers together with God." [1 Corinthians 3:9.] The cooperation of divine energy and human endeavor will make a success. God will find place in all the aggressive warfare to save the world.

I have had instruction from God that there is danger of planning for the outcasts in a way which will lead to spasmodic movements and excitable actions. These will produce no real, beneficial results. A class will be encouraged to do that kind of work which will amount to the least in strengthening all parts of the work by harmonious action. Spasmodic movements will absorb means that ought to strengthen the work, which is represented as God's building, God's husbandry. The working of God is to be manifest in that way which will establish confidence that the work is of God's devising, and that sound principles underlie every action.

The time has come for no more delay. The Lord calls for the sanitarium in Battle Creek to do a work which should have been long ago. The work here must not be crippled and go halting at every step. The good seed must be sown in its season. The plough and all the necessary implements must be used in the labor of tilling the soil, and all the conditions of seedtime and harvest must be duly observed or there will be no increase. Both in temporal and in spiritual things, in every branch of business, every department of study and science, God designs that the all-pervading principle shall be harmonious action—the co-operation of the human agencies with the Divine.

In our individual salvation we are laborers together with God, and through our surrender to God we become channels of light, instruments in saving the souls ready to die. In seeking to establish the work in this country, you would have been co-operating with God in obedience to Christ's word, "Love one another, as I have loved you." [John 13:34.] This will lead men to do many things in co-operation with unseen agencies, setting in operation ways and means of saving souls.

We call from this field now for help that we must have. In imparting of your abundance, you will receive again. But there must be no reckless scattering of the means in doubtful enterprises as there has been. Every enterprise that costs money is to be carefully considered, with much prayer. I tell you that which has been presented to me: Had you done the very work which God would have had you do, there would have been a far different sentiment created in this country, and a far different showing. The work and cause of God need not have been crippled. But for want of means, God's means, we have been unable

to do the very things God signified should be done. We must be laborers together with God. But men have managed the work in hand very much after their own ideas and their own ways. Time, strength, health, have been taxed to the uttermost, yet there is much vain work. The Holy Spirit is needed to make its marked impressions on the work.

The Lord calls upon me to set these matters before you. I feel no hesitation in telling you at the sanitarium that you who received help to build up the work in America are now called upon to help in your turn to establish the work in this new field. I know you may present other fields just as destitute, but as God has placed me and my helpers in this new field to do the work here, our very first business is to see that money, time, and strength shall make the work self-sustaining. The Lord who has made you beneficiaries of His grace, and claimants of His bounty, now calls upon you to withdraw some of the means from the varied channels to which it is constantly flowing. Let it be put where it will make a showing, distinct and decided, in this new missionary field. We are commissioned to educate youth, that they may go forth into missionary fields and preach the gospel to every creature. The schools in America are not to be the only places where our youth shall be educated to preach the gospel.

We are instructed as to the work to be done in this country. Divine and human agencies are to be connected in all the achievements in the mechanical and agricultural, in scientific and spiritual lines. The work is to go forward solidly. It must not be desultory [or] haphazard. The religious training of youth to do medical missionary work is called for. We must be true to the advanced ideas to which God has led us. We must observe the laws of co-partnership between God and man. We must come under the prescribed conditions of God, that all the terms of partnership may be kept. The one party is infinitely able to do great things. Human agents are weak and helpless, and absolutely dependent; but God invites them to co-operate with Goodness, Wisdom, and Power. They are invited to come into co-operation with the great Benefactor.

The Lord Himself has in His Word proclaimed the principles on which this co-operation can be conducted, and He expects that every worker, every fellow laborer, will cordially receive His directions, and obey every word that proceeds out of the mouth of God. And the success of the human agents in this partnership will be proportionate to their faith and love and earnest zeal to advance the work soundly and healthfully as the conditions are specified. We have a guide who must in no case be left out of our individual plans. All who are laborers together with God must be sure that they are moving in wisdom; they must make no plans according to their own ambitious impulse. God is our teacher, our guide, our front guard, our rearward.

I call on all who are in positions of responsibility, Be careful how you employ your influence and power to gather up means from various sources and make it flow in channels to do a certain work, when by so doing you cripple the work in regions beyond. Divine influences, with an unselfish, strong, loving, working faith, will make us laborers together with God. The earnest, intelligent human agent is not to drift with the current, but is to think soberly, sensibly, in regard to the work which must be done. At the peril of our souls we must know the prescribed conditions under which we are called upon to work out our own salvation with fear and trembling, for it is God that worketh in us, both to will and to do of His good pleasure. It is God's will, not our own, that is to rule.



Haphazard work must not be done now, when means are called for to enter new fields. Our religious movements must not be made according to any individual mind. All work must be done under the laws of principle which the will of God has established. He demands that all who co-operate with Him in the great enterprise of saving souls shall work as Christ worked, "Let all," said my Guide, "be warned." Much Christian zeal and effort has been awakened. A liberal expenditure of means, time, and exertion is required.

Lines of work have been started that were needed, and that should be carried forward with urgent Christian enterprise. But they could not advance in Australia because the very agencies God had appointed to help the work in this field have built up barriers and multiplied obstacles and hindrances to success. We have been hindered. The means gathered from churches they did not need, but Australia did need that means. I have done all I could do in giving money, time, and labor; but the work has been exceedingly hard because of our lack of means and the lack of sound judgment on the part of our brethren in America.

As the truth is carried into the cities by means of tent work or camp meetings, the minds of the people are stirred, and souls have been converted to the truth. Then they cannot be left in a disorganized condition, as sheep without a shepherd. The great Master-worker has directed that those who have been prospered by God to do His work shall walk softly before Him. No soul has ever yet been converted by harshness, contempt, or denunciation. Brother is to come close to brother, heart touching heart. Like our merciful High Priest, we should minister to our brother with a tenderness of feeling for his infirmity.

There should be no neglect to aid and support such a work as is called for in this Australia field. We are handling momentous truths, and God would have every one sanctified by the truth which he has accepted. Mutual confidence must be encouraged, "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] We are doing to the utmost of our ability in the line of means and in the line of labor. As far as our school and sanitarium are concerned, they are part of myself.

I read in a book a few lines which I will here transcribe: "With God's blessing these Sunday schools will make of us a noble people. Say what you will about common schools and popular instruction, they cannot rear up a great and virtuous people without the Bible. Let the common schools qualify your son to read, and your Sunday school put him into communication with God's Word, and you have a guarantee that common education may prove a blessing, but none at all on other terms. What avails learning as the common school imparts, if its pupils are left to derive their sentiments and opinions and principles and habits from the morality of the street, the grog shops, sixpenny theaters, from cheap knowledge, cheap novels, and penny newspapers? I am free to say that I know of no reliable, comprehensive provision against the overflowing corruption, none applicable and likely to be applied to that great class of young persons who most need our efforts, beside the system of Sunday school instruction, faithfully carried out to the full extent of its capabilities, and to the extent of the grievous want."

The school we have established in Cooranbong affords the means of obtaining a knowledge of God's Word through the day school. The Word of God lies at the foundation of all study, and is made the

sword of the Spirit. The teacher appeals to facts, to doctrines, a plain "Thus saith the Lord," every day. This is the means to raise up a holy people. Let the children be brought up in the nurture and admonition of the Lord, and let all, young and old, sit as in the school of the prophets every day to learn from God out of His Word. We must have as teachers men and women who commune with God, and the leaven of truth will do its appointed work, and men, women, and children will be prepared to do all-sided missionary work.

I have much more to say on this point, but not in this communication. Let my brethren remember that the medical missionary work cannot possibly be carried forward in this country unless institutions are established for the work to be done. As the right arm is to the body, so is the reformatory health missionary work to the third angel's message. But the right arm is not to become the whole body. The work of seeking the outcasts is important, but it is not to become the whole body of the work.

At this camp meeting the very work that should be done has been done. The children's meetings, or Bible kindergarten, has done a good work. The lessons given are repeated by the children in their homes, and the mothers show their interest by preparing the children neatly for the school. Most are children of parents not of our faith. The seeds of Bible truth have dropped into the soil of the heart. It is no easy exercise, but it is doing good. Impressions are being made upon the hearts of parents and children. The good these meetings have done the great day of God will reveal. This is a large field to cultivate. Let this work be carried on. Where can the talents be better used? These workers are sowing for a harvest.

The tentmaker from Sydney has been here to view the large tent, and has agreed to make one fully as large for a smaller sum than we would pay for this one. This will require about three hundred dollars.

I want this that I have written to do the work God designs it should do, and we want our brethren in America to consider the word spoken to me a few weeks before we entered this field at Newcastle. "Say ye not, There are four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is this saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor. Other men labored, and ye are entered into their labors." [John 4:35-38.]

This field has been thoroughly canvassed with our books. Family after family have had Patriarchs and Prophets, Great Controversy, and other important books. The field is all ripe unto harvest. The city of Maitland is twenty-two miles from here, and many come from that place to these meetings. Some come and remain overnight on the ground in order to hear the evening discourse. All the suburbs are stirred up on the subject of truth.

Be assured that we have advanced by faith and not by sight. Now is the time to work. The word is given me, Work while the light shines. Let the power of influence now in our favor be improved. There are those who have been on this ground who are the appointed representatives of our faith; they are the light which is to shine amid the moral darkness. The world is to have the light. Men are not to be left in

darkness, to accept the words coming from the popular pulpit, or that which professed Christians bring into their lives.

The path to the city of God is made dark and objectionable by the professed followers of God, or bright if the Sun of Righteousness shines upon them and the church reflects the light, holding forth the Word of life. The practical working power of the Holy Spirit must supply the illustrations and proofs of the Word. The teachers may announce the gospel principles, but those who know the truth are to demonstrate and exemplify these principles, showing the truth in practice. This, compared to a mere profession, is as gold to the dross.

Men, women, and children are anxious to know what they shall do to inherit eternal life. The Lord's commission to us is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." [Isaiah 60:1-3.]

Lt 3, 1899

Kellogg, J. H.

January 5, 1899

[Dr. J. H. Kellogg:]

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work; (as it is written, He hath dispersed abroad, he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgiving unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." [2 Corinthians 9:6-15.]

The work should be established in this place, and will be; for thus the Lord saith. We might be years in advance if our brethren in America had stood unflinchingly [at] their post of duty to hear and obey the Word of the Lord. Let no more time be lost. You that have so many advantages, do your work unselfishly. It is God's work we are doing, and you will not find the work in your hands restricted if you follow the will and Word of God. Share your advantages with us in this field, that the work may stand on a true basis, and have the influence and character it should possess. Your minds may not now be prepared to see the importance of surrendering yourselves to do what ought to have been done when

we were appointed to come to this field. You may not be able to see at the first all the particulars involved in this request of God to impart.

It is the very essence of all right faith to do the right thing at the right time. The special work has been laid out, and you are called to do your God-given duty in our onward march in this country, by furnishing us with facilities, that we may work. Christ's dignity and office work is in imparting such conditions as He pleases. The followers of Christ are to become more and more a power in the proclamation of the truth as they draw nearer to the perfection of faith and of love for their brethren. I am assured that God has provided for our work in this field His divine assistance for all the emergencies to which our human resources are unequal.

He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He means that all-sufficient facilities shall be provided for the working out of His plans in this field. Our work is reformative, and it is God's purpose that the excellence of the work in all educational lines shall be as an object lesson to the people of Australia, for the consummation of the last glorious work to be done in our fallen world to save the perishing.

The Lord would have you no longer confine to a few places all the great facilities that concern the moral and spiritual advancement of His work in this field. The word of command is, Go forward. You to whom I have given much are called upon to impart. Place your means where it will help in giving light to darkened nations and to the islands of the sea. Put on the Lord Jesus Christ. This means: Put on the armor of righteousness. Christ must become to you, and also to us wisdom, righteousness, sanctification, and redemption. We must no longer wear our own citizen's dress, but put on the wedding garment. Thus we shall be prepared to sit at the table as friends of Christ. We must wear the livery of heaven, and conduct the warfare at His charges, under His bloodstained banner. Our dignity, our defense, and our exceeding great reward must be found in obeying the orders of our General. There is to be no reservation.

The word of the Lord came to me saying, "I have spared your life to do My work, and wherever I send you, go, and I will send mine angel with you. In no case should you be feeble in your request for the advantage of means. Wherever I send you, go, and speak My word, and I will be thy mind, I will be thy judgment. All the advantages are Mine. The means and facilities are Mine, and there should be no withholding. But selfishness, a desire to control, has kept the advantages in one place, so that everything is overbalanced. Call for the means God designed you to have long ago. Hold up My work. Give honor to no human instrumentality, but to God, that My name may be a praise in the earth. The Lord He is God, and before Him there is no other.

"My work in this portion of the world has been greatly hindered. Money has been used unwisely, and that when there is great distress for means to build up the work in new places. Go not forth in hesitancy. I will be with thee. Ask of My people the means that should have gone to advance the work in the Australian field. Those who stand in responsible places in the work need wisdom in regard to the best methods of proclaiming the last message of mercy to the world. I have a work to be done in Victoria, in

New South Wales, in all the Australian field. Call for the means which ought to have been flowing where there are no facilities to build up My kingdom, where it will tell the most in magnifying My name.”

I have withheld this from you, for I did not feel worthy of any such trust or commission, but now when I see such a necessity for means, I must speak. The money in God’s treasury is not to be expended capriciously in a single instance, for the Lord has a place for all the blessings He has given you in the sanitarium. There should be less close dealing with helpers. Give a just compensation to those who are worthy. Let them take the responsibility of using the Lord’s money. Let them impart it where they shall see there is need.

You, Dr. Kellogg, hold too much power in your own hands. Ways and means are found for you to do almost anything you set your heart to do. You ought to have seen that facilities should have been provided for this field with the workers. But you have had scarcely a thought of this. The Lord has set these things before you again and again, yet you have not seen our necessity. You are a man of thought, and where did you expect us to obtain means to take the work from the very beginning and carry it to the point where God’s workmen can work to advantage before this people? The sanitarium we have tried to establish here is not nearly as well equipped as the one in the old house where we began the work in Battle Creek.

Everything was new then; the A B C was to be learned. That was the day of small things. But through God’s blessing on the donations of His people and the wisdom and understanding He has given you and others who work with you, the sanitarium has become a praise in all the earth; yet you send us your students without advantages to carry on any enterprise, as though we here in Australia were on the same footing with yourselves. God demanded more than this of you. Not that you yourself, individually, were [not] willing to do [more], just where you are, in your line; but God required far more than this of you in such a field as this, among English-speaking people, [who] could be reached without an interpreter.

I now break the trammels that have bound me. I am no longer to hold my peace. I am told to cry aloud and spare not. We must have a sanitarium. I want you to offer my house and all I possess in Battle Creek for sale. The sanitarium can use this property if they need this building. Let me have every dollar that can be obtained from my property, and I will invest it here. I will make this offering to the work and cause of God in Australia. But tell our people not to put it down to the very lowest figure.

I have had an idea which I now relinquish, that sometime I might again live in Battle Creek. But no; I can do better work here. And I will not meet the criticism, the envy, the jealousy, and the strife of tongues in Battle Creek. I hoped that sometime I might have the chair that my husband used so long in his editorial work, that I might have the old sofa that I prized so highly. But it costs money to transport these things. I make this last surrender of all I possess in Battle Creek. Surely it will be no harder to raise the means for buying this property than to raise money to invest in gospel wagons.

Dr. Kellogg, you have been a true friend to me since my husband’s death, and I now ask you to take my property in Battle Creek, and realize as much from it for me as possible. If you have, in the sanitarium, facilities that are second to the very best you are now using, we would make an exchange. Send us the

facilities which you know we have not. We want a printing press, and everything needed for an outfit for the sanitarium.

I place this matter before you. I have just appropriated two hundred pounds of the three hundred that came to me from the Pacific Press. I placed this means in the hands of the Union Conference of Australasia, with advice to send to Elder Haskell fifty pounds to use in building a meetinghouse in Brisbane, and to use one hundred pounds for laying the foundation of bath rooms for the sanitarium at Summer Hill. But every dollar is to be invested in the work where there is distressing necessity. The rest of the means goes for the buildings in Cooranbong. We can do very little of that which ought to be done, for we have simply nothing to do with. And you must know this, for we have laid it before you again and again. But now the Lord has brought the matter before me in such a way, and His will has been made known so plainly, that I must speak.

When God sends me to any field all should understand that He [has] a work to be done in that field under His own direction. It is robbery of God to withhold the means which He required to be used in that field. We are now years behind, and I have worked and struggled in every way to advance, to uplift, and to broaden the work in this field. My own means I have used freely. Then we have donations from Africa. These were timely. I thank God for the means that helped us in our emergency. But the means needed at that very time should have come from America. The Lord has now made clear my duty, and I call to you for help. My Husband's influence and my own were exerted to establish a sanitarium at Battle Creek; and now that a similar work is to be done in this new field, we want you to show for us here the same interest that was shown for you.

We cannot afford to be handicapped any longer. We see that meetinghouses must be built in every place where the truth is carried. One of the very first things to be done here is the building of a church. Great things have been done in Cooranbong, and as soon as camp meeting is over, we must make a beginning on a hospital, that our sick shall not have to be taken to Sydney or to Newcastle. A branch office will be established in Newcastle. There is a wonderful interest in the medical missionary work to be done in this city, and already persons are consulting Dr. Caro about going to Summer Hill for treatment. The Doctor says, I hope they will not come, for the condition of things at the sanitarium would make no favorable impression upon them. It would belittle us in their eyes.

Last night, when Dr. Caro spoke in the large tent, it was packed with people who listened with the deepest interest. The doctor talked sensibly, and he has the confidence of the people. We are having a most wonderful time here in every line of our work. I think no less than two thousand people have attended some of the services.

Now we must purchase a tent to take the place of the one we have hired. I pledge ten pounds to this tent. And yet I have only money enough left to settle my grocery bills at Newcastle. If people want to know how Sister White is getting rich, they can make us a visit, and they will find that her riches are laid up beside the throne of God, in the bank of heaven, by being invested to advance the work of God. We have no time to lose. We must make no delay. We must reach the people where they are.

God would have us advance and in the sight of this pleasure-loving people reveal that we have an infallible teacher, and that we are under His teaching. The people say, We have no one here to explain the Scripture to us. We see that you have the Bible by heart, and we shall read the Bible now in altogether different light.

Sara has just come from the campground to my room. She said there were fifteen hundred out last night to hear Dr. Caro's lecture on the training of children and the necessity of observing the laws of health. After he ceased speaking, there was a storm of applause.

An appointment was made for me to speak this afternoon, January 5, 1899, on the subject of religious training and Bible education. I have spoken several times to the crowd, five times in morning meeting, three times in committee meetings, and several times in council meetings.

Just now is the time to deepen the impression made on the minds of the people. We must let them see that something permanent is to be established. A church must be erected at once. Wind and storms are frequent here. During our first few days' experience of wind and tempest, the tents suffered severely, and some are now being repaired for the camp meeting in Ballarat. I am urged to attend his meeting, but I would like rest. I have yet to speak on the ground three times—Thursday, Sabbath, and Sunday—and then I must go home. I have been within twenty two miles of home, but have not been there once during the meeting.

We have never seen so great an interest in any place as at this meeting, and it means much to us. If we have a church here in Newcastle, it will mean a great strength to the Avondale school. The Word of God is truth. We try to teach the people that many who read the Bible, many who attempt to teach the Bible, do not explain it correctly, because they do not read it with a converted heart. "He that converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." [James 5:20.] This converting power comes only through the Holy Spirit moving on the human mind, and it is that that enables men to understand what the truth of the Word comprehends. This is the light which lighteneth every man that cometh into the world. This light shines upon every true student of prophecy, and the light that illuminates the Word shines beyond him who reads it, coming into his understanding, and shining forth from him.

The pure light of the Holy Spirit's application enables us to see all things clearly. This light is shining today upon the understanding of the people who hear the Word. Precious souls have embraced the truth in Awaba. They have borne a clear, decided testimony in the meetings here. Awaba is halfway between Newcastle and Cooranbong. Thus it is formed a link between Newcastle and Dora Creek, where meetings are held every week. Morisset is a station five miles farther on on the way to Sydney. And the towns and cities between Morisset and Sydney are to have the standard of truth uplifted. We find that Cooranbong has the best climate for health of any of these places, and it is indeed the place for a center. And here is Maitland, a thriving city only twenty-two miles from Newcastle, and beyond Newcastle is Seymour and many other towns on the line to Brisbane. You see we are located where we ought to be, and where our influence can go forth to these important places.

The cities and their suburbs are to be entered and worked. The standard of truth is to be entered in all these places. We know that our school is just where it should be. If we had workers and sufficient tents, we should now go straight on to Maitland and open the work there. All these places have been worked by canvassers, but the rule not to enter into conversation when visiting has been a barrier to our workers. God has given the voice, the power of speech, and words should be spoken and the seeds of truth sown, and the great work done. We have a great work to do. The light given me is [this:] The Lord hath sent you to take hold of this work, and those who understand what you have done in planting the standard of truth, and building up and extending the work should know that you need to be supplied with means required for the work. You have been too slow to call for the means which is essential.

In this English-speaking country there is no difference of language as an obstacle to our reaching the people. And the truth has not been presented and rejected. There are thousands of honest souls praying for light. The Word of God is to be presented as it is in Jesus. It is not enough to present the Bible as other books are presented. That it may be understood savingly, the Holy Spirit must work upon the heart of the receiver. The same Spirit that inspired the Word must inspire the readers of the Word. Then we shall hear the voice of heaven in all its harmony, and impressions will be made and an intelligent knowledge attained. "Thy word, O God, is truth," will be the language of the soul. [See John 17:17.]

We have a serious, solemn work to do, and we have no time to lose. You can help us; you must help us. I press the matter now as never before. If the Lord has sent His workers into these new fields where poverty abounds, He means that His work shall be sustained, that facilities shall be furnished to place His work above beggary. At every step we have had to struggle with poverty. Do the best we can, the work has had an appearance of cheapness that does not in any way correspond with the grand, uplifting truth we bring to the people. None should obtain the idea that money is very plentiful with Seventh-day Adventists, that we can even cast our pearls before swine. In this direction we may do a work that needs guarding.

We should ever have the Spirit of Christ, and we are to do the same class of work that He did for a suffering humanity. This always ought to have been the fruit of the branch that abides in the true Vine. But there is danger of allowing one line of the work to absorb all the power and the means. There is danger of loading down everyone with this class of work, because of the intensity with which it is carried on. This work has no limit; it can never be got through with, and it must be treated sensibly, as a part of the great whole. It must not be allowed to consume the means that should sustain the ministry of the Word, that should open the work and lift the standard in the highways as verily as in the hedges. The gospel wagon is an absorbing of money, of time, and what does it leave behind? Experience will show that the results are not proportionate to the expenditure.

Camp meetings, large and small, are needed, to give the proper kind of education in religious exercises. They give also the discipline of organization and order. There is such a thing as conducting gospel work in a way that does harm to the workers. This is not the way to accomplish the work which must be done for our world. We are not to follow the methods of the Salvation Army. Preach the truth, then pray the truth. Have more camp meetings to bring the truth before the people in its very simplicity. Do as we have done: Help the people to go to the camp meetings. Provide food and lodging for them. Let the



meetings continue one or two weeks. This will require consecrated, self-denying, self-sacrificing labor. Much time should be spent in prayer and close searching of the Word, humbling the heart before God, searching the Scriptures, and not merely reading the Word. Let all obtain the real facts in their own souls through belief that the Holy Spirit will teach them because they have a true hungering and thirsting for righteousness.

A very limited amount of good may possibly be done with the Gospel Wagon. But if the workers have a real love for souls, they may find more effective ways of working. Plans should be followed by which each working force may know and understand what kind of work it is doing, and may be able to gather up the sheaves. Never let them obtain an experience of a shifting, changing nature. Expend money in a work in which each worker may see something of the results, and know that God was with him. We want to have every day an individual experience in the things of God. We must have stern guardianship over our individual selves if we are kept by the power of God.

I am troubled when I see so many ways devised to expend means which from the light God has been pleased to give me, will result in very little advancement unto eternal life. I know that other methods could be devised which would be less expensive, and would leave a much better after-influence. This experience would help the workers in gaining the preparation essential for every one to have—a humble, meek, and lowly spirit, that cares far less to make a show than to have an abiding Christ. The Lord has been working for His people; will they follow on to know the Lord, or will they try to find a more congenial way to work? God help us to plant our feet on the eternal Rock.

My brethren in the Lord, I am writing some things that I cannot well refrain from writing. I want to say that I have been so pleased with the report Elder Tenney has brought of your spiritual zeal and devotion. But, my brethren, rest not; a great responsibility is upon you, and you are gathering more responsibilities than you or any of your associates can carry.

The Gospel—what a treasure house of knowledge! It is not as a pool that evaporates; not as a broken cistern that loses its treasure, leaving mud and decaying vegetation behind; not as a fountain that once sent forth a living, refreshing, cooling stream, but has ceased to send forth its cooling waters. Your life may be a living spring, that leaps from rock to rock, refreshing the weary, the thirsty, the heavy laden. But guard yourself that you do not take on all you can see to carry. Study carefully, “What shall I do that I may work the works of God?” [John 6:28.]

The religion that comes from God is the only religion that will lead to God. Christ said to the woman at the well, “If thou hadst known who it was that said to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. ... Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.” [John 4:10, 13, 14.]

Lt 4, 1899

Kellogg, J. H. and Associates

Hamilton, Newcastle, New South Wales, Australia

January 6, 1899

To Dr. Kellogg and all who are connected with him in the Sanitarium Board and councils

Dear Brethren:

The past night has been to me one of great burden. I was in a meeting where there were about thirty members of your board and councils, and I said, God has given me a burden which I have long carried, and now the time has come for me to lay this burden upon you. Years ago, when the work, newly started in Australia, was in need of help, our brethren in America desired me to visit this field. They urged that as one whom the Lord was specially teaching, I could help the work here as others could not. I felt no inclination to go, and had no light that it was my duty. The journey was a dread to me; I desired to remain in my home, and to complete *The Life of Christ* and other writings. But as the matter was introduced, and the responsible men of the conference expressed their conviction that I, in company with others, should visit this field, I decided to act in accordance with their light. I feared that my own unwillingness to go was the reason why I had no more evidence on the point.

So I made the long journey, and at the conference held in Melbourne immediately after our arrival, I bore a decided testimony. The Lord gave me tongue and utterance to reprove, to entreat, and to present principles of the greatest importance to the people and to the work. The burden was heavy upon me, and just before the conference ended, I was stricken down by severe illness. For eleven months I suffered from malarial fever and rheumatism. This period of severe physical suffering was made a blessing to me. And although not raised up in answer to earnest prayer, I found a compassionate Saviour, who loved me, and revealed to me His presence. The comfort and blessing I received in answer to prayer helped me to bear my great suffering. I decided that God had determined something concerning me which I could not see nor understand, and I was content to trust all with Him. I could commune with God, and had visions of hope.

I kept saying, "God knows what is best; He sees in my humanity that which I do not see. 'Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.' I will not murmur, I will not fret, I will not give up to discouragement. I will leave myself perfectly surrendered to God. He will not leave nor forsake me while I put my trust in Him. He will transform me into His image, and accomplish His will in me." I saw others who were working at cross purposes with God, murmuring and complaining at Him. While God was meaning one thing for them, they meant another thing for themselves. But I yielded up my will to my Saviour, and Oh, what peace, what comfort, what enlightenment, was mine.

My right hand was not afflicted, neither my head nor my heart; and during my illness I wrote twenty-five hundred pages of letter paper—letters of warning, reproof, caution, and encouragement to the brethren in California, in Battle Creek, and in Africa. In great feebleness I went to Adelaide, and remained three months. There I began slowly to improve, so that I could walk a little. Then came the second annual conference in Melbourne. The Lord worked through me during that meeting, and there it

was decided that we must visit New Zealand. In company with W. C. White and Brother and Sister Starr I went to that country, where I spent nearly one year. While there, and ever since that time, I have been engaged in constant labor.

In the meeting before which I seemed to be speaking last night, I related the difficulties we had to meet in establishing our Australasian school, and traced step by step our experience in this country. It has been push, push to advance the work, and up to the present time, it has advanced slowly.

Recently I have had a decided experience. Light has come to me from the Lord that Sydney, Maitland, Newcastle and the suburban towns must be worked. Several small companies were presented to me, and with them several larger ones, two especially, that were stretching out their hands imploringly, saying, "Come over and help us. We are starving for the bread of life." In the larger companies, some were praying, some were weeping. A voice said, "They are as sheep without a shepherd. I will feed My flock. I will give them the living bread from heaven." In the congregations seen in the camp meetings at Brisbane and Newcastle, I recognized the two large companies I had seen calling for help. We have never attended meetings where a greater interest was manifested than in these two places.

We had planned the work in Newcastle with the expectation of having a small, thinly attended camp meeting. And there was no prodigality in the expenditure of means. We invested nothing for the sake of attracting sightseers. Only one tent besides my own was floored, and this for safety of health. But at the very first meeting, held on Thursday evening, the large tent was filled to overflowing, not less than twelve hundred people being present.

On the first Sabbath of the meeting we knew there was in the camp the mighty host of the heavenly angels, with their General at their head. The outward elements seemed to be working against us, but the Lord gave freedom to the word spoken. The heavenly streams of the love of God flowed into our hearts, and some not of our faith took part with us in thanksgiving and praise to God. Some of our brethren were so blessed that their countenances revealed the Holy Spirit's work. Everything moved appropriately. When the rain came down in torrents, we poured out our hearts in songs of praise. Many bore testimony that it was the best Sabbath meeting they had ever enjoyed.

January 10

Through the holidays, in the afternoons and evenings, we had most intelligent audiences, from one thousand to twelve hundred. On the evening after the last Sabbath, Dr. Caro gave a lecture on the Power of Habit, illustrated by limelight views. He presented the downward course of the drunkard, from the innocent boy to the sin-hardened criminal. The tobacco curse, the liquor curse, the opium curse, were all vividly presented, and the doctor made a powerful appeal to the immense audience of nearly three thousand people. Solemn and instructive was this object lesson, not a word of trifling or levity was uttered by the speaker, and his voice could be heard all through the congregation. We thanked God for this lesson, which all appreciated. At the close, several hymns—"God Be With You Till We Meet Again"—and others—were shown on the screen, and sung by the whole congregation with an earnestness and feeling that made my heart glad.

On Sunday at the afternoon meeting there were twelve hundred people who listened attentively while I spoke upon Christian Temperance. In the evening Elder Daniells spoke with much power to two thousand people. The collections from the two services on Sunday amounted to \$48. The collection for the entire meetings were over \$200. Throughout this meeting the people have been as orderly and interested as at any such meeting that I have ever attended.

Newcastle and all the suburbs are deeply moved. I never attended a camp meeting that seemed so much as if the stately tread of the mighty host of heaven was among us. Several ministers and a number of workers remained, and evening meetings will continue in the large tent. After Newcastle and its suburbs, Maitland must be worked. We see that God has given us influence with the people. They have open ears to hear, and hearts that respond to the truth. Now is the time for our work to be firmly established in this locality, and we ask for help that this may be accomplished.

The visions of my head in the night season have revealed to me that the fields about us are opening all ripe for harvest. Laborers are needed who will put forth the proper effort.

During the camp meeting, lectures on health topics were given almost every day, and they awakened a deep interest. This should be followed by a well-established medical mission. But where can we look for men and means? We ought to have in Sydney a well-equipped sanitarium, able to establish branches in other cities.

The pitiful beginning of our sanitarium in Sydney was the very best we could do under the existing circumstances. The lack of experience and faith among our brethren in the sanitarium work, and their financial discouragement, prevented their giving needed assistance. It was a difficult matter to raise money for the rent and for the furnishing of the building. I tried to help by paying the rent for one room, which I furnished at a cost of about \$130. Then I paid the rent of a small bedroom for the use of our ministering brethren who visited Sydney.

Brother and Sister Baker rented two rooms for their own use, and the conference allowed Brother Semmens a pound a week for a part of his time to be used in the work. I lent him £20, and this, with Dr. Kellogg's gift of money and health foods, was the greater part of his capital. Brother Semmens took in a few patients, and he served in almost every capacity, making no complaints. By the strictest economy, the rent was paid, and little by little the place was meagerly furnished. The Lord recognized these efforts, and blessed the work.

But I often questioned with myself why some of our brethren in America, keen-minded men who had tact and quick perceptive faculties, did not discern our need and give us help. Here we were in this new world, with only a very few churches, mostly composed of poor people who were not prepared to give financial aid to the work. How could we meet the requirements in establishing churches and conferences, and build up the work in medical missionary lines? We needed health foods, but we had no money to purchase material or machinery with which to prepare it.

Then I thought of what we had done and were doing here to help the poor, to lift up the bowed down and oppressed, to clothe the naked and feed the hungry, all of whom were just as precious in the sight

of the Lord as the same class in America. In a variety of ways we were carrying on the very same line of work that you are doing, but we had not numerous churches to draw upon. We helped one man pay for his place, advancing him money to be returned when he was able. Another must have money to pay rent on his place. To another we loaned a cow. Those who were wounded and sick and ready to die we took to our own home, feeding and nursing them free. For ten days we boarded one boy and his nurse, Sister McEnterfer giving them both treatment. Then came another boy with an injured knee. Sister McEnterfer gives him treatment daily.

But it is not our duty to let all the Lord's money flow in these channels. There is a sacred, solemn work to be done in lifting the standard high among those who have yet to hear the very first call to the gospel feast. Every kind of work is to come in its order. We are to lift the voice and proclaim the message upon the highways, and gather in all who will come to the marriage supper of the Lamb. This we are doing. We are placing our camp meetings in cities and towns where the message of present truth has not been heard. We do not at first proclaim to these souls doctrinal subjects of which they have no understanding. The very first and the most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the Sin-bearer, the sin-pardoning Saviour, making the gospel as clear as possible.

When the Holy Spirit works among us, as it surely has done at the camp meeting in Newcastle, souls who are unready for Christ's appearing are convicted. Many come to our meetings and are converted who for years have not attended meetings in any church. The simplicity of the truth reaches their hearts. It touches all classes. The tobacco devotees sacrifice their idol, and the liquor drinker his liquor. They could not do this if they did not grasp by faith the promises of God for the forgiveness of their sins. Is it not worth a decided effort to save these souls? This work is not neglected in any of our camp meeting labor. It is a part of every gospel mission. We are instructed first to let the truth as it is in the word come before the ones who will hear and receive the message. Then they become workers with us and with God, and a strong force is raised up to labor harmoniously. Then we must build a church, making a center where believers can worship. This is our work. Thus the work has gone in Brisbane, Queensland, and in Newcastle. Now, shall we carry on this work? Shall we in every place raise up a company of believers who will unite with us in uplifting the standard of truth and working for rich and poor? Or shall we set every talent to work for the lowest out cases?

God says, "Begin in the highways; thoroughly work the highways, prepare a company who in unity with you will go forth to do the very work that Jesus did in seeking and saving the lost." This is the kind of work that Sister White has ever seen should be done. We are not to strain every spiritual sinew and nerve to descend to the lowest depths, and make that work the all and in all, neglecting to bring to the Master others who need the truth, who are bearing responsibilities, and who will work with all their sanctified ability for the high places as well as for the low places.

The Lord will work through human agencies, but the workers must themselves first be worked. Then through these is seen the display of the grace of Christ. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "Blessed is he whose transgression is forgiven, whose sin is covered." [Psalm 32:2, 1.] These with the peace of Christ in the soul have a right to peace. They believe on the Lord Jesus Christ; they accept Christ as their personal Saviour. O, these camp

meetings are just what is needed to reach all classes and convert all who will come to Christ, and give themselves to Him as a continual, holy sacrifice.

## Section 2

January 11

The word of the Lord came to me again last night. I had written some plain things, and I was troubled. I could not sleep. It seemed so hard for me to present the things I had traced with my pen. I was not reconciled. I felt that I ought not to be compelled to say what I had said, that my motives would be misinterpreted. If those who are accomplishing large things in the health work in America have not spiritual discernment to take in our situation, which has been laid before them over and over again, how would they interpret the statements I had recently sent to America? I could not sleep till long after midnight. Then I was instructed again. One of great dignity said, "We are laborers together with God. Ye (as a people) are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Again it was urged upon me that in our helpless embarrassment the Lord had laid out lines of relief, has presented a solution of our difficulties, and I was to send to America the words I had written, with many other like words.

Our work in this country is as a work in a new world. It was not the design of God that this work should be so hard and advance so slowly. But men, if left to work at cross purposes with God, will spoil the web. The Lord designs that there shall be a true pattern in Australia, a sample of how other fields shall be worked. The work should be symmetrical, and a living witness for the truth. God would have us cherish a noble ambition. He desires that the character of our work shall be in harmony with the great truths we are agitating to awaken the world from its death-like slumber. Everything that shall be done here should be solidly established, as an object lesson to be applied to spiritual things. The work here should be such as to inspire students and those who are to become missionaries with hope, zeal, and sanctified ambition, and put new life into the elements found in this Australian new world.

Had the men who bore the responsibility of the Battle Creek Sanitarium been able to see afar off, had they cherished the principles of God's Word, they would have loved their neighbor as themselves. But selfishness is woven into their work, [and] a desire to carry out ambitious projects in various lines. Because of this, we were left all alone to struggle with the difficulties of the situation here.

The Lord says to His people in America: "When I send My servants to establish My work, and build up the interests essential to give it character, I call upon My people to sustain that work with their prayers and with their means. Because they have neglected to do this, the medical work in Australia, which should have been a noble work, is a work of which God is ashamed. The testimony borne by such meager representations, brings the most sacred truth into disrepute; it dishonors God."

The truth as represented in the medical mission work and in the school is deserving of better advantages, that it may be a better witness for God. When the truth is presented before the world, all the buildings and equipments employed should be a correct representation of God's work. This might have been so here. Thus God designed it should be. The abundant wealth in Battle Creek should have

been shared with us. But other lines absorbed the interest. God's property was used to gratify ambition, to do some great and wonderful work in America.

The Lord declares: "When I sent My servant, whom I have called to make known My will, why did not you in America understand that you who have been established for long years should do a work in co-operating with her which you have not done? Who was it that carried out My directions in laying the foundation of the institutions in America, which have grown to such large proportions? And when My servant was sent to establish the same work in a new field, could you not see that He who owns all the gold and silver was calling for your co-operation? You had obtained a standing fully abundant and ample. And when the work was to begin in a new field, I would be with My servant to indicate the work, and you should have been ready to aid in lifting up the standard of truth by precept and example in a way that would recommend it to a gainsaying world.

"My watchmen are to call upon all to come to the gospel feast, to do high service for the Master. Could you not discern that when the same work was entered upon in Australia, it required means? The God of heaven has been dishonored. You have found a place to invest means in various enterprises, as though it was a virtue to leave my work in other lands to struggle in poverty and nakedness. You have not shared your abundant facilities as you might and should have done, even though the sacrifice required might appear large to you. If you have a share in the world's redemption, you must consider the workings of God. In Australia it has required a great sacrifice to establish the medical work, even in a cheap and meager way, while you have had everything, and yet continue to purchase what you could do very well without. Place your money where the work of God demands help, that medical missions in new fields may be looked upon as a success. The work here should have been placed on such a basis that after a time it would become self-sustaining.

"Upon whom has the Lord laid for so many years the burden and travail of soul for the work in America? Who has borne the burden and wretchedness of the people who are constantly working at cross-purposes with God? The needs and errors of the laborers in responsible places have called for a heavy, soul-wearing work. Did you suppose that any amount of wages could be a recompense for this? Nothing that earth can give is of sufficient value to recompense the travail and burden of soul, the agony of mind, that has been felt in seeing the people working at cross-purposes with God, endangering the work, and making it necessary for God to withdraw His prospering hand from the Publishing Association and from the conference.

"Then the test came upon the sanitarium. God has given them prosperity, not to be a means of self-exaltation, but that they might impart of their substance. When My servants were sent to Australia, you should have understood that God would work through them, and you should have exercised liberality in apportioning the means to advance the work.

"The medical missionary work should ere this have been established upon a solid foundation. There should be no withholding of means. The Lord has let His chastening hand fall upon the Review and Herald Office because they would not heed His voice. Self-sufficient managers hedged up the way, that His work should not advance. The Lord now calls upon the Battle Creek Sanitarium to extend her work,

and to place the health institution here upon a proper basis, and make it a signal to exalt the truth. This should have been done two years ago. The withholding tends to poverty. The work I have appointed My servant to do has been to labor for the cause in America, and in the different places where the truth is to be established as a praise in the earth. In Australia the appearance presented by the health institution is objectionable. It is not a proper object lesson, for it is no just representation of the truth."

The message, "Sell that ye have, and give alms," is to be given. [Luke 12:33.] There must be means in the treasury to support the gospel ministry. Our brethren in America who are engaged in medical missionary work can by appealing to the outside people obtain help, because theirs is not a denominational work. Did you never talk with God in regard to this matter? You could have co-operated with me, whom God has sent from my home to carry very many heavy burdens in this new world. I knew your duty, and knew that for some reason you were neglecting a most solemn responsibility, and that this neglect was keeping us here before the people in humiliation and was belittling the work of God.

Mary of Bethany, in gratitude for her brother's restoration to life, and in full faith in Christ as her Saviour, broke her alabaster box of precious ointment and poured its fragrant contents on the head and the feet of her Lord. Indignation was expressed at the supposed waste. Some even of Christ's own disciples who ought to have known better said, "To what purpose is this waste?" They thought that the ointment was thrown away when poured on His head and His feet. "The ointment might have been sold for much," they said, "and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? She hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." [Matthew 26:8-13.]

My Brother Kellogg, God has not set you to the work of using my writings in urging upon the churches the necessity of investing their means in the medical missionary work. In doing this, you draw from the conference the money which should be used in destitute missionary fields. If you draw means from the world, let the portion our brethren have be left for carrying on the work of God in suffering missionary fields. Your projects are now absorbing altogether too much. The selling [of personal property] and giving alms means a much greater work than you comprehend. The Lord bids me now call upon the churches for their liberalities to help us in this foreign field. He does not want Dr. Kellogg or any minister of the gospel to gather up the resources which are so much needed in missionary fields, where the experienced workmen are crying unto God for money to build up sanitariums and hospitals, and raise up churches.

God has waited long for our people in America to come to their senses. He sees our poverty and our distress because we cannot possibly accomplish the work which we have been appointed to do. He sees how others are grasping the donations that should be apportioned to those workmen whom God has told what to do in order that His work may stand in its exalted, pure, and holy character in this new world. The Lord did not send me here to Australia to be left with a requirement to do, and nothing to do with. He has appointed a work for me which I must see accomplished. If our school and sanitarium only



had the means that has been misappropriated in Battle Creek since we have been toiling here, we should now stand on vantage ground.

Pleasure-loving, horse-racing, billiard playing, cricket matches, and all that can attract the attention and eclipse the light emanating from the throne of God, abounds; and what have we as a people had to represent the character of our work as God's standard bearers? God has waited for you in America to send your gifts where the fields are white for the harvest. Should you not have some thought as to how [you] could gather from our conferences the means which you promised to our school, giving us pound by pound, according to that which we could raise? Shall that agreement be broken, when by strong appeals the means are gathered in here from those who are sacrificing almost the necessities of life?

Have our brethren no thought with reference to all these workers, so crippled and bound about? We can see the great harvest field, but are almost without facilities for gathering in the sheaves. Shall the coldhearted, unbrotherly neglect manifested by our churches continue? God has bidden us to call, and call again. He says, "Break up this calculating policy. The means are Mine, the work is Mine. I sent My servant to carry heavy burdens and stand firm for principle."

Are our brethren afraid that we cannot possibly use the means to such advantage as they can use it? Let them try us. Was anything wasted in breaking the box of ointment as a gift to Jesus? That gift was no waste.

That ointment might have been sold for bread and clothing. Thus a small number of destitute persons might have been fed for a short time; but it would have remained to be seen whether they would have been really benefited. Mary would have lost her one opportunity for that act of ministry to her Lord. She could not have bestowed that gift which to her seemed but a feeble representation of Christ's boundless love. Mary's act was immortalized, for it showed her love for her Saviour. Christ Himself bound up that sacrifice of love with His own sacrifice, the greatest the world has ever seen.

Mary represents the church, and her act has a lesson for the church in all ages. Christ has not bidden us bestow all our labor and our gifts upon the poor. We have a work to do in behalf of those who are fulfilling His commission, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] I call upon my brethren in America to lift up their eyes, and see that the fields are ripe unto the harvest. The tears dim my eyes, and I cannot write.

My workers call me into the orchard to see the ripening peaches, so large and so beautifully tinted. I go with them; they are enjoying a feast of fruit, but I am thinking of the harvest of precious souls to be garnered. I think of Newcastle, of the people, nearly three thousand crowded together inside and outside of the tent, with strong, hearty voices singing hymn after hymn, as though they were putting their whole souls into the expression of their feelings. Some of these people would come to the tent long before the opening of the service, for fear they would not secure a seat. Oh, I looked, and thought of the great heart of mercy that gave His life for these souls. Now if we can only work so wisely as to help them obtain a foretaste of heaven—the burden of their song; if we can lead them to cast their souls upon Christ, and find the peace and rest that come only from Him, then my longing heart will be satisfied.

The time has come when no physical, mental, or moral power is to be wasted or misapplied. We should now as never before give heed to the words, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Isaiah 27:5.] Christ is our strength. He is able to outwork the enemy. With one hand we are to lay firm hold of Christ; with the other hand we must encircle souls ready to perish, and fasten them to Christ by earnest, living faith.

### Section 3

January 12, 1899

While I was in Queensland our present situation was presented to me by the figure of a building in process of erection. The builders were full of earnestness and determination to complete their work, putting into it their very best effort. But the second time I came to look at the building, it was not half completed, yet the builders had gone to other work. I said, "What does this mean?" The answer came, "We began to build, and were not able to finish. We had no money with which to purchase material, and had to stop building." I awoke in great distress of mind.

Again an illustration was presented before me. There were elaborate buildings, abundant facilities, and many plans for new improvements. I asked, "Who owns these buildings? The answer was, They are supposed to be the Lord's property." "Well, who owns that building not yet half completed?" "Oh, that too is the Lord's building, but you see the builders could not complete it, for they had nothing to build with." This represents the comparative situation of the work here and in America—the superabundance in the one place and the great lack in the other.

My teacher said, "This is chargeable to the devising of men, but no reflection should be cast upon God. The abundance in one locality was amply sufficient for completing the unfinished building and providing facilities for carrying on the work of God in other localities. God is not partial. He does not work in this way. The stewards entrusted with the outlay of God's means chose to build up that which was under their own supervision; but the same enterprise in the new world of Australia they leave in the condition represented by this unfinished building. Such policy and principles are wholly worldly. They should find no entrance among God's people. The Lord is dishonored before the heavenly universe and before the world. That house must be built. The sanitarium in Sydney must be put in working order. The Lord never works capriciously. He designed that His work should stand forth before the world more evenly proportioned."

At the Brisbane camp meeting, and during our visit to Rockhampton, our brethren were raising money to carry on the work of building the College Hall, containing chapel and recitation rooms for the school at Cooranbong—work which had come to a standstill for want of funds. Our brethren in Queensland are poor, and have large families to support. While they were being drawn upon to raise the amount apportioned to their Colony, they were told of the promise made by the General Conference that for every pound raised in this country, the conference in America would donate a pound.

In the night season I found myself presenting these matters before our brethren in America. I told them what poverty existed in this country. I dreamed that one of our stewards brought in the amount

collected from men, women, and children in Queensland. The promise of our American friends that we should receive pound for pound had encouraged these hard-working people in Rockhampton to give to the very utmost of their ability. Then the responsible brethren in America turned to the ones who were so anxiously waiting to see what they would do. They said, "We thought you understood that we cannot now fulfill our promise to duplicate your gifts. Circumstances have made this impossible." I find myself at night waking up and crying, "O Lord, pity Thy poor people, whose managers do not consider the wants of the cause in this land. They cannot see afar off."

Now at the commencement of the year 1899, seeing the work that might have been done and that is not done, and knowing the will of God in the matter, I appeal to our brethren in America. I ask you to send us help. It need not pass through any conference organization. The more the people in Battle Creek have had to work with, the more they have sought to gather, and the less they have felt the necessity of advancing the work in this new world and other English-speaking countries. The more these stewards can gather from the churches, the less they feel like sharing with the workers who have toiled faithfully in other fields.

Except the Echo Office in Melbourne, we have in Australia no institution to give character to the work. We are using for a sanitarium a common dwelling house not half as well adapted to the work as was the first building which we had at Battle Creek. Is it not just as important that the half-finished building represented to me should have money and facilities to complete it, as it was that the institution in Battle Creek should be built up? Have not I a right to demand in the name of the Lord that this should be done? Help us to establish our sanitarium, that we may stand as co-workers with you in America.

I can hold my peace no longer. I must cry aloud, and spare not. I must lift up my voice like a trumpet. I say to our churches, If you have property and lands or money, consecrate it to the work of God. We need a portion of it just now, without delay, that we may have something to give character to the work in this new world.

Of all countries, Australia most resembles America. It is her sister. All classes of people are here, and God's watchmen are called to stand on the walls of Zion, and to give the warning, "The morning cometh, and also the night"—the night wherein no man can work. [Isaiah 21:12; John 9:4.] The Lord has moved me. My spirit burns within me to think that this destitute field should be treated as it has been treated.

I have tried to set things before you, but O, the attempt seems so meager, so far short of the reality. Will you refuse my plea? Will you eke out your means in scanty measure, as you have done? It is not I who appeal to you; it is the Lord Jesus who has given His life for this people. In my request I obey the will and the requirement of God. Will you fail to improve this opportunity of showing honor to God's work here, and respect for the servants whom He has sent to do the very work that is being done in guiding souls to heaven?

You can erect for us a sanitarium, to stand before the people of Australia as a monument of your Christian zeal and liberality. God will recognize every effort made to help us lift the standard of truth in every city and in every suburb. You owe the Lord much, vastly more than you comprehend or can ever compute. Will you recognize this obligation?

That which is given to start the work here will result in strengthening the work in other places. Cannot my brethren see that as your gifts free us from continual embarrassment, our labors can be extended; there will be an ingathering of souls, churches will be established, and there will be increasing financial strength. We all have the sufficiency not only to carry on the work here, but to impart to other fields. Nothing is gained by withholding the very means that will enable us to work to advantage, extending the knowledge of God and the triumphs of the truth in regions beyond. This people have witnessed our poverty and humiliation. Now let them witness that God is not limited in resources, that the greatest, grandest truths ever given to the world are not to be trammelled for want of means. Is it not time that the tide of the battle shall be turned?

The Lord is good. Though I am now seventy-one years old, He gave me strength at our camp meeting to bear my testimony to thousands of people. Ten times I spoke to the crowd in the large tent, and six times in meetings mostly with our own people. I am expected to go next week to Ballarat, Victoria, to attend their camp meeting.

But my work has been made unnecessarily hard by the constant dearth of means. To save expense I have almost always travelled in second class cars. This has been very trying for me in my feeble condition. The small compartments are often crowded, and we frequently have to ride all night in cramped, uncomfortable positions. Then the air, contaminated by so many breaths, makes it very painful for me to breathe.

My son has often urged me to ride first-class. I asked the difference in the fare, and said, No, we cannot afford it. If I travel first-class, my secretary must go with me. I am never left alone in travelling, for I might die suddenly; but the Lord has cared for me thus far. I am the Lord's whether I live or die, but I do not want to throw away my life.

When starting on our journey to Brisbane, a telegram was received from Elder Daniells, the president of the Union Conference, saying, In no case let your mother travel second class. The knowledge that Elder Daniells had taken thought for me in my age and feebleness touched my heart. I was glad it was night, so that no one could see my falling tears.

On our last journey from Melbourne, we thought we had secured a second-class compartment to ourselves. The cheap excursion train had passed over the road the day before, and it was supposed that our train would not be crowded. But we were disappointed. Ten, instead of eight, the usual number, were packed into our compartment. I had a most painful headache, and could scarcely breathe. I feared that the journey would cost me my life. We had been assured by the guard that we could have the compartment to ourselves, but he could not control the crowd.

The night journey between Brisbane and Rockhampton was a terrible experience. I had risen at one a.m. to write for the morning mail important matter relating to the interests of the work in America. Then after this, an all day and an all night journey, such as I have described, was too severe a tax upon me. I could not breathe without pain, and it seemed at times that I should die from exhaustion. So we have travelled. The lack of means has led all our workers to make these long night journeys in crowded, second-class cars, and this when worn with camp meeting and committee work.

After I had so long wrought in the battle in America, my brethren sent me to this country; but I still carried the burden for the churches in my native land, especially for the institutions in Battle Creek. Thus my labor was doubled. Our merciful God would not have had my brethren leave us with so little revenue to do with. The course which has been pursued in this matter has made a record in the books of heaven for which some of God's stewards must answer.

Concerning these matters I am now informed by One who cannot lie, that of your abundance you might have imparted to us until the work in this new world was firmly established. The actual state of new enterprises is strictly watched in this country. In medical or educational institutions, the value of the work is estimated by the moral, intellectual, and financial forces that are engaged for their advancement. The fact that men of ability are forced to work in the manner we have been compelled to do here, determines in the eyes of the community the efficiency and breadth of the church that can permit such a state of things to exist. And the standing of the work goes far to determine the kind of material brought into the church. The work must remain in its crippled, stationary condition, unless there can be a different work done, and new churches formed with the intelligence, piety, self-denial manifested in the early days of the work in America.

The work here must not be left as a building half completed. I have said that it shall not be. I am now appealing to parties in America for loans of money. Now, just now, one or two hundred pounds is worth more to us than double that sum will be in the future. I know not that my appeal for loans will be successful. Already I have borrowed several thousand dollars, and have loaned it to the Avondale school.

I understand that a plan has been thought of for the erection of additional buildings in Battle Creek to accommodate the poor. God has not laid this burden on Dr. Kellogg. The churches should not be sapped of their funds for such enterprises.

Think of the necessities of our mission fields throughout the world. The London mission is in distressing need of help. There is a most solemn and important work to be done in that vast city. We have able workmen there, and God designs that they shall have advantages to do some of the same work which Christ did when He was ministering in this world. So in Scandinavia and in the Central European field, means are required to advance the work in its different lines.

Already Dr. Kellogg has more burdens than he can possibly carry if he accomplishes the very work God has for him to do. The doctor will see no limit to the means that can be used in medical missionary lines; but there is a special work to be done at the time, and no man or interest must interpose to hinder its accomplishment.

Is Dr. Kellogg filled with love and interest and sympathy for fallen humanity? So am I. But I know that a movement to erect more buildings in Battle Creek, which the Lord has cautioned our people not to do, and to gather in more people who might better never see Battle Creek, will bring results for evil that are not now foreseen.

Not all the institutions now at Battle Creek should have been there. Our people have found excuse after excuse for extending the work, establishing new enterprises, and erecting more buildings; but these

excuses are no more valid with God than are those now urged for the enterprise contemplated that is not the way of the Lord.

The last warning messages are to be given to the world. The living oracles are to be uplifted. The churches are today barely able to hold their ground against opposing forces, but they are told that if they take hold of this work for the poorest classes, the Lord will bless them. But no blessing will come to any enterprise that has against it the Lord's plain, "Thou shalt not." And God has long been warning His people not to center any more responsibilities in Battle Creek.

God calls for men to rally under Christ's bloodstained banner, give the Bible to the people, multiply camp meetings in different localities, warn the cities, and warn those who shall come to the meetings. But God does not propose that all the money coming to the Sanitarium shall be absorbed in hunting up those in the slums. Something should be done for this class, but the revenue of the churches is not to be appropriated to this work.

Home and foreign missionary work is to be done in connection with the ministry, resembling the work which Christ did. The present time is burdened with eternal interests. The Lord does not lay upon His people the duty of giving such a large proportion of their time and means to the special class of work which Dr. Kellogg is doing. We are to unfurl the standard of truth before a world perishing in error. God does not require the workmen to obtain their education and training in order to devote themselves so exclusively to the poorer classes. Some can engage in that work, and let them draw their means largely from those outside of our faith. This work might be presented in such a way that every dollar would be drawn from our people and there be no resources left for aggressive warfare in new fields. Yet this labor in new fields is the work for this time and is establishing churches to help in the very work of caring for the needy and destitute in different localities.

It is essential that men be raised up to open the living oracles of God to all nations, tongues, and people. Let the brethren in America consider that the Lord expects them to deny self, take up the cross, and follow Jesus. The Lord has made us depositaries of sacred trusts—truths to be given to the world. Among our workers there are some who can still say, "That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: ... that which we have seen and heard declare we unto you." [1 John 1:1, 3.] Decided effort should be made to bring the third angel's message prominently before our world. There are some who will be true witnesses. They will give the trumpet a certain sound. They are living epistles, known and read of all men. Through Christ Jesus they will be the life of the church. We have the old landmarks of truth, experience, and duty.

The church needs fresh power and vitality, and there is great danger of taking on lines of work that will waste their energies, instead of bringing life into the church. Men of all ranks and capacities, with various gifts, are to stand in their God-given armor, to co-operate harmoniously for a common result. They are to unite in the work of bringing the truth to all nations, tongues, and peoples, each worker fulfilling his own special appointment. In some cases there will be deficiencies to be supplied; in others it will be necessary to set things in order, and to check extravagant movements. The intellectual, the rich,

the poor, are to have the gospel preached to them, and all have a work assigned to them. To every man is given his work for the upbuilding of the cause of God.

There is a wide field of action, and in their plans and devising, all need to consider the result. Everything is to move according to the divine plan. Men would set things in a strange medley of confusion if they had their way. The whole body must be fitly joined together, that each member may promote the great designs of Him who gave His life for the life of the world. Thus "the whole body fitly joined together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Ephesians 4:16.]

God makes provision for His cause to move harmoniously. Our young men must be educated to do their work and bear responsibilities according to their entrusted capabilities, and they must have Christ formed within the hope of glory.

Again I appeal to my brethren in America to consider the state of the cause, not only in America but in foreign fields. Let not the work for the poor and debased draw the means from our churches so that they shall neglect the needs of the work all over our world. This has been done, and will be done again unless there is a decided change of operations. The great question of our duty to humanity is a serious one, and much of the grace of God is needed in deciding as to the best way to work in order to accomplish the greatest amount of good. There is no question but that it is duty for some to labor among the outcasts, and try to save the souls that are perishing. But there is such a thing as leading men to center all their energies on this class, when God has called them to another work. Satan is inventing every kind of plan to enfeeble our churches. He seeks to place them where they will not become strong and have the work of God abiding in them so that they may overcome the wicked one. We must not be ignorant of his devices.

We have truth, great and new truth for the world, and we must speak the truth to the churches. But in many places it is next to impossible to find entrance to any house of worship, even in the woods. Prejudice, envy, and jealousy are so strong that often we can find no place in which to speak to the people the Word of life. If camp meetings can be held in different places, those who wish to hear can have the opportunity. Those who are starving for the bread of life will be fed.

After the meeting, there must be diligent and faithful labor. Workers should be kept in the field to search out all who are interested. They should work as if searching for the lost sheep. At our camp meetings many come from curiosity to hear and see some new thing; but they do hear and they do see, and many come to a knowledge of the truth. Thus churches are built up, and the work is advanced in right lines.

The Lord has presented to me that the enemy is still working with all his power to center the work in Battle Creek contrary to the Word of God. One thinks that the warning does not mean him, because it is of necessity to enlarge. Others agree with him, and they make necessities that absorb the very means that should be paid to the laborers in the field.

There must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of the Word to be looked upon as an inferior matter. It is not so. There is danger in Battle Creek that through glowing representations, men will be drawn out of the path where God bids them walk. The Lord calls for more men to labor in His vineyard. The words were spoken, Strengthen the outposts, have faithful sentinels in every part of the world. God calls for you, young men; there are duties for you to do in connection with your ministering brethren. You may receive an endowment of strength from on high, and go forward with faith and hope in the path where God bids you walk. The Word of God abideth in the young, consecrated laborer. He is quick, earnest, powerful, and he has in the counsel of God an unfailing source of supply.

Again I make my appeal: let not our young men be deterred from entering the ministry. The Lord calls for whole armies of young men, men who are large-minded and large-hearted, and who have deep love for Christ and the truth. The cause of Christ and humanity demands sanctified, self-sacrificing men, those who can go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by sacrifice.

After a camp meeting, let the young men work in connection with experienced laborers who will pray with and for them and will patiently teach them how to work. It should be kept before the youth that there is no work more blessed of God than that of the gospel ministry. The highest of all work is ministry in its various lines. It is not great and learned men that the ministry needs; it is not eloquent sermonizers.

God calls for men who will give themselves to Him to be imbued with His Spirit. They will not be sluggards, but as expositors of His Word they will put forth their utmost energies to be faithful. They should never cease to be learners. They are to keep their own souls all alive to the sacredness of the work and to the great responsibilities of their calling, that they may at no time or place bring to God a maimed sacrifice that costs them neither study nor prayer. The measure of capacity or learning is of infinitely less consequence than the spirit in which the work is done. But the ministry is no place for idlers. Make full proof of your ministry. God wants young men to proclaim the truth. Thousands of places are to be worked. Let there be no parleying with flesh and blood. Seek the Lord earnestly. Let the Word of God dwell in you richly. This may be the privilege of every soul.

The increase of the ministry will require an increase of means, for the laborer is worthy of his hire. Bear in mind, my brethren in America, that the Lord requires of you self-sacrifice. The sacrificing is not all to be done by one class. When you lay out money, consider, Am I encouraging prodigality? When you help the poor and wretched consider, Am I helping them, or hurting them?

There is altogether too much spasmodic work. In India and many other countries, much hard labor is required in order for the people to understand the minister, or the minister to understand the people. In those countries where there are the fewest impediments, where the people speak our own language, be sure that the needed facilities are provided. In England and Australia the truth can be carried by those who speak English. Then let these countries have educational advantages, and means to advance the work and train workers to carry the truth into the darker, heathen nations.



God requires that every institution in America shall assist in providing these facilities. By building up the institutions in the English-speaking countries, they will have several plants constantly increasing in usefulness and facilities. Thus the work may be done far more rapidly.

The Lord has sent to these places His servants who have had experience and who can carry forward their several branches of the work. To withhold means from them is to neglect the Lord's direct requirements. Not one-hundredth part of the work has been done that could have been accomplished if the workers in America had imparted to others of their great mercies. They would have seen prosperity in England. They would have sympathized with the workers who are struggling with difficulties there, and would have had the heart to say, "All ye are brethren." [Matthew 23:8.] The strengthening of the work in English-speaking countries would have placed them where they would have had twentyfold more influence than they have had to plant the standard of truth in many places.

The spirit of covetousness and selfishness, like threads drawn into the web, has been working in our American institutions, until the spirit that should control them has been lost sight of. This has deprived them of great blessing.

The enemy will invent every device in his power to prevent the light from shining in new places. He does not want the truth to go forth as a lamp that burneth. Will our brethren consent that Satan shall any longer succeed in his plans for hindering the work?

Time is rapidly passing into eternity. Will any one now keep back from God that which is strictly His own? Will any one refuse Him that which, though it cannot be given without merit, cannot be denied with ruin? He asks the whole heart; give it to Him; it is His own, both by creation and by redemption. He asks your intellect; give it to Him; it is His own. He asks your money; give it to Him; it is His own. "Ye are not your own, ye are bought with a price." [1 Corinthians 6:19, 20.] Yes, purchased by the life-blood of the Son of the infinite God. Your bodies are not your own, though they may be sacrificed to lust. Your souls are not your own, though you defile and tarnish them. They are God's, to be used, not to glorify self, but to glorify His name. The Lord has given to every man His work, and the holy angels want to see you doing that work. As you shall watch and pray and work, they stand ready to cooperate with you. When the understanding is worked by the Holy Spirit, then all the affections act harmoniously, in compliance with the divine will. When the affections fasten on the objects which occupy [the] mind, then men will give to God His own, saying, "All things come of thee, and of thine own we freely give thee." [See 1 Chronicles 29:14.]

God forgive my brethren that they have not done this. The very Being who filled all heaven with splendor, and who is worshiped by the heavenly host, came to our earth, humiliating Himself as a man, that we might be exalted to share His glory. Shall we not also sacrifice that others may be uplifted?

Christ invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:28, 29.] "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and revive the heart of the contrite ones." [Isaiah 57:15.]

Lt 6, 1899

Brethren and Sisters in Ballarat Camp Meeting

“Sunnyside,” Cooranbong, New South Wales, Australia

January 14, 1899

To the Brethren and Sisters in Camp Meeting at Ballarat:

From the beginning to the close, our camp meeting at Newcastle was one of continual work in spiritual lines. There was no Conference business to attend to, and this was as it should be. Our camp meetings ought not to be burdened with the transaction of business. At this meeting there was earnest seeking of the Lord, as there should be in every camp meeting. On the first Sabbath, after I had spoken to the people, we called forward all who wished to become children of God, and those who had not the evidence of their acceptance with Him. A number came forward and bore their testimony. Then we had a season of prayer for them. The Lord was with us. On the second Sabbath, also, the invitation was given to those who desired to seek the Lord. A large number responded, and a special meeting of prayer and counsel was held with them.

There were those at the camp meeting who in the past had had a precious experience, and they realized its value, but they greatly desired to obtain a fresh, vital current from the Source of all power. We felt that great interests were before us, that great results depended upon this meeting, and we were not disappointed. We have the promise of the Holy Spirit if we love God and keep His commandments, and we never felt more sensible of the willingness of the Lord to bless and sanctify, refine and ennoble, His people than at this meeting. We have seen the salvation of God.

The presence of the Holy Spirit was felt by those not of our faith. We had expected that this would be a small meeting, but the attendance of the outside people from the first to the last was larger than at any other camp meeting we have had in Australia, and we have never seen a better attendance at any of our camp meetings in America. The people come from all directions, some from Maitland, twenty-two miles away, and some from a longer distance. At many of the afternoon and evening meetings during the week the large tent was full, and there was a wall of people standing around the outside. Even on weekdays, the congregation numbered twelve hundred, fifteen hundred, two thousand, and at one evening service nearly three thousand. And this at the holiday season, when in the city there are all kinds of games and amusements to attract the people.

At the close of the first week, we took a vote of the audience as to whether the meeting should extend over another week. The vote in favor of this plan was so large that we at once decided to continue the meetings a week longer, holding them over the third Sabbath and Sunday. I am sure that this was right, as the attendance on the last Sabbath and Sunday was even larger than it had been before. The people came not merely as sightseers, but to listen to the Word of God. The whole community is stirred by the truths presented. In all the suburbs of Newcastle, the people are saying, “Are these things so?” and the interest extends to other places.

Our camp meetings should ever be of such a character that the convicting, converting power of God will be with us. We are too readily satisfied with a ripple upon the water, when it is our privilege to expect the deep moving of the Spirit of God. Many have educated themselves to expect little, and they receive little. We need faith and love and a sound religious experience, not a religion as changeable as the waves of the sea. A religion dependent upon moods and feelings is not satisfactory. Every one of the workers needs the baptism of the Holy Spirit. Self must be submerged in Christ.

Then there will be no one-sided movements, no uncertain, restless actions. Those who are handling sacred things will be weighted with the Spirit, and will become intelligent Christians. They will not be dwarfs. Neither will they dwarf others through professing to know the truth as in the living Oracles, while they do not have a daily, hourly consecration to God. None can honor God unless self is daily crucified in them, and there is no self-exaltation, no striving to be first. All who have any relation to Christ must know His life by an experimental knowledge, else they are none of His.

Satan is playing the game of life for the souls of men and women. We are living in a time when he has come down with great power, working with all deceivableness of unrighteousness in them that perish. None will need to take the side of the power of darkness, and stand under his banner, unless they choose to do this.

All who unite themselves with Christ should consider that they are His soldiers. They are to obey orders, and not fret like children at everything that does not harmonize with their ideas. They are not to indulge the spirit of criticism, except with themselves; every one should closely investigate his own heart, for out of it are the issues of life. Sure it is that all who do their very best to place themselves in right relation to God will walk with Him as did Enoch. Then they will have with them holy angels as companions in the place of evil angels.

We praise the Lord that at the Newcastle meeting we heard no criticism or complaining. There seemed to be with all a spirit of harmony. If Satan can excite criticism among any of the Lord's professed people, then it is communicated like leaven from one to another. Give the spirit of criticism no quarter, for it is Satan's science. Accept it, and envy, jealousy, and evil surmisings of one another follow. "Press together," is the command I hear from the Captain of our Salvation. Press together. Where there is unity, there is strength. All who are on the Lord's side will press together. There is need of perfect unity and love among believers in the truth, and anything that leads to dissension is of the devil. The Lord designs that His people shall be one with Him as the branches are one with the vine. Then they will be one with each other.

We are to seek most earnestly to be of one mind, of one judgment, and the baptism of the Holy Spirit of God, and nothing less, will bring us into this state. This is God's agency, and only as the Holy Spirit brings us into unity can we be representatives of Christ.

There is no hope for the success of any religious organization where criticism is cherished as a fine art and called spiritual discernment. Men might far better be blind to other's faults than to be inspired by that keen, detective spirit that will watch for defects in those whom the Lord loves, and through whom He works. We all need to humble ourselves, not to have an exalted idea of self. We must all give heed to

the words of Christ, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:29, 30.]

Every Christian should beware of picking flaws in others, and thus destroying the influence which God would have them retain, that they may be a blessing to His people. In every one of our institutions, all are either receiving an education in straight, perfect lines, forming the character according to the character of Christ, or they are receiving an education in the opposite direction. In every camp meeting there is opportunity for close, critical self-examination. If individuals will seek to rid themselves of every thought and action that is not of a Christlike order, they will, if worked by the Holy Spirit, see the necessity of washing their own robes of character and making them white in the blood of the Lamb, and their minds will become as the mind of Christ.

The greatest sorrow of heart I have borne has been caused by the want of love and unity among brethren. In word and spirit and life we are to express Christ, not the peculiar ideas and notions of self. By these ideas many have been trammelled and clogged all their life long, and they knew not what was the trouble.

I want to impress this upon my brethren who shall assemble in camp meeting at Ballarat: Do not lose this opportunity of committing your particular concern for yourself into the care of Jesus Christ. Lose sight of all others except Christ. We want Christ in our humanity, and Christ wants to abide in us. We are human and fallible, every one of us, and unless Christ is formed within, the hope of glory, we shall make wonderful blunders in estimating our fellow workers according to our pattern and measurement. God sees beneath the surface. He sees all the good, and He marks all the evil. Leave to Him the work of passing judgment on your brethren.

Have a care for the young men and young women who are now forming their characters. Converse with them, and help them all you possibly can. Let no one educate the young men and young women in the science of picking flaws. Let not the youth hear you finding fault with those who do not please your fancy. The youth are Christ's servants, to be cared for, to be encouraged in good, pure, holy thoughts. They need no lessons in evil surmising. Satan stands ready to instruct them in this line. Teach them to be kind, to respect and love one another as Christ has loved us.

Keep the perfume of Christ's character in your own words and actions. Let querulous complaints forever cease. Then there will flow into your heart the sunbeams of the righteousness of Christ. God will bless you, and make you a blessing.

We are individually held responsible to God for our influence in the home, in the church, among all with whom we associate. We are to receive our traits of character from an indwelling Saviour. He says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." [John 15:4.] The kind of fruit we bear, in words, in spirit, in action, testifies whether we are abiding in Christ or in ourselves. If we abide in ourselves, the taint of a disagreeable disposition will often manifest itself. Christ says, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [Verse 5.]

You may have had good advantages for gaining an education, but unless you are under discipline to Christ, your education will be of no real benefit to you. You will not form a right character. "If a man abide not in me," Christ said, "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire." [Verse 6.]

O, how much we prize and glorify self! How much we wrestle for the supremacy! How much we keep self in the foreground and Jesus Christ in the rear! Let all who assemble at the Ballarat Camp meeting bear in mind that it is the place to pray, the place where God will meet with them. Let us not profess to be Christ's followers, and yet follow our own mind and spirit. If we do this, we shall reveal such weakness of character as in no way represents Christ. We must be born again. We must have a new life from above. And this new life can be preserved only by daily watchfulness and prayer.

Men must become as little children; they must keep as humble as a child. Then they will indeed see Jesus Christ by faith, and [they] can reveal Him to the world as the uplifted Saviour. They can represent Christ in character by daily living Christ, showing that they have learned of Him His meekness and lowliness. In all our dealing, in all our business and relation one with another, there should not be a thread of the old habits of selfishness, self-seeking, or self-exaltation. This is the great barrier that separates the soul from God.

I want to cry to my brethren, Clear the way for Jesus Christ by self-renunciation. Let the great work be done in us and for us, so that we shall not say, "See what I am doing," but, "Behold the goodness and love of God," for "his gentleness hath made me great." [Psalm 18:35.] The Lord will work wonderfully for you in your camp meeting if you will renounce self, and do every little duty in the name of Jesus. We are to write the name of Jesus on all that we do and on all that we have. We are to express His love in our words. We can reveal His Spirit in the very tones of our voice, in the expression of our countenance, in our walk and conversation. We are to imitate Christ in all His perfection. Constantly we are to improve our powers, that we may do better work for Christ.

I entreat of you, my brethren, to leave the darkness and come to the glorious light of the Sun of Righteousness. To be a Christian means more than many suppose. It is the character, not the placing of our names on the church books, that makes us Christians. What manifestations will appear when Christ, abiding in the heart, is shining in the faces of those who love Him and keep His commandments. Truth is written there. The man is transformed into Christ's image. A worldling may pass by and not mark the change, but those who have had communion with Christ discern the expression of Christ in word, in spirit.

The influence upon the heart is seen in a habitual gentleness, a more than human love. The sweet peace of heaven will be in the soul, and will be revealed in the countenance. There is no striving for the highest place, no seeking the supremacy. There is a constant changing from glory to glory, from character to character. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." [2 Corinthians 3:18.]

Do you feel that this experience is beyond your reach? It is the very experience that you must have. The truth sanctifies the receiver. Uplifting, refining, sanctifying truth is the only thing that can lift us out of

ourselves, and bring up into open communion with God. In our life in this world the human and the divine are to be united. The things of the Spirit are not discerned by any strength of intellect that man may possess. He may be a minister of the Word, opening the Scriptures to enlighten others, but this in itself will not fit his soul for heaven. The highest eloquence is not religion. Leaders and teachers may suppose they know all that is worth knowing, but God designs that every teacher shall be a continual learner. When we cease to be learners, then we are no longer fit to be teachers. Every worker needs to come to Christ and learn of Him who is meek and lowly in heart in order to find that trust and rest and quietude in God which it is our privilege to have.

Christ's glory was manifested while He was working at His trade in the carpenter's shop. He was assailed more fiercely by temptation than were other youth, according as there was more at stake in His life. But He overcame the wicked one. The Saviour in His human character resisted all the assaults of Satan. Just as Christ overcame temptation, so every one of us may overcome. And He says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne." [Revelation 3:21.]

It is a battle for life, eternal life, and if we are indifferent in the warfare, if we are not overcomers here, we shall never see the King in His beauty.

There is something to learn besides that which is contained in school books, something that the greatest intellect, unaided, cannot reach. It is the power to recognize what belongs to the life of the Christian. In the schoolroom, in the carpenter's shop, in all manner of business, in all kinds of trades, the abiding Christ will be revealed by all who possess Him. Beholding the glory of Christ's character, they will carry it unto the home life. Their lips will not utter foolishness, their tongues will not frame deceit. The living Christ, shining out in the character, will be carried to the house of mourning, to the sick bed. He will bring comfort to the suffering. He will be manifest in the heavenly life which, in all humility of mind, His followers live.

It is the duty of all believers to turn away from beholding Satan. Then they will not reflect his character in their words, in a peevish spirit, in evil thinking or evil speaking of their brethren. Those who have an abiding Christ will do none of these things. God has forbidden us to cherish any such thoughts or feelings. All have the privilege of catching the divine rays of light from Christ if they will look unto Him. The greater their need, the more open will be the way to Christ. They may seek His face, and flash back the light of the glory of God. To them that have no might, He increaseth strength. All who live Christ's character will be like Him. "Every man that hath this hope in him purifieth himself, even as he is pure." [1 John 3:3.]

There will be no irritable tempers in heaven, and certainly we want no irritable tempers here on earth. Satan's subjects have this kind of character. Let every Sabbathkeeper seek most earnestly to have Christ mold and fashion the human mind to His divine similitude. We shall have to fight the devil without and within. Unholy hands, unruly tongues, quick tempers, these are foes we have to meet; but through Christ we are able to bring them into subjection. Looking unto Him we may say, "I can do all things through Christ which strengtheneth me." [Philippians 4:13.]

Lt 7, 1899

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

January 22, 1899

Dear Brother and Sister Haskell:

Once more I sit by my writing table to trace a few lines to you this morning. I have had such a season of exhaustion, and have suffered so much, that it was not best for me to write. The very simplest thoughts would not come. I have been so weak that I could not remember. I ought not to be writing now, for it taxes me to think. Although I was full of pain and very weak, I braced myself up until the American mail was off. But there was a limit at last, and now I am about a cypher. I have done very little since the camp meeting. The deep interest in the meetings drew me out. I spoke Sabbath and Sunday afternoons and on Tuesdays and Thursdays, and in the morning meetings all I dared. But I found danger in attending morning meetings, because the immense congregations in the afternoons and evenings made the atmosphere in the tent unsafe for me.

The Lord sustained me through the camp meeting. I attended some council meetings which called out from me the reason why the Holy Spirit does not work among us. It is the unbelief in God and the lack of confidence in one another. It is the work of the power of darkness to lead us to suspect our brethren and stand apart as critics. At one meeting I think I read and talked to the ministers for two hours. I needed to brace up all I possibly could to do the work the Lord had appointed me to do.

There was, apparently, with Brethren Robinson, Hare, Hughes, and others present, deep feeling. Brother Robinson went into the bush to pray, and while he was wrestling with God, Elder Daniells, W. C. White, and about ten others went also into the bush to pray, and they came right to the spot where Brother Robinson was praying. He told them he had broken his heart before God, and laid self on the altar of sacrifice. He wanted self to be consumed. He wanted to put away his habit of criticizing and judging his brethren, and to bring himself to task. A great blessing came upon him. All prayed most earnestly, and talked freely and confessed and prayed and kept confessing, until the fog that had hidden Jesus from their sight was cleared away, and they were all greatly blessed.

I never saw in meetings a more solemn impression of the Spirit of God upon the people as upon those who came to our encampment. People would come twenty or thirty miles, and remain all day. Many would come an hour before the meeting, so as to get a seat. It was a most solemn time for us all. But I was carrying a heavy load for Battle Creek, as well as for our brethren in Australia. I could sleep but little. I had a solemn message for those in Battle Creek, and when I left the campground, I carried my burden with me.

I want to write you more, but my weakness forbids this.

Lt 8, 1899

Kellogg, J. H.

January 23, 1899

Dr. Kellogg:

Night after night I am in much burden and perplexity. In my letter dated December 18, 1898, I mentioned the Gospel Wagon. Soon after the photograph of this wagon came, I was looking at it alone in my room, when there seemed to be presented before me the present and future effect of this method of labor. I must say that your investment in this wagon was not the best way of investing means. This method of labor is not the best for the successful accomplishment of the work of God <for this time>, neither does it give the workers the best experience in winning souls to Christ. It may awaken some thought, but whether it will give the necessary impression of solemnity and order, whether it will ripen the harvest, is very uncertain. It does not leave on the mind the impression that leads to conviction of sin. The hearers are led to think, It would be pleasant to unite with this people, to drive about and sing and gather a company to whom to read the Scriptures.

Dr. Kellogg, you are represented to me as having your day and opportunity to develop into a trustworthy man, not a man who can act in only two or three lines, but a man who can help the work of God to bear [His] stamp and His likeness. It is your place to fall into line in God's providence. See that the truth is inscribed on your banner at all times and in all places.

All human beings are dear to the heart of God, for they are bought with a price. As a nation the Jews refused to receive Christ. He had led them in their travels as their invisible, infinite Leader. He had communicated His will to them, but in the test they rejected Him, their only Hope, and their only Salvation, and God rejected them. "But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name." [John 1:12.] To all who receive and obey the conditions, God's gifts flow steadily, without repentance, without recall. God has imparted His gifts to man to be used, not according to hereditary <or fanciful> ideas, not according to natural impulse or inclination, but according to His will.

No one can become clean and spotless, fit for God's service, without first becoming as a little child, willing to be taught as Moses was taught. The Lord instructed Moses in His will, and Moses was to repeat these instructions just as he received them.

My brother, you are safe only as you work out of self into perfect conformity to the mind and will of God. You have not yet reached this place. You have never made that surrender of self that will place you where you can bear the likeness of Christ. At times, you have been in great danger, the more so because you have not steadfastly kept Christ, your Pattern, ever before you. There is a work to be done for you. All self-glorification must be cut away by a realization of the fact that you are only the Lord's steward, and that to Him you owe every faculty you possess.



Who has given man inventive power? Who gives man the scientific skill which bears the stamp of heaven? Who gives him organizing tact, power to restore order to distracted elements? Who gives him power to place God's work upon a solid basis of industry and durability?

It is God's will that those to whom He has entrusted talents should look ahead, and with far-seeing judgment, with tact and ingenuity, establish the work aright. This is not done by making the proudest show among the nations of earth. God designs that those whom He has appointed to do His work shall have ingrained in their character the words, "All ye are brethren." [Matthew 23:8.]

When Christ was upon this earth, His brothers thought He was devoting Himself too constantly to constant labor. They determined to stop His work, to find for Him periods of rest. The word came to Christ as He stood before the people, "Behold, thy mother and thy brethren stand without, desiring to speak with thee." Looking about Him, Christ answered, "Who is my mother, and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." [Matthew 12:47-50.]

There are in this country, Australia, those whom the Lord has used to lay the foundation of His work in different places. The brethren in America should remember that in this country, which so nearly resembles America, a work is to be done similar to that which has been done in America. You only need to reflect, to reason from cause to effect, to see the prejudice and opposition that the workers here have to meet in business and religious lines. In this hour of need, those in America who have become strong through the power of God are to relieve the necessities of those who are holding up the work in other countries. To this end, they are to brace all their energies, inspired by an unselfish desire to help their fellow workers to plant the standard where the truth has not yet found a standing place.

Before Jesus of Nazareth commenced His public ministry, John the Baptist was to fulfil his mission as God's appointed messenger. His message was to prepare the way for God's work in a fallen world. His voice was to be heard, not in the synagogues, but in the wilderness, saying, "Repent ye, for the kingdom of heaven is at hand." "This is he," writes the evangelist, "that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." [Matthew 3:2, 3.]

We need to understand the meaning of these words. Those who feared God were to think for themselves. They were no longer to leave other men to do their thinking. Their minds were no longer to be chained down to erroneous maxims, theories, and doctrines. Ignorance and vice, crime, and violence, oppression in high places, must be unveiled. The light of life had come to this world to shine amid the moral darkness. The gospel would now be proclaimed among the poor, the oppressed. Those in humble life would be given opportunity to understand the real qualifications necessary for entrance into the kingdom of God.

And today men from the lower ranks are to take their place in obeying the command, "Go forward." By faith they are to meet difficulties, not daring to yield to the strife and babble of unbelieving tongues.

They are to press forward from one degree of success to another, praying always, and exercising that faith which answers prayer.

Thank God for men who understand something of pioneer work, who can wrestle with difficulties, who will not fail nor be discouraged. Notwithstanding the false reports that have gone forth from babbling tongues <in regard to the work we are doing here>, doing the cause of God great injustice, God still works through His instrumentalities, continuing to make clear, to those who will see, the precious things of heaven and the responsibilities of the spiritual life.

God designed that the work in this country should be built up, and those standing in responsible places in America should have realized their duty with regard to it. But Satan drew a veil of tradition over their eyes, so that <some> exchanged the sentiments of God for the maxims of men. The work of God <in Battle Creek> was marred, and it still bears unhealed wounds. Men have gone into wrongdoing, but so imperceptibly that they do not realize that their moral perception has been darkened. The same temptations overtake them again and again. Again and again they do things which show not the image and superscription of God. Some will continue to take sides, not with God, but against Him, until the Lord says, "He is joined to his idols; let him alone." [Hosea 4:17.]

There is need for a variety of gifts in the Lord's work. Read carefully the fourth chapter of Ephesians. The entire chapter is a description of the Lord's manner of working. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Verses 11-13.] Every gift is to be acknowledged as essential to the success of the work.

Experienced men are needed for the work in this country, men who are not narrow in their measurement, but broadminded, with quick, perceptive faculties, who can discern a thought and catch its meaning without a week's time in which to think it over. Those who are laying the foundation for God's building are addressed in the words, "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] The agencies of God are many! But all those who are willing to work according to God's plan are included in the words, "Ye are God's husbandry; ye are God's building." God's servants are to move so that no spiritual gift shall be lost. Their will is to be held in abeyance, and when God's time comes, the rod will blossom. What form the work will take no one can know, but God's servants are to be minutemen, able to understand the ways and will of their Leader.

Lt 8a, 1899

Kellogg, J. H.

Sunnyside, Cooranbong, New South Wales, Australia

January 15, 1899

Dear Brother in Christ Jesus:

I have written some things which I dared not withhold, for I would be responsible if I did. Have we not to consider that we have immortality only through Jesus Christ? Should you fall, as is not an impossibility, who will take your stewardship? Have you considered this important question? I am instructed to warn you that you have been gathering altogether more responsibilities than the Lord has laid upon you or any one man to bear. Your stewardship is gathering stronger and firmer walls about you. These walls may fall upon you.

We have a great work to do. I have. You have. And yet you continue to gather that class of work which you love to do, yet has not been appointed of God for you to do. It would crush the life out of you, because you are a mortal man, and your brother is mortal. Whatever his profession may be now, he needs less to do in order to have time to care for his soul. He thinks it is no use for him to claim to be a Christian, and yet it is not because his heart is hardened, but because he thinks he cannot reach perfection. It will not hurt him for you to manifest always that you have genuine brotherly love that has not been chilled to death by pressure of business. If you should act more the friendship of the tender affection of relationship as brothers it would not hurt Willie.

Sometimes things happen as always is the case in business matters, when you suppose some one is to blame. Your brother is not being infinite but finite. Through want of proper hours of rest his mental and physical force almost come to a standstill and results show the same. Is that faithful steward deserving of the least censure? No; he could not prevent the result. He has double the work to do he should have, and is far more promising a subject for you to work upon than many you do not know and who are in no way related to you by blood ties.

Now my brother, give your brother, who is as true to your interest as it is possible for him to be, a chance to save his own soul, which is precious in the sight of the Lord. He has a wife, and children who need a father's tender instruction how to save their souls, that there may be a family reunion in the kingdom of God.

Another point. Your work may have far more power in being exercised in interested effort for those to whom the message is to go in the highways. For this work God has appointed you. I think it well for you to consider these things. You can help much by exercising your God-given talents in the Women's Christian Temperance work. You may modify some of the erroneous maxims that are coming in to spoil that organization; and Sister Henry can do a good work in this line, not by compromising truth or righteousness, not by changing the banner you all hold fast, but by guardedly weaving in principles in your instructions that shall change the mold.

While we are to hold the standard high, we are not to separate our influence from the highest and take up the lowest class. That work is to be done; you need so much to have the divine Counsellor by your side and feel it enough not to follow your own judgment. We are living amid the perils of the last days. We know not what will come next.

I thought I had not strength to write a line, but I am pillowed up in bed to write this. I thank you for your kind thoughtfulness in writing me. I also thank you for the interest you have taken to raise the money to begin our work here. We will have a meeting now and see what help we can obtain in building. We have

applications almost daily for the afflicted ones which a hospital should receive. Sara is called here and there and elsewhere. I am so thankful that money came to me as it did from the Pacific Press, for what Elder Haskell would have done, or the sanitarium in Sydney have done just now, I know not. But one thing is certain, it came at the right time. Be not afraid, I shall not allow one penny to go to any other purpose.

Our business now is to go to work and erect a building which shall be no shame for the Lord to look upon. He knows how much we need this building at once. Meetinghouses are needed in Brisbane, Queensland; they will have it because they simply cannot do without it. A meetinghouse absolutely is to be built in Queensland and one now in Newcastle. I thank the donors for their kindness in raising this fund. I thank the Lord for this.

I have not seen any plan from you. It may come today. My mail came last evening, and sometimes letters do not all come until next day. May get your plan today. I am too weak to write more now. If Sara knew what I was doing, I should be blamed.

Lt 9, 1899

General Conference

January 24, 1899

To those occupying important positions in the General Conference:

Dear Brethren:

The Lord requires that principles be followed which are different from those that have been followed in the past. We who believe in Christ and receive His grace are members of His great firm. "Ye are God's husbandry: ye are God's building." [1 Corinthians 3:9.] Every one engaged in the work of God exerts an influence. The General Conference has had an influence, and this influence would have been increased had it kept to its legitimate work. But its influence became of none effect when it embraced so many interests, thus mingling the sacred and the common. Because of this, the voice of the General Conference lost its sacredness. But by the strictest observance of principles that cannot be corrupted, it may win back what it has lost. The people may then be addressed in the words, What God has cleansed, call not thou common or unclean.

Satan commenced his work in Battle Creek through men who occupied important positions in God's work, but who were not the men for the place; for they had no correct sense of its sacredness. The work of the gospel must be exalted. But careless work has been done in the selection of men for certain positions in the church.

In the sixth chapter of Acts we are shown how when men were to be selected to fill positions in the church, the matter was brought before the Lord, and most earnest prayer was offered for guidance. The widows and fatherless were to be supported by contributions from the church. Their wants were not to be relieved by the church but by special donations. The tithe was to be consecrated to the Lord, and was

always to be used for the support of the ministry. Men must be chosen to oversee the work of caring for the poor, to look after the proper distribution of the means in hand, that none among the believers should suffer for the necessities of life. These men must not be like Judas, who robbed the treasury to enrich himself. They must not be men who would work in a scheming, underhand manner, but men who would work faithfully and unselfishly for others. They must be “men of honest report, full of the Holy Ghost, and wisdom.” [Verse 3.]

When these men were found, they were set before the apostles, “and when they had prayed, they laid their hands on them. And the word of God increased, and the number of disciples multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.” [Verses 6-8.]

The Word of God shows plainly that there is a special work to be done for the people of God. This work requires men who can use their talents with wisdom. They are to be men who will do the work of God conscientiously, men who are free from all selfishness, all covetousness.

This is presented in the Old Testament Scriptures. Moses spoke to the children of Israel, saying, “I am not able to bear you myself alone: the Lord your God hath multiplied you, and behold, ye are this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you as he hath promised you!) How can I myself alone bear your cumbrance, ... and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken, is good for you to do.

“So I took of the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God’s: and the cause that is too hard for you, bring it unto me, and I will hear it.” [Deuteronomy 1:9-17.]

The great mistake of placing in positions of responsibility men who have no genuine religious experience has been made at Battle Creek, the center of the work. Men were appointed by men to act in important places, who should never have been entrusted with the handling of sacred things until they gave positive evidence that they had been converted. These men were not able to bear test and trial, and the leaven of fraud and injustice brought in because of their course of action has not yet been purged from the work.

We need now to review the past, that we may see where the Word of God has been disobeyed in our transactions one with another. We need to show genuine repentance. Little regard has been shown for the Word of God. Little heed has been given to the testimonies of His Spirit. Those at the center of the work have been continually warned that truth and righteousness should always be exercised. But notwithstanding this, men have been retained in office who were not worthy, who were full of

covetousness. Their work did not leave a right impression upon the cause of God. Sacred things were clothed with commonness. The leaven of covetousness and selfishness pervaded every institution, every church, to a greater or less degree.

Finite men have felt capable of carrying responsibilities that they were unqualified to carry. They did not feel the necessity of obtaining the essential qualifications for doing the work of God successfully. Men have been placed in positions of sacred trust because they were supposed to be sharp businessmen. They were full of worldly policy. They did not deem it essential that their judgment should be controlled by the Holy Spirit, but went forward in their own way. These men, full of self-sufficiency and self-importance, were placed in charge of the most solemn work.

Has not God seen the departure from righteous principles? Has he not seen men working contrary to truth and righteousness, practicing dishonesty in the handling of books? Has He not heard the appeals made in behalf of the Southern Field, and seen the money raised to relieve the situation there? How was this money used?

Heaven saw all the scheming for higher wages. Those who bore the laboring share of the work were not the ones who benefited by this scheming. The corrupting influence that has created so much disaffection in the world's business houses, has been felt to a degree in the business working of the Review office. God looked down from heaven, and was displeased. All impurity and irregularity, all perversion of righteousness, must be cleansed from every institution, every church, every household, every individual, before God can bless us as He desires to.

The Lord [did] not design that one man shall carry all the responsibilities. "And it came to pass on the morrow, that Moses sat to judge the people, and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning until evening? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me: and I judge between one and another, and I do make them know the statutes of God, and his law.

"And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou are not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens: and let them judge the people at all seasons; and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so it shall be easier for thyself and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall go to their place in peace. So Moses hearkened to

the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, ... and they judged the people at all seasons, the hard causes they brought unto Moses, but every small matter they judged themselves." [Exodus 18:13-26.]

When preparations were being made for the building of the tabernacle, God said to Moses, "See, I have called by name Bezaleel the son of Uri the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God in wisdom, and understanding, and in knowledge, and in all manner of workmanship, to devise cunning work, to work in gold and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wisehearted I have put wisdom, that they may make all that I have commanded thee." [Exodus 31:2-6.]

"Then wrought Bezaleel and Aholiab, and every wisehearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. And Moses called Bezaleel and Aholiab, and every wisehearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it. And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made." [Exodus 36:1-4.]

This is the way in which the Lord has arranged matters. He designs that men shall be appointed to do His work. Confusion is not to enter the work. Men should be chosen who will stand shoulder to shoulder, heart to heart, in the great work for this time, for there are wonderful things to be done. Dr. Kellogg carries too heavy a weight. Others should be qualifying themselves to bear responsibilities, so that if one drops out of the work, there will be others who can step in to prevent a break. It is the duty of all who have a connection with the Lord's work to diligently cultivate his powers. He is responsible to God to do his very best.

Everything is to be done as in the presence of a holy God. Right principles are to be maintained when dealing with those who are small as well as with those who are influential. There is to be no haphazard work done in the service of God. The reason why so many difficulties arise is that those who complain most, who require perfection in others, exalt self and excuse their own defects.

In God's Word we read of the qualifications which must be possessed by those who connect with His work. "If a man be just, and do that which is lawful and right, ... and hath not oppressed any, hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly, he is just, he shall surely live, saith the Lord." [Ezekiel 18:5, 7-9.]

God requires moral perfection in all. Those who have been given light and opportunities should, as God's stewards, aim for perfection, and never, never lower the standard of righteousness to

accommodate inherited and cultivated tendencies to wrong. Christ took upon Him our human nature, and lived our life, to show us that we may be like Him by partaking of the divine nature. We may be holy, as Christ was holy in human nature. Why then are there so many disagreeable characters in the world? It is because they do not suspect that their disagreeable ways and rough, impolite speech is the result of an unholy heart. We ought to be holy even as God is holy; and when we comprehend the full significance of this statement, and set our heart to do the work of God, to be holy as He is holy, we shall approach the standard set for each individual in Christ Jesus.

No one can be Omnipotent, but all can cleanse themselves from bitterness of the flesh and spirit, perfecting holiness in the fear of the Lord. God requires every soul to be pure and holy. We have hereditary tendencies to wrong. This is a part of self that no one need carry about. It is a weakness of humanity to pet selfishness, because it is a natural trait of character. But unless all selfishness is put away, unless self is crucified, we can never be holy as God is holy. There is in humanity a tendency to suspicious imagining, which circumstances quicken into lively growth. If this trait is indulged, it spoils the character and ruins the soul. It is written, "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God."

"Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is everyone that is born of the Spirit." [John 3:3-8.]

The Lord never withholds His wisdom from those who are truly consecrated. Those who fear God and seek Him daily walk in security. The men who humble themselves even as a little child are the men who will be taught by God. The Lord is not dependent on any man's talents, for He is the Source of all perfect gifts. The very humblest man, if he loves and fears God, is the possessor of heavenly gifts. The Lord can use such a man, because he does not strive to work himself according to his own standard. He works with fear and trembling lest he will spoil the pattern. His life is an expression of the life of Christ.

The man who does not honor himself can fill a place in God's plan that no self-sufficient man, however learned and well-prepared he may think himself to be, can fill. It makes every difference whether a man walks with God, or whether he is satisfied to walk with himself, glorifying his own abilities.

It is the fragrance of our love to our fellow men that reveals our love for God. It is patience in service that brings rest to the soul. It is through humble, diligent, faithful toilers that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to learn Christ's way that he may bear the divine likeness.

God would have His workers in every line look to Him as the giver of all they possess. All right inventions and improvements have their source in Him who is wonderful in counsel and excellent in working. Whatever we do, in whatever department of the work we are placed, God desires to refine and ennoble us. He desires to control man's mind, that he may do perfect work.



The delicate touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate organism of the body, is the wisdom of divine power, to be used in behalf of suffering humanity. The skill with which the carpenter uses the hammer, the strength with which the blacksmith makes the anvil ring, comes from God. He has entrusted men with powers, and He expects that they will look to Him for counsel. Thus they may use His gifts with unerring aptitude, testifying to God's glory that they are workers together with Him. Thus they purify their souls by sanctification of the Spirit through the truth. In their experience, the words of Christ are fulfilled, "The pure in heart shall see God." [Matthew 5:8.]

All should feel that they are working to one great end. The work in every department is God's, and those who do that work with exactness, without blunder, represent God's perfection. But God's work cannot be perfectly done by men who are selfish, who devise plans and methods whereby they can strengthen themselves and stand high in the esteem of the world as wise men.

Those who have any part in the work of the Lord are to show that they love and fear God. The Lord desires them to be as sensitive as a child to wrongdoing, cherishing a vivid conviction that all the strength of soul and body comes from above. Those who become careless and opinionated, must be separated from the work, if, after kind admonition and earnest prayer, they refuse to repent. They are workers of evil, and God cannot hold communication with them.

It means much to learn to do God's will. He who is entrusted with the training of youth in our schools or institutions needs to learn daily in the school of Christ. God says, Ye are my husbandry; ye are my building. He is seeking to control the hearts of men and women. If they will be controlled by Him, His name will be glorified. They may walk with certainty, knowing that they are laborers together with God.

By the acceptance of Christ, as a personal Saviour, in whom we humbly trust, we are cleansed from sin. He calls, "Follow me." "Take my yoke upon you, and learn of me, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:29.] The mercy of Christ has made us overseers of His workmen. The record of the opportunities and privileges that are now ours will be irrevocable. Shall we be among those who shall respond with joy to the words, Where is the flock that I gave you, my beautiful flock?

There are always two parties in our world. One is ready to hear the call of God, and obey, saying, "What wilt thou have me to do?" [Acts 9:6.] The great anxiety of the other is to discover what is the most pleasant to do. Inclination must be severely tested, for inclination is no evidence of duty. Take everything to God in prayer. Let those who have an experience in the things of God make no hasty decisions in selecting men to fill important positions. Let no man strive to be placed in position, but let everyone be careful in regard to accepting a position of trust. Let them subject themselves to close self-examination. Let them counsel with the experienced followers of God, and seek by earnest prayer to know their duty. Let all be willing to be led and guided by God. Do not think that because you have made mistakes, you are excluded from the work of God. There are many with great opportunities who make great failures.

God desires all to consecrate themselves, soul and body, to Him. Young men and young women, learn that as you use the talents God has given you, you will obtain a genuine experience, a real knowledge, that will make you dissatisfied with yourselves. You will see the great work that is to be done. You will see the need of cutting away all habits and practices that are hurtful, lest you shall hurt some other soul.

There are conscientious young men who are preparing to move into line, to strengthen the outposts. If they walk humble with God, He will talk with them, and instruct them. To them I would say, Work where you are, doing what you can to pass along the truth which is so precious to you. Preserve simplicity, and then, when there are vacancies to be filled, you will hear the words, Friend, come up higher. You may be reluctant to advance, but move forward with trust in God, bringing into His work a fresh, honest experience and a heart filled with the faith that works by love and purifies the soul. As you thirst for the water of life, ask Christ for it, and He will give you to drink of the water of life freely. He will be to you a well of water, springing up unto everlasting life.

Open the door of the heart to the knock of Christ. Welcome the heavenly Guest. Then you will not lift up your soul unto vanity because you are placed in a position of responsibility. There are truths in the Word of God the meaning of which you scarcely comprehend, but these will open to you in their native beauty and loveliness; for Christ is your teacher. If you have improved the past, it is still yours, because you have garnered the bright beams of the Sun of Righteousness.

You have a treasure of knowledge to which you are constantly adding. Thus you are being raised up to a higher level of service. Impart all that you receive, and keep imparting to receive. The secret of winning souls is only learnt by wearing Christ's yoke and copying His meekness and lowliness. Only thus can you find constant rest. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." [Daniel 12:3.]

Lt 10, 1899

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

January 14, 1899

Dear Brother:

The American mail went yesterday, and yet I am not at rest. I am held to the point. I am talking with you, Dr. Kellogg, with my pen, as I was talking with you last night in the visions of my head upon my bed. I was in a company of several men and women, and Dr. Kellogg was one of the party. We were talking of the work to be accomplished in Australia. I was saying, Dr. Kellogg, it is necessary for you as a physician to see some things before you can comprehend them. After you see, you will understand. Walking side by side with you, we came to the building called the Health Home. The doors of several rooms in it were open for your inspection. You said, "Some of these rooms are larger than is required; others are altogether too small. Having two or three bedsteads in one room is all a mistake. Privacy must be respected."

Thus you went from room to room, speaking of the mistakes in each room. When you came to the bathrooms, your face grew white, as though you were going to faint. You could not find words to express your disgust. You said, "This is calculated to counteract all the good that this institution might do. We are workers together with God. Does not God look with abhorrence upon such rooms? They are not fit to take patients into. How can any one put his religion into his work with provisions as are made here?"

As we left the building Dr. Kellogg said, "I see things in a new light. I am condemned. I did not have the slightest conception of the disadvantage you were working under. Yes; things might have been made every way different. I thought I was trying religiously to do my best; but while I made an effort to act from the principle, Love God supremely and thy neighbor as thyself," I was in all my plans setting things in operation in a way that neither showed supreme love to God or that love Christ has expressed we should have for our neighbor.

"I have been covetous and selfish, and I knew it not. I have been practicing a species of idolatry for the work I was handling. I should have thought and planned unselfishly, taking into consideration the necessities of the work in Australia. Then my eyes would have been opened to see that had I loved the Lord with all my heart, with all my soul, and with all my strength, I would have prepared less abundantly for the sanitarium in Battle Creek, and would have shared with my brethren in Australia who were toiling and struggling in an effort to create something that would enable them to exercise their natural tact and acquired ability, and develop into able, trustworthy men, as laborers together with God.

"I have felt in some respects too much like Nebuchadnezzar. I am in positive danger of thinking, Is not this the wonderful work that J. H. Kellogg has done? Have I not power above any other man to carry out my will and my purposes? Am I not exalted? Even in the great work of doing good to the oppressed, I have expressed selfishness and covetousness. I have planned so that all profits, as far as possible, should be retained where they would be under my own management. This is not self-denial or self-sacrifice. Yes; you have stated the matter correctly. I might have helped; I might have seen and known that God required me as His entrusted steward not to rest until institutions were established in Australia that would correspond better with the greatness of the work.

"The Lord has known the thoughts of my heart. Every design, every plan, to keep matters within my own oversight has been covetousness. The Lord has made me His steward, and I should have been interested to see my part of the work thoroughly done in establishing a sanitarium in Australia, without loss of time. I should have seen that it was so equipped that the workers could work to advantage. Then God's servants in Australia could have carried forward the medical missionary work successfully. They needed this help; it was their due.

"God is not partial. In His providence He has made some men successful managers, not because they are any more virtuous than their brethren. They receive their talent of wisdom and tact from God. If God could have been better glorified by our placing a portion of the abundance entrusted to us to carry on the work in another part of the Lord's great vineyard, that all might have a fair chance, we should have considered it our privilege to do this. I have not exercised my mind as thoroughly as I should have done.

I am as a man awakened out of sleep. I have treated my opportunities and privileges as though I had created them. It remains with us as brethren, as servants whom the Lord has called, to hear His voice and obey it.

“I am determined to crucify self and be a worker together with God. I am determined to let other men have a chance in their dire necessity to handle some of the goods God has entrusted to me in their behalf. I believe I am converted. Christ is a Saviour for the whole world. It is the bounden duty for those living where the work that was first established by self-sacrifice has become abundant to help those who are struggling to plant the standard in new fields.” We are not to continue to build and increase our facilities year by year, while those who are in other parts of the Lord’s vineyard are struggling, pushing, planning, in order to make a foundation that will properly reveal the character of the work, and their calling as God’s stewards.

“We are to be divested of all selfish ambition. Then we shall be able to overcome temptation. We shall understand the mysteries of Christ’s work. Every branch of the living vine will bear the fruit of the parent stalk. We cannot comprehend the fullness of Christ. We cannot measure the length, breadth, height, and depth of His work. After we have put every nerve and muscle to the stretch in an effort to do this, we shall find there is an infinity beyond.

“I am coming to my senses. In the past I have given you really no chance. Brethren, let us now plan a building. We shall wait no longer. We will kill this avaricious, covetous desire to handle all the means, forgetting that others as well as ourselves can magnify the truth by showing what correct principles can do. I have had everything poured into my hands, while my brethren who are just as well qualified as myself, and who have just as deep a religious experience, have been left with such scanty provisions that they have been obliged to pinch and study economy in every line. They have had such meager facilities that what they have done cannot possibly give character to the work.

“It is God we have robbed by not supplying the necessities of our brethren from the rich treasure over which God has made us stewards. It shall be so no longer. I have had no stinted Saviour to present to the world, but I have taken glory to myself for the prosperity He has given me. I have allowed you in Australia to work in narrow lines, but how narrow I never knew until my eyes were opened. Now I will not rest until I have redeemed my mistake. By wrong calculations I have hindered the work, when God made me His steward to see and relieve the necessities of those struggling to find a standing place.

“‘All ye are brethren.’ [Matthew 23:8.] We stand in the harness together. We who are in America will not require and retain everything, while our fellow workers have nothing, and the cause of God is estimated by its manifest poverty. Christ loves the workers in Australia and other portions of the field, as He loves those whom He has made His stewards in trust in America.” As Dr. Kellogg spoke these words his face was pale, and he spoke as under the inspiration of the Spirit of God.

The Lord has a work for all to do. He sees the weakness of every worker. He sees that only a few reach the highest standard. Christ came to represent the Father. The Father hides Himself in thick darkness, but He sends us His representative, Christ Jesus, who “being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross”—the cruelest, the most painful

and degrading death. "Wherefore God also hath highly exalted him, and given him a name which is above every name." [Philippians 2:8, 9.] Philippians 2:1-7.

God is revealed in Christ. The Saviour lived a life of self-denial and self-sacrifice, and this life all His followers must live. This is necessary for the transformation of character. Work for those who are ready to perish. Keep the truth before people as you are given opportunity in camp meetings. The influence of camp meetings exerts an influence for good. The laborers themselves first drink of the water of life, and conviction comes to souls through the Holy Spirit's working. Establish the work done by these meetings if you would do justice to the souls you are seeking to save.

Truth must be presented in regions where the truth is unknown. The work specified in (Isaiah 58:9-13) must be done. Sin is not to be cloaked as a matter of little consequence. It is to be presented as guilt against the Son of God, <depriving Him of the glory that should be given Him.> The exceeding sinfulness of sin is to be held before the people just as it is. Then show them the uplifting Saviour, telling them that immortality comes only through belief in Christ, through receiving Him as a personal Saviour. Immortality is found in Christ alone.

In order that it may act most effectively, the truth must be often repeated. The world, with its activities, its pleasures, its bribes, hides a man from seeing himself as he is. Satan holds constantly before the seeker for truth those who profess to believe in Christ but who testify by their fruits that they know Him not, for they manifest selfishness and covetousness and bring these attributes into the church, saying as an excuse for sharp practices and dishonorable methods of dealing, "It is the Lord's cause."

Some cultivate selfishness by striving to make their part of the work a success. But the apparent success gained by retaining that which should be freely imparted to help the work in other places is not true success. God's people will not be excused for working in accordance with worldly policy. The gospel of Christ calls for individual work. The fruit of this work is seen when consecrated workers show that they realize that to them has been committed the sacred oracles of God, and that they are not merely to speak the truth, but to be doers of the Word of God.

"Hear, ye that are afar off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." [Isaiah 33:13-17.] The Lord God is not asleep.

"Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl

said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also as the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things will he stand." [Isaiah 32:1-8.]

The Lord knows us by name, as verily as He knew Cornelius. Let us all realize that He is acquainted with each one of the human family. He put His estimate upon Cornelius, calling him, "a devout man, and one that pleased God, with all his house, which gave much alms to the people, and prayed to God alway." [Acts 10:2.] The heavenly angels are wide awake and ready for action. They knew that Peter was living by the seaside, lodging with one Simon a tanner. Nothing is hidden from God. This chapter opens before us the necessity for divine and human cooperation. The Lord designs that under His direction humanity shall instruct humanity. Every opportunity should be improved to bless humanity. God works to unite man with his fellow man to accomplish his appointed work. The greatest privileges and blessings are granted to those who will be co-workers with Christ to sustain and encourage each other.

Christ has included the whole of the human family in His great purpose of redemption. He feels an untold solicitude for human souls. To as many as receive Him, to them gave He power to become the sons of God, even to as many as believe on His name. Not only does the Lord blot out sin and transgression, but as man works out his own salvation with fear and trembling, God works with him, to will and to do of His good pleasure.

"Ye are laborers together with God." [1 Corinthians 3:9.] The spiritual powers God has given man are to be exercised. Sin, reigning in the mortal body, has kept man working at cross-purposes with God, but the man who accepts Christ has consecrated his highest powers to God for the benefit of his fellow men. The Holy Spirit was given to call into exercise the higher powers entrusted to man, and he who yields himself to the control of His Spirit lays hold of Christ with the living grasp of an earnest, definite faith, an intensity of love that nothing can quench. His life is bound up with Christ. His religion is not made up of selfishness and covetousness. His study is, Where does the kingdom of God need building up most? Is it not where God's stewards are struggling the hardest to establish the work on a solid basis, that they may receive to impart?

The highest character is given to the gospel of our Lord and Saviour by winning souls to Christ, to receive and glorify God through the truth, to become acquainted with the mystery of godliness as expressed in the words: "The Spirit of the Lord God is upon me; because the Lord hath appointed me to preach good tidings to the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; 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.]

The mediatorial arm reaches from the highest heaven to places of the deepest woe and corruption. Christ, the Majesty of heaven, the King of glory, came to this earth, clothing His divinity with humanity that humanity might touch humanity and also link itself with divinity. Thus men and women may become laborers together with God. Whatever may be the nature of our woe, there is a balm in Gilead, there is a physician there.

The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His vineyard. What a work was Christ's as the people followed Him into the retired places to hear Him preach. All day He spoke to them, warning them in regard to repentance and faith, self-denial and self-sacrifice. In this country the fields are ready for the sickle, ready to be garnered. Were Christ on earth today, He would say, "Lift up your eyes, and look on the fields; for they are white already to harvest." [John 4:35.] The Lord calls upon those in America to come to our aid. For your own good, arouse, and work on the principles which have the Word of God for a foundation.

The whole heavenly universe is calling for men who will work unselfishly, men who will see what they can do to establish the work in this very field, Australia, that the workers here may be placed where they can co-operate with you in America in giving the last warning message to the world. This is the principle that we must work upon, and that we should have ever have worked upon. No side issues should have been brought in. One-quarter of the buildings now piled up in Battle Creek are all that should have been centered there. Twenty years ago centers should have been made in other cities, and the banner of truth uplifted. Light has been centered too much in one locality. Had we been provided with means and workers in Australia, the work done in different cities would now have become a telling memorial. We would have been enabled to have worked in the same lines as has been followed in America.

God would have the churches in America study their Bibles and look over the neglected portions of the Lord's vineyard that have not been worked. Principles are to be carried out that have not been acted upon. A portion of the abundant facilities in America should have been used to establish the work in Australia and England, countries where the least expense is entailed in advancing the work. The Lord is displeased by the selfishness manifested by leaving His servants in such destitution. One hundredfold more could have been accomplished in London than has been accomplished, if the workers had been provided with some of the abundance seen in America.

Men who can help to bear responsibilities are needed here. Christ is at work to redeem and restore, and this is a time of special grace. It is essential that the efforts made to advance the work in America be made to advance the work in Australia and England. With facilities we can do much to reach the people. With added forces rallying round the standard, men can be prepared to go into regions beyond, to foreign countries. People need the truth. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls hungering for the light, for grace, for the Holy Spirit. There is a great work to be done. Souls are perishing in their sins. It is time that the Lord's people awoke from slumber.

In every place the temperance question is to be made more prominent. Drunkenness, and the crime that always follows drunkenness, call for the voice to be raised to combat this evil. Christ sees a plentiful

harvest waiting to be gathered in. Souls are hungering for the truth, thirsting for the water of life. Many are on the very verge of the kingdom, waiting only to be gathered in. Cannot the people who know the truth see? Will they not hear the voice of Christ saying, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest." [Verse 35.] Then came the pitiful lament from the lips of the Saviour, "The laborers are few." [Matthew 9:37.]

It requires sanctified ability, tact, and skill to gather in the ripe sheaves. He that winneth souls is wise. We want men who believe the truth for this time, who are doers of the Word. Souls are perishing out of Christ. Many are weary and heavy laden with sin. They do not feel safe in their religious faith. Pray for them; teach them how to believe, how to claim the promises. It is the privilege of every worker first to talk with God in the closet and then to talk with the people as God's mouthpiece. We must receive light and blessing, that we may have something to impart. Men and women who commune with God, who have an abiding Christ, make the very ground they walk on holy because they are cooperating with holy angels, who minister to those who shall be heirs of salvation, are needed for this time. We need the melting power of God, the power to draw with Christ. The deep love of God must be expressed in words of encouragement, in words of intercession.

Many, many all about us in this section of the country are aroused in the most wonderful manner. Now is our time to work. We are to win souls, not drive them. We are to persuade them in Christ's stead to be reconciled to God. Personal labor is needed, visiting from house to house, opening the Scriptures to them who do not comprehend them. The Lord Jesus calls for soul winners, and those who go forth to gather the sheaves should have the prayers of the whole church, that they may go as sharp sickles into the harvest field. There are more sheaves to gather in than we can possibly know now. Laborers for God, those who travail for souls, are few.

The Holy Spirit, attending the worker together with God, enables him to gather in the sheaves. It is not learned men, not eloquent men, who are to be depended upon to do the work now needed, but humble men, who are learned in the school of Christ, who are meek and lowly in heart, who will give the invitation to the supper, "Come, for all things are now ready." [Luke 14:17.] Those who beg at midnight for loaves to feed the hungry souls, will be successful. The law of God is that as we receive we are to impart. All the churches in our land need the self-denying, self-sacrificing spirit of Christ. God's people are no longer to continue in sin, they are to lay hold of the merits of a crucified and risen Saviour. If human hands have never been laid upon them in ordination, there is One who will give fitness for the work if they ask for it in faith. In the name of the Lord I entreat you, Ask and receive the Holy Spirit. But this Spirit can only be received by those who are consecrated, who will deny self, lifting the cross and following the Lord.

Who will be on the Lord's side? Let this question ring out in America, in Australia, in England, and in every foreign country. We need bold, sanctified soldiers, men who have purity of knowledge because they are doers of the Word. They will be able to see what must be done to gain life, life, eternal life. We must have purity of character. This is now, as it ever has been, our only safeguard in the formation of character. As we walk in close companionship with Christ, we shall be brought into conformity with the



divine likeness. "Nearer my God to thee, nearer to thee, e'en though it be a cross that raiseth me." In Christ is our completeness. We must put away sin, or we are worthless servants. We are to endure the seeing of Him who is invisible. We must raise the standard of character, or we shall never see God.

Lt 11, 1899

Brethren

Sunnyside, Cooranbong, New South Wales, Australia

January 25, 1899

Dear Brethren:

A great work is before us; it is not our own devising or planning. All heaven is interested in this work, and those who engage in it must stand under the bloodstained banner of Prince Emmanuel. God would have us stand with our faces to the front, watching every movement of our leader and prepared to obey orders. To every man He has given his work. God has given men and women faculties that are not to be wasted in idle contemplation and fitful emotion, but employed in decided action. Our abilities are not to be absorbed in abstraction, and neither are they to be used in idle bustle. Everything in the outside world is stirred by a power from beneath. Those who know the truth must be filled with an inspiration from God Himself. The lamps of the soul must be kept trimmed and burning.

The work we do is the least part of our taxation. It is the sin which has attached itself to all the activities that wears us out. God did not design that labor should be anything but a blessing. Man never could have been happy without something to do. When man had no dark, condemning thoughts before sin came, his own companionship was not a burden, for he could contemplate all nature with the most satisfactory results. But the slimy track of the serpent has left its trail of misery in a hardened conscience. Labor does not bring misery; it is carrying lawful things to excess which taxes the powers of mind and body. A life of the hardest labor is more satisfying than a life of idleness.

The Word of God is plain and distinct upon this point of labor. No man or woman who is converted to God can be anything but a worker. There certainly is and ever will be employment in heaven. The whole family of the redeemed will not live in a state of dreamy idleness. There remaineth therefore a rest to the people of God. In heaven activity will not be wearying and burdensome; it will be rest. The whole family of the redeemed will find their delight in serving Him whose they are by creation and by redemption.

But if ever there was a time when every nerve and muscle should be put to the stretch it is now. "What does it profit my brethren, though a man say he hath faith, and have not works? Can faith save him? ... Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." [James 2:14, 17, 18.] The last call to the supper is now being given. The lamp of the soul must be kept trimmed and burning by being replenished with the holy oil. See Zechariah 4:11-14. In the name of the Lord let every soul now

depart from all iniquity, lest the day of the Lord overtake them as a thief. The truth is to be proclaimed in clear, straight lines but always as it is in Jesus.

We need to beware lest we bring upon ourselves the rebuke of God as found in Revelation 2:4, 5 and 3:1-3. Would it not be well for us to be jealous of ourselves and be doers of the Word of God? "If there be therefore any consolation of Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." [Philippians 2:1-5.]

Who, I inquire, are doers of the Word of God, and not hearers only? How many live their profession? If we would draw men from the pit of sin, we ourselves must have a firm foundation beneath our feet, else the world will draw us into its plans. The closer we keep to the feet of Christ, humble, meek, lowly, distrustful of self, having a firm hold of Jesus, the more power will we have to convert sinners. It is not the human agent who moves the soul, it is the heavenly intelligences co-operating with humanity that impress truth upon minds. It is not our finite power that creates the influence over others, it is the presence of the One who says, "Lo I am with you always, even unto the end of the world." [Matthew 28:20.] The power we have to overcome temptation is given us by Christ, who works in us to will and to do of His good pleasure.

To represent the truth aright, we need divine tact, gentleness and kindness. The love of God must flow naturally from a heart made tender and sympathetic. We need to hold close communion with God, lest self shall rise up, and words be spoken that are not appropriate. As the dew and the still showers fall upon the withering plants, so let words fall gently when seeking to win souls. God will surely work for those who seek Him for wisdom. We are not to wait until opportunities come to us, we are to watch for opportunities and be prepared always to give a reason for the hope that is in us, with meekness and fear, lest we shall impress hearts unfavorably.

If you keep your heart uplifted in prayer, God will give you the right word at the right time. When an opportunity does present itself, let no excuse lead you to pass that soul by because you do not feel inclined to undertake the case. The Spirit of the Lord will help those who work faithfully for the Master, that the truth may be spoken in love. It is the Holy Spirit that makes the application.

The truth is to be spoken in a straightforward, plain manner, but it accomplishes but very little when the pen or the voice becomes severe and harsh. The region of human passion must be passed, else misapprehension with all its erroneous consequences will be the result. Our work is to prepare the way of the Lord, and make ready a people to stand in that great day when it will be too late for wrongs to be righted. Our warfare is aggressive. The truth is not to be left out of our message, but is to be proclaimed as a plain, "Thus saith the Lord," "It is written."

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Ephesians 6:12.] We must warn and entreat and pray. But be careful when advocating the truth to give no one occasion to rightfully

accuse us of advocating treason. We must be firmly rooted in God. The crisis is very near. The test will come, but for Christ's sake manifest at all times His meekness and lowliness. Then the Lord can work in our behalf. We are to go forward in His name, fearing even to bring a railing accusation against Satan. We should, if possible, live peaceably with all men, advocating the words, "It is written;" for the end is near. Go forward in the name of the Lord, uplifting the banner on which is inscribed, "The commandments of God and the faith of Jesus." [Revelation 14:12.]

Lt 12, 1899

Walling, Addie; Walling, May

"Sunnyside," Cooranbong, New South Wales, Australia

January 26, 1899

Dear Addie and May Walling:

Newcastle has been considered the hardest place where we could begin labor, but during our camp meeting we had special evidence that the Spirit of the Lord had prepared the way before us. There has been nothing like it in our entire experience. There was such perfect order among those who came to the grounds. There was very little of the usual strolling about the grounds for sightseeing. There was no murmuring or complaining. There seemed to be a holy hush, a quietude, upon the entire encampment.

The ground was large, containing about five acres, with a piece of brush at one side. From the brush there ascended many earnest prayers from ministers and church members.

We had our old family tent which we purchased from Brother Hickox at the Brighton camp meeting. This was occupied by members of my family. We had also a dining tent and a cooking tent. W. C. White had a tent on the ground. We had also two pleasant rooms, about two minutes' walk from the ground. I had one of these, and the other was occupied by W. C. White, May, and the twins. The measles was prevalent, and W. C. White's family were attacked. All who came to the campground had to return home. W. C. White himself was threatened. But by the last week of the meeting the trouble was over, and the whole family were on the campground.

The grounds are very pleasant. There is a thick mat of grass, so that but few tents had to be floored. The use of the ground was granted us free. The steam tram cars stopped at the encampment at the time of the afternoon and evening service. This was not their usual stopping place, but the managers seemed ready to favor us. Indeed all seemed ready to accommodate us, and glad for the opportunity.

We have never attended a meeting where such an intense interest was manifested, and we have never seen a more promising congregation assembled. People came from all the churches, and in our social meetings excellent testimonies were borne by church members. All were free to express themselves that the meetings were a blessing to them.

Nearly every day a health talk was given by one of the doctors from Sydney, usually Dr. Caro. The physicians are doing all they can in advancing the health reform and medical missionary work. This finds favor everywhere. There has been strong solicitation for a branch of the medical missionary work to be planted in Newcastle. Merchants, bankers, the very first class of the community, are ready to co-operate with our people in the work.

This camp meeting was at the right time and in the right place. All the way from Newcastle to Cooranbong there are places all ready to be worked. It is of great consequence to us and the school at Cooranbong that a solid church be raised up at Newcastle. It is so near us that after the special work of gathering in the harvest has taken place, the work can be carried forward to quite an extent by helpers from here. Several have already taken their position to keep the Sabbath, and yet the work continues. We have a large new tent, which was purchased by donations. The cost was about \$300. Herbert Lacey and his wife remain in Newcastle for a time to assist in the work. Brother and Sister Starr are there with a number of Bible workers and canvassers. Brother Colcord spends a portion of his time there. His family are in Cooranbong, occupying the convent building.

The wonderful interest aroused by the camp meeting has been a great surprise to all. At the evening meetings through the week there was an attendance of not less than a thousand persons, and on one occasion, it was nearly three thousand. All were as quiet as if it were a church. At the last of the third week the crowds were tremendous. It was a sight to see the great tent packed full of people.

In the morning and sometimes in the afternoon children's meetings were held, and on some occasion nearly four hundred children were present. These meetings were under the supervision of Sister Peck, with the assistance of a number of Sabbath school teachers. It was a pleasant sight to see all through the week a large number of children, neatly dressed, assembling to receive instruction. Meetings were held for the instruction of teachers in Sabbath-school work. There were superintendents of Sunday schools who came to obtain all the information possible. They said that new methods must be brought into their schools. This will give some idea of the influence of the meetings. A great work was done. We know that the Lord's host was on the encampment, and the Holy Spirit is still striving with hearts.

This is a coal mining district. The superintendent of one of the mines told some of our people that it was impossible for us to estimate the good that had been done by this camp meeting. "It has penetrated all through our mine," he said, "and we seem to be breathing a purer atmosphere." This is the opinion expressed by leading men, merchants, bankers, and all kinds of people.

This is a most favorable situation for medical missionary work. The large class of miners need the gospel as verily as do the far-off heathen. In this very location there is an abundance of work to be done in the Lord's vineyard. This field, almost in the shadow of Cooranbong, is fully as essential to be worked as Africa or India. And the fact that they are English-speaking people gives them a special claim upon us. I see a great work to be done. The Lord knew just where to locate the school in Australia. His wisdom has planned that these miners should have a chance. There will be a work for many of our students to engage in which is fully as essential as in the missionary fields afar off. The temperance and medical

missionary work should be established here. A large work can be done, and we must see that it shall be carried forward solidly.

We shall have to erect meetinghouses in different places. There is an old stone meetinghouse at Wallsend, ten miles this side of Newcastle. It has been left vacant and has been roughly used, and is now offered for sale cheap. If we can get the means, we will purchase it, and put in new floor, windows, and roofing. The ground is high, and the location excellent. The truth must be presented in all the suburbs of Newcastle. This place being only a short distance from Cooranbong, we can send workers there, and we long to do this. The church can be purchased for about £80.

All our ministering brethren are convinced that there is not a better location for our school. We are not a great distance from Queensland, and from the light given me of the Lord, I know that all the places on the way to Brisbane—Newcastle, Maitland, Singleton, Toowoomba, are to be like links in a chain reaching to Cooranbong. And from Cooranbong there are places to be worked all along the line to Sydney. O, it is a great field, just as dark as heathen lands, unless the light of truth shall pass through it as a lamp that burneth. The Lord has looked upon the darkness. "And God said, Let there be light, and there was light." [Genesis 1:3.] "I am," said Christ, "the light of the world." [John 8:12.]

The souls that are here to be saved are just as precious as are souls thousands of miles away, and we can work for them with far less outlay of means. This work means business. It means much to us. Christ is indeed the light of the world, and the Holy Spirit is waiting to communicate to the eye of the soul that power of sight which will reveal to the perishing the Lord Jesus Christ. Christ is to be uplifted before the people.

Yesterday a telegram was received from our workers at Newcastle, asking us to send our carriage to the station for a party coming from that place. A family came to see the school, with the purpose of placing in it one of their sons. There were father, mother, daughter, about thirty years old, and two boys. They have several stores in Newcastle, in the drapery business. They were much pleased with the place, and decided to send their son to the school. These people were interested and deeply impressed at the camp meetings.

Several families are thinking of sending their children to the school. There was a Jew, his wife a Christians, from Maitland, who thought of moving to Cooranbong with his family, that he might send his daughter to the school. He was present on the last day of the camp meeting, and heard me speak on Sunday afternoon. Many said he was deeply impressed. He was also much impressed by the evening discourse. After the meeting he went home, and talked with his wife to a late hour. He said, I must acknowledge that this people have the truth. He felt deeply. The next morning he was found dead in his bed. He died from heart disease. I do not know what course the family will not take, but they will be visited. They are in comfortable circumstances, having several houses in Maitland. May the Lord save the souls of that family is my prayer.

Lt 14, 1899

Wessels, Brother and Sister John

“Sunnyside,” Cooranbong, New South Wales, Australia

January, 1899

Dear Brother and Sister John Wessels:

I have just read your letter, and I cannot but think it is in the providence of God that you can be released from your work in South Africa. We have now come to the point where we must have a Sanitarium. I ask you to carefully peruse the letters that have been set to the General Conference.

Within a few weeks we have seen of the salvation of God. Many things have been presented before me which have made a deep impression on my mind. In the night season I saw two large companies of earnest, anxious people, separated some distance from one another, some with their hands uplifted to God, and others with their hands stretched toward us, imploring us to come over and help them. The words were spoken, They are as sheep without a shepherd, The words of Christ to his disciples were, “Say not ye, There are four months and then cometh harvest? Behold I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest.” [John 4:35.]

From the very first meeting of our camp in Brisbane, Queensland, the tent was crowded, and every meeting was intensely interesting. This interest continued all through the camp. Members of Parliament with their families attended the meetings. It was a surprise to us to see so many interested ones. The Spirit of the Lord was with His people there, and no less than forty will take their stand in this place.

At the close of the camp meeting, W. C. White and Sara McEnterfer accompanied me to Rockhampton. On Wednesday night and Sunday afternoon I spoke in the largest hall in the city. On Sabbath we assembled with the church in a smaller hall. W. C. White spoke in the forenoon, and I in the afternoon. The Lord came very near to us. The people in this place needed help, and they were much encouraged. On Monday night I spoke once again to the church in Rockhampton, and then we started on our journey back to Brisbane.

We decided to hold a camp meeting at Newcastle, supposing it would be the smallest we had yet held. But at this meeting we had the largest audiences during the week days that we have ever had at any camp meeting. When we appointed the meeting, we had some fears that it might not be a favorable time because of the holidays. But the interest was kept up over the two Sabbaths and Sundays, and at the meetings held every evening in the week, there appeared no diminishing of the interest. We believe now that we appointed the meeting at the right time. People came from places from twenty to forty miles distant. The ground was a solemn place. We believe and know that the Lord of hosts was on the encampment, and that this company and the one at Brisbane were the two large companies that I saw in the visions of the night.

Each day health talks were given, generally by Dr. Caro. The leading citizens of the place were so interested that they expressed their desire that he should open a branch sanitarium in Newcastle. On one evening after the Sabbath the doctor addressed an audience of nearly three thousand. On Sunday

afternoon about two thousand were out, and I spoke to them on temperance. In the evening again over two thousand people were out.

In order to carry on the meetings, we have been compelled to purchase a tent. This cost us \$300. It is on the ground now, and meetings are still being held. Brother Herbert Lacey and his wife have located in Newcastle. Brother Colcord's family is in Cooranbong, but he labors in Newcastle. Brother and Sister Starr, with others, are also laboring there. These workers are [also] taking in Maitland and the suburbs of Newcastle.

We see that the fields are already white unto the harvest. Surely the way is now opening for us to do a large work in medical missionary lines. We want your help just now, and we would draw you to Australia. Everything is prepared for the erection of buildings. If you could come in a short time, and we could find a place favorable for the work at once, the £500 that we are planning to spend in erecting moveable bathrooms, need not be expended. We must have help. The means we shall obtain from America will be used for school purposes and for sanitariums. The sooner you can come here, the better. Come.

Sometime since, I was instructed in regard to your brothers. Henry has good impulses, but he is not stable. His mind is affected by that which he sees and hears, and this makes him changeable. If he and his wife were located where they would be connected with those who have a deep and living experience, a stability of character, he would become firm. Efforts such as have not been made must be made to bind these young men, every soul of them, by strong, pleasant influences, by giving them something to do. Men are needed in every phase of the work.

Health foods are to be manufactured in Cooranbong, and are to be sent out to every place where the standard of truth is uplifted. The secular papers are dealing with the question of the cattle that are brought to the market diseased. Out of twenty cattle, only one or two are pronounced fit for consumption. This is arousing the reasoning mind. What can be done to take the place of flesh meat, the people ask. This is our time to work in proper lines, to go forth in the spirit of Elijah and prepare the way of the Lord.

Every soul of the Wessels family may win eternal life, but they need to get away from their associates in Africa and enter different society. You speak of England. Do not encourage yourself to think that this place is the best place for you to begin your work. Nothing is prepared there at present. We have been at work here for seven years, and have been handicapped and unable to do that which should have been done, for want of facilities. We now have earnest workers, who have a holding influence, and we say, Australia is all ready for advance moves. It will not now take years to break down the prejudice.

There is great need just now of a sanitarium, and a favorable location for the erection of a sanitarium proper. If you were on the ground today, you could take in the situation. Already two offices have been secured in Newcastle, a field where the standard was not lifted until our camp meeting there. We have assurance that this is the place in which to work now.

England is the hardest field, the very hardest part of the Lord's vineyard. Prejudice is strong against anything that turns the people out of old paths into new. Success in the work must cost years of persevering labor. Something must be done in that country with means from our own people, and something will be done; but now God would have the work established in this field, Australia, which is ripe for the harvest. He would have memorials raised among his people here, in the shape of sanitariums and schools, to give to the work a character proportionate to its unspeakable importance.

Then when we have obtained a standing here, when we have facilities with which to advance, we can prepare workers to carry the same work to England. Your family, the Wessels, have invested means in the various necessities of the work. That means was all the Lord's. It has been and is being used to do good. But where are the men who made such liberal donations? Individually they are of more value than a world full of gold and silver, and ways must be devised to save these men. We want their souls. We desire that they should unite with solid laborers who have a burden for souls. These men need now, just now, to take their stand under the banner of Prince Emmanuel.

The Lord is now going before us here. But you will see by reading the appeals which God has signified I should make to our people, that facilities must be provided for us. If you were on the ground now, a move would be made for the establishment of a sanitarium at once. Then we could better represent the greatness and importance of the work.

The work that has been done in this place, Cooranbong, is the marvel of all who understood the situation before we broke ground here. The money donated by the Wessels has not been donated for nought. A great work has been done and is being done, and all that has kept us back has been the lack of proper facilities with which to work. If I were in America and could speak to my people myself, I should have no fears but that means would come. I tell you, the angel of the Lord is going before us. Right here in Cooranbong, at Dora Creek and other villages, great changes have taken place, and when the work was opened at Newcastle, we can truly say that the mighty General of armies was on the ground. I never attended a meeting which left a better impression on the community. Men and women came to the tent who were not in the habit of attending any place of worship, and they are now seeking the Lord. Whole families are being converted. Beer and tobacco devotees are taking their stand for the truth.

The Lord is at work. We want your family, my brother, to connect with us in the work of advance here. They are not to be left to drift, but are to be gathered into the fold, to enjoy the riches of the grace of Christ. God is behind all His promises. He distinctly pledges Himself to answer prayer. The Word of the living God is an assurance, so positive and ample that it leaves no room for mistake or limitation. God invites to prayer, and promises to answer. We are taking Him at His word, which is Yea and Amen in Christ Jesus. His resources cannot be exhausted. He challenges all who will to prove the Lord God of hosts, and see, if they will do their part, what He will do in their behalf. See Malachi 3.

The promise is, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. [Matthew 7:7.] We are to stand as minute men, ready to fall into place as God's men of opportunity. I praise the Lord with heart and soul and voice that all things are possible to those that believe. No one coming to the Lord in sincerity of heart will be disappointed. It is a wonderful thing that we can pray



effectually, that unworthy, erring fallible mortals possess the capability of offering their requests to God. What higher power can man desire than this—to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We utter words that reach the throne of the Monarch of the universe. We pour out our hearts desire from our closets. Then we go forth to walk with God as did Enoch.

We speak with Jesus Christ as we walk by the way, and He says, I am at thy right hand. We may commune with God in our hearts, and we may walk in companionship with Christ. When engaged in our daily labor we breathe out our heart's desire inaudible to any human ear, but that word cannot die away into silence, nor can it be lost, though the activities of business are going on. Nothing can drown the soul's desire. It reaches God's ear; it rises above the din of the street above the noise of machinery. It is God to whom we are speaking, and the prayer is heard. Ask then; ask, and ye shall receive.

Again I come to the point. We have a strong desire that your brother and sister shall be placed where temptation shall not enfold them, where Satan shall not have cause to triumph because he has beguiled them from Jesus Christ. The salvation of the human soul is precious.

My brother, I have expected some help from America, which we ought to have had long ago. Having spoken, I now leave this matter in the hands of God. I have had strong encouragement to believe that you would come to Australia, and that you would while here, be the means of drawing your brothers to engage in some line of the work which would be a blessing to them. They now have a keen appetite for money. They engage in enterprises which promise to increase their revenue. Better, ten thousand times better would it be for them to bend every energy of soul and body to secure that life which measures with the life of God. And this striving will not spoil any human being for a right hold on this life.

We are prepared for you now. A sanitarium is needed in New South Wales. The way is not now hedged up, but how soon it may be, we know not. The medical missionary work should be established in every city. If we can erect a suitable building on a good location, we shall be able to establish branches in several important cities. We have not the least doubt but that these institutions will sustain themselves. Dr. Caro takes well with the people. He has gained the confidence of merchants, bankers, and others in the highways of life. We feel that the Lord would now have us go forward. The enthusiasm manifested by the people is not a vain, superficial, transient feeling, but a genuine desire to take hold with sympathy, and [to] help with influence and, it may be with means in the medical missionary work.

During the camp meeting in Newcastle, collections of nearly four pounds were taken up after some of the meetings, and after others three pounds, then shillings. This tells something of the interest. To delay now would be to disobey God. We must work. Newcastle is a place of special interest, for it is only twenty-five miles from where our school is located, and from where the manufacturing of health foods will be carried on. It is a coal mining center, and hundreds of boats and vessels come into the port. Maitland, only twenty-two miles from Newcastle, is a beautiful place, and work is now being done in that place and also in other places not far from Newcastle. The news of the camp meeting has been noised abroad everywhere.

We need now to co-operate with God. When the cloud settles, signifies that we are to work there, there it is we want to work. If we know that you could be with us soon, we would not invest the money we were planning to in bathrooms. I have asked Dr. Caro to write you the particulars, and I will not write any more in regard to this matter. I hope to hear from you as soon as this reaches you, telling us what to expect. Be sure to read every line of the enclosures I am sending to you.

I cannot tell you how my heart rejoices to hear of Philip's return to the faith. Philip is a capable man, and once established in the faith he will help the whole family. But one thing I urge you to do. Be sure and warn Henry and Daniel to be on their guard. They need to be closely connected with religious influences. May the Lord help them and you to connect as far as possible in Australia. Henry needs to be where there is a strong religious life. He is easily influenced, either in a right or wrong direction. As yet he does not seem to be riveted to the eternal Rock. Had he been connected with the influences that exist here, he would have heard a voice of counsel and authority from God which he would not have resisted. But the influence that makes itself felt must be exerted over and over again. He must hear the same thing from different voices until the impression is indelibly stamped on his mind.

Heaven is worth striving for. Henry should not be where he will be influenced by associates who cannot help him. He needs a firm hold of God, a conscious, living experience. O that he would see that strong, steadfast minds are needed in the cause and work of God. O that he would realize that he must not be so easily swayed. If he would study his Bible more, he would be more steadfast.

We have the highest, grandest work upon the earth. We need to understand that we shall meet with circumstances that require keen discernment and first-class judgment. In whatever work we are engaged, we are to reprove, rebuke, exhort, weeping with those that weep, seeing the peril of souls, striving earnestly to snatch souls from Satan's grasp. Thus we become laborers together with God. God calls for personal, consecrated activity. We want every member of the Wessels family to hear the call, and obey the bidding of the Master, "Go work today in my vineyard." [Matthew 21:28.] I feel the deepest interest for every member of the Wessels family. Satan is playing a game adapted to the temperament of every member of the family. But the love of God in the soul is a wonderful regulator of character. God is seeking to form characters aright. Every one who would be saved must be willing to be molded in accordance with the principles of the divine law.

But I have written enough. I wish I could see you face to face. Then we could pray together, meekly and humbly, as little children. We would be so truthful that God would bless us.

With love to all the family.

Lt 15, 1899

Children of Sister A. E. Wessels

February 3, 1899

To Mrs. A. E. Wessels' Children—especially Dan:

I am much troubled in regard to Sister Wessels' children. I have seen the danger of the youth. Daniel Wessels, I have a message from the Lord to you.

“And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully, and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say unto my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.” [Luke 12:16-21.]

The Lord's eye is upon every soul. This rich man was dependent upon God for every breath he drew, dependent upon God to keep the living human machinery in motion. He was in the Lord's house, this world, by sufferance, because of the Lord's mercy and goodness. Had the protection of God been withdrawn, he would have been under the control of Satan, the enemy of God. The Lord had given the rain, the dew, the sunshine, which caused vegetation to flourish, else this rich man would have had no harvest. But his selfish heart did not realize that God owns the world. All land is the Lord's. All the facilities which make the land productive belong to God. None of the things that the rich man was handling, and which he called his own, were his own. Every facility for obtaining riches was granted him by God. All was lent treasure, which he was to handle as a faithful steward. He was to trade on his Lord's goods.

The Lord opens an account with all His stewards. Their present and eternal interest depends upon the character of their stewardship. If they trade faithfully upon the Lord's goods, acknowledging Him as the owner of all their blessings and all the means that they are handling, they will be greatly blessed. But if they use the Lord's money to gratify selfishness, to glorify themselves, they will be called upon to render an account to the Giver. They have in their hands the Lord's money or the Lord's goods.

Let them remember the foolish rich man, who said in his boasting pride, I have no place where to bestow my fruits. And he said, “This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say unto my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: Then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.” [Verses 18-21.]

This parable, if there were no other, is sufficient warning to those who have been entrusted with their Lord's goods, but who pursue a course similar to that of the foolish rich man. His calculation was all for himself. He did not stop to consider that his life was the Lord's, that all he was handling was the Lord's, to be used for the advancement of the work and cause of God in our world.

The Lord accomplishes His work through humanity. Christ clothes His divinity with humanity, that humanity might touch humanity. In condescending to take humanity, Christ exalted humanity. The Majesty of heaven, Commander in the heavenly courts, he revealed in person the similitude of the character of God before the world. He lived the law of God. He says, “I have kept my Father's

commandments.” “If ye keep my commandments, and abide in his love.” [John 15:10.] Should this restraint of required obedience make anyone unhappy? Hear what Christ says, “These things have I spoken unto you that my joy might remain in you, and that your joy might be full.” [Verse 11.]

There is no true joy except Christ’s joy. All the supposed happiness a man fancies he can gain without Christ will prove to be as ashes, a disappointment. Do not suppose for a moment that an irreligious man can be a happy man. The Lord has placed every human being on test and trial. He desires to prove and try us, to see if we will be good and do good in this life, to see if he can trust us with eternal riches, and make us members of the royal family, children of the heavenly King.

Nothing can enter the heavenly courts that will work at cross-purposes with God. “For what is a man profited, if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works.” [Matthew 16:26, 27.] In God’s sight the whole world sinks into insignificance when compared with the value of one soul. No one to whom the Lord has revealed the glories of the eternal world, as He has to me, His humble servant, can place his hope and his soul’s interest in this world, now ripe for destruction because of the wickedness of man.

I ask you, my dear friend, What will it profit you if you gain the whole world and lose your own soul? Or what will a man give in exchange for his soul? Your life is an uncertain matter. You may count on years of worldly pleasure, but disease or accident, something you have made no provision for, may suddenly cut you off, and you will be unready. Your reason, which you think is above the average of human beings, may be taken from you in a moment by death. Satan is the destroyer. Suffering and misery are in his ranks, and if you stand under his banner, the black banner of rebelling against God, refusing to keep His commandments, the mandate may go forth at any moment, Cut down the unfruitful tree. Why cumbereth it the ground?

A special invitation is now given you to come to the Lord Jesus Christ. At times you have been convicted, but you have neglected to listen to the invitation of the Holy Spirit, and whereas you should now be fully on the Lord’s side, loyal and true to your heavenly Father, you are as the prodigal son. Daniel Wessels, are you in any way responding to the love God expressed for you when He gave His only begotten Son that you might have eternal life? But eternal life is granted only on condition of obedience. It means much to you, my dear friend, whether you stand under the black banner of rebellion, or under the bloodstained banner of Prince Emmanuel. Christ has said, “He that is not for me is against me, and he that gathereth not with me scattereth abroad.” [Matthew 12:30.]

Remember that you can be a laborer together with God. You can surrender your life to Jesus Christ, and thus become a channel of light to your brothers and sisters, expressing the love of God that has been shown for the members of the Wessels family, and that is broad enough to take in all with whom you come in contact. The divine current of grace is received from Christ, and wherever there is a receiving, there is to be a work of imparting.

The Lord calls you, Daniel, Go work today in My vineyard. I have work that you can do to glorify My name. You are not your own. You are bought with a price. The Lord loves you. He calls, My son, give Me

thine heart. You are Mine by creation, Mine by redemption. You can be a co-worker with Jesus Christ. The Lord has given you talents, and these talents are to be used to His name's glory. The responsibility of every soul is exactly proportionate to the privileges and opportunities that God has given him. I have to tell you that you have not given your heart to the Lord. You have been showing contempt for the Lord. Thus did not Daniel of sacred history. He was but a youth when with his friends he was taken captive to Babylon. But he stands before the universe of heaven, before the worlds unfallen, and before a rebellious world, as a bright example of what the grace of God can do for a man in his character-building.

The work of Christ is to restore the moral image of God in man. The Lord purposed what Daniel should be, and Daniel gave himself up, with all his God-given energies, to work out the plan of his Creator. He was quite young, only about sixteen years old, when he was brought to Babylon. It was not his choice to serve in these courts, to be exposed to all the profligacy, the gluttony, and the spendthrift habits of that heathen nation. But he set his heart to serve the Lord there. In his character-building he co-operated with God. He stood under Christ's banner as a loyal subject of the heavenly King. He was a man whom God called "greatly beloved." [Daniel 9:23.]

As he [Daniel] educated himself to reach the highest standard of character, he carried with him fragrance of the character of Christ. He was kind and submissive. He made friends with those who had charge over him, yet he would not swerve one inch from true, pure, righteous principles. He was willing to meet all the requirements of those who had rule over him, when he could do this consistently; but all the kings of the earth, all the nobles, all the men in power and authority, could not lead him to do one action that would mar his character. He was determined to be true to his God.

Daniel's example is before you. The Lord says, You can be like him in character. Will you remain away from Christ? Will you choose to be against Christ? You are either building for time and eternity the kingdom of Christ in our world, or you are devoting your God-given powers of mind and body to the work of Satan.

The Lord says to you through His servant, You have but little time to work. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; ... if thou seekest her as silver, and searchest for her as for hid treasures; then shall thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous, he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity, yea, every good path." [Proverbs 2:1, 2, 4-9.]

Your dangers are presented before me. I love your soul. I want to see you aroused by the truth. You have been planning without God. Just as surely as you follow your own judgment, so surely will you waste the Lord's goods in your investments. You have confidence in your own inexperienced judgment, but I warn you in the name of the Lord to take heed now, before you go any deeper into temptation. The fear of the Lord is true religion, and is profitable for this world, and for the eternal world for which

we need a preparation in order to meet the Lord in peace. Come to the Word. Search the Scriptures. A strict compliance with God's Word, obedience to the revealed will of God, is your only safety, and is good for the health of body and mind.

The fruit of the Spirit is temperance as well as other excellencies. You are bought with a price; you are not your own. All that you may come into possession of is the Lord's, and for it you must give a strict account. The Lord is testing and proving every man, to see whether he will be conscientious and true. To God's whole family is given a trust in talents of influence and talents of money. These are not their own, to be used as they please. They are the Lord's goods, and to Him every human agent is held accountable.

I cannot endure the thought that you should make a mistake. The talent of influence, the voice, the words, all are God's gifts. We are to use every physical and spiritual capability, not to please ourselves, but to please God. God requires you to be strictly temperate, that your intellect may be unimpaired. He desires you to use all the powers He has given you in counterworking the work of the enemy.

Lt 16, 1899

Wessels, Daniel

"Sunnyside," Cooranbong, New South Wales, Australia

February 2, 1899

My Dear Young Friend:

I address you this morning. I have strong appeals to make to you, before in your self-confidence under the training of the enemy, you separate yourself from God, whose you are by creation and by redemption. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

Paul's injunction to Titus was, "Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. ... For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Titus 2:6-8, 11-14.]

Are you among that peculiar people, Daniel? Have you come out from under the black banner of Satan, who inspired the priests and rulers to kill the Saviour? Have you taken sides with Jesus Christ? Think of the love Jesus has expressed for you, in that He has permitted you to live while showing Him disrespect, while rejecting His companionship and walking with the enemy of God. How does the universe of

heaven look upon you, Daniel? God calls for you. He wants young men who are strong to give Him that which He has purchased with His own life.

“In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not.” [John 1:4, 5.] This is a representation of your case. He “was in the world, and the world was made by him, and the world knew him not.” [Verse 10.] Shall the heavenly universe look upon you as one of those who have no appreciation of Christ, as one of those who receive Him not? “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [Verse 12.] The Lord would have you accept Christ as your personal Saviour; for unless your hope of eternal life is centered in Him, and you give Him your heart’s best and holiest affections, you will not gather with Him; you will scatter abroad. Can you afford to run this risk, and thus work away from Christ?

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fulness have all we received, and grace for grace.” [Verses 14, 16.] The more grace you receive through a full and complete acceptance of Christ by faith, the more grace will you show forth in your talent of speech and your talent of influence. You will exert a saving influence upon others, and thus work to win souls into safe paths. As you receive grace from Christ, you will acknowledge that grace, and will impart it to others. And in doing this you will place yourself on Christ’s side as a worker together with Him.

“The end of all things is at hand. Be ye therefore sober, and watch unto prayer.” “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” [1 Peter 4:7, 10.] Here is your work, Daniel. God calls you to this work. Bring to God yourself and the talent of means which He has permitted you to control, that He might prove you, to see whether you will be a faithful steward of His property. Please read the first chapter of Second Peter. This chapter is written for the instruction and enlightenment and special help of all who desire a knowledge of God and of Jesus Christ.

That God whose you are by creation and by redemption has laid upon me the work of instructing and warning you. He who gave His life for you, that you might have all the help that is in Christ, that you might become a child of God, an heir with Jesus Christ to the immortal inheritance, bids me tell you that He wants you to work in His vineyard. You are not to bind up your talent of means in a napkin, burying it as did the unfaithful steward, so that this means shall not be used to advance the work of God in the world. God calls upon you to receive wisdom from Him, that your life here may be a success, and that against your name in the records of heaven may be written the words, “Well done.” [Matthew 25:21.]

God bids me to say to you, “Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.” [Ephesians 6:11.] Your only safety is in placing yourself in the channel of divine light, and associating with those who are striving for that life which measures with the life of God. You will have strong temptation to associate with those who are worldly-minded, those whose advice and influence is not of a character to strengthen you in religious things. You will have inducements to follow your own inclinations. But you need not place yourself where the influence of your associates will make

it difficult for you to distinguish between the sacred and the common. Be afraid to trust your inclinations. Do not make it impossible for the Lord to save your soul.

That soul of yours is possessed of wonderful capabilities. It is furnished with all the sufficiency of heaven, that you may make straight paths for your feet, and by your example help those who are weak to make straight paths for their feet. Lift up the hands that hang down, strengthen the feeble knees. You can improve in intellect, and in the knowledge of God and of Jesus Christ.

You have a heaven to win and a hell to shun. You have a mansion which Jesus had gone to prepare for you, an inheritance incorruptible, undefiled, and that fadeth not away, a city that hath foundations, whose builder and maker is God. "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from which they came out, they might have had opportunity to have returned." [Hebrews 11:14, 15.] But let it be said of Daniel Wessels, Now he desires a better country, that is a heavenly, wherefore God is not ashamed to be called his God, for He hath prepared for him a city with golden streets and pearly gates and a foundation of precious stones.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, which yielded her fruit every month: And the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever. ...

"Behold, I come quickly; and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ... 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 22:1-5, 12-14, 17.]

Lt 17, 1899

Children of Sister Wessels

"Sunnyside," Cooranbong, New South Wales, Australia

February 2, 1899

To the children of Sister Wessels:

The Lord Jesus has need of every soul He has created. He died that not one need perish, but that all might come to Him, believe in Him, and have everlasting life. He is long-suffering and of great mercy, forgiving iniquity and transgression and sin. His mercy, His love, His compassion, is without a parallel. According to His abundant mercy He hath begotten us again unto a lively hope.



Now is our time of probation, in which we can show that we appreciate the great sacrifice of the guiltless, pure, holy Son of God. He gave His sinless life for the transgressor, that the transgressor might, through receiving Christ, stand before the Father innocent, because Christ has taken the sinner into covenant relation with Himself. He bears the guilt and punishment of the transgressor, that His merits, His sinless purity, may be imputed to the repenting, believing sinner.

Can it be possible that one soul will neglect this great salvation, and show by word or action that he has no appreciation of the privileges, the blood-bought privileges, obtained for him by the Saviour? This is the test question for every human being, the test question for every son and daughter of Mother Wessels. God would answer the prayer of mother and friends. He desires the children to give their life-service to Him whose they are by creation and by redemption. The only happiness that any of these dear children can have, in this world or in the future life, is by showing faith in Jesus Christ and rendering obedience to His requirements.

In this wicked and perverse generation, where wickedness and sin are deep and widespread, God calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:28, 29.] Why did Christ humble Himself to become meek and lowly? Because it was the only way that any of the human family could be saved. God wants men and women to have rest.

Christ says, "He that will come after me, let him deny himself, and take up his cross daily and follow me." [Luke 9:23.] He has laid down the conditions of salvation. He gave His holy life to secure eternal life for every one who will come to Him and believe in Him as his personal Saviour. He took the nature of man that He might stand in the form of humanity before the heavenly universe, before the worlds unfallen, and before a fallen world, and make a propitiation for the sins of the world.

Had Christ come to our world with the glory He had with the Father before the world was created, He could not have saved fallen man. He could not have made the sacrifice of His life, that He might in His death pay the penalty of sin, that every transgressor of the law must bear who does not accept of Christ as the ransom, the Sin-bearer. Those who believe in Christ as a sin-pardoning Saviour will show that they appreciate the offering of infinite value, and will reveal to an apostate world that they do not need to be compelled to love Christ, that they choose Him with heart, soul, and voice to be their King, their acknowledged counsellor, their precious, self-denying, self-sacrificing Saviour, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God." [Hebrews 12:2.]

"Looking unto Jesus, the author and finisher of our faith." This is the part man must act willingly and manfully. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind." [Verses 2, 3.] When the reason is sound and wholesome, every soul will choose that which the heart under conviction tells him is right. The Lord will never force one soul to accept Him. We are to accept Him because we love Him, and because the heart and judgment approve of His requirements, even though fidelity brings self-denial and self-sacrifice, inconvenience and

poverty, shame and reproach. He, the Lord of life and glory, bore all this for fallen man, and all who would be partakers of Christ's glory must be partakers with Him of His suffering.

All who consider it inconvenient to sign their names as believers in the truth as it is in Jesus will never have their names recorded as overcomers in the Lamb's book of life. They choose the society and association of worldlings, and will have their portion at last with them. The public acknowledgment of the truth proceeds from the inward working of the Holy Spirit upon the heart and character, which consecrates every faculty to God's service.

I see your danger; therefore I am entrusted with a message for you. The talent of speech is a gift of God. It is not to be abused, not to be placed on the side of Satan. It is to be used as God's gift, to declare His wisdom, His wondrous works, His great love wherewith He hath loved us. The treasures of His grace and wisdom are to be communicated through the human agent. The cultivation of the intellect is to be appreciated, for this is to do service for God. The treasure of means, likewise, is not to be used, as was the rich man's in the Word, to glorify self, to destroy by self-indulgence his God-given manhood.

You are not to lay your powers on the altar of self-pleasing and self-gratification. At any time when man reaches this place, the words may be spoken to him: "This night thy soul shall be required of thee. Then whose shall those things be which thou hast provided? So is he that layeth up treasure to himself and is not rich toward God." [Luke 12:20, 21.] You may place yourself in the society of those whom you do not realize are mischievous deceivers. You may spend your means unwisely, thinking to do some great thing, and thus double that which you have. Or, you may increase your earthly treasure by making a right use of your means. You may see the wants of the cause of God, and say, Dear Lord, of thine own I freely give thee.

I borrowed means from your mother, and we have invested this in the work of God! It is left with you to say whether you will lay up this treasure as God's own money, or withdraw it and invest it in worldly enterprises. You are the stewards of this means. I could wish for your sake that you would willingly pass back to the Lord His own lent treasure. But what you do we would have you do willingly and gladly, as though for God's service. I received your word that this means, now invested in buildings in Cooranbong, could be retained here just one year longer. If you cannot bring your minds to transfer this sum to the cause of God, will you let the school have this means for five years at interest? I will be responsible for this. If you will do this, please let me know, and papers will be made out regarding this at once.

I know that should you make this gift, you would not lose it in an unwise investment, but would place it in the bank of heaven.

You may think Sister White very free to write you thus. I am God's servant. I am engaged in His work. I see new fields opening all round us here, and money taken from the work just now means much to us. In Brisbane a meetinghouse is to be built. A company of no less than forty have taken their stand for the truth. There have been most wonderful conversions of entire families.

These people are laboring men and women. They have not a large amount of this world's goods. Many of them have large families to support, but they have accepted the truth and run the risk of losing their

situations, because they will not work on the day which they now see to be God's memorial. Many of these conversions were made right out of the world, among men and women who had never known what it means to love God and keep His commandments. The interest in Brisbane continues. I have secured one hundred pounds for them to begin to build with. Another hundred we expect the Lord will send in answer to our prayers. The old tent they are using leaks like a sieve, and they have no place in which to preach the Word of God in season and out of season.

Lt 18, 1899

Rousseau, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

February 3, 1899

Dear Sister Rousseau:

I have a few words to say to you. You are not walking in the way cast up for the ransomed of the Lord to walk in. You are presented to me as in great spiritual danger. You are walking away from Christ. I am so sorry, for this means the loss of your own soul and the precious souls under your influence. Let us hear what the Lord says: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.]

The words of inspiration come from the lips of Paul: "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." [Verses 14-16.] "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord." [2 Corinthians 7:1.]

My sister, I beseech you to humble your heart before God. You have a sacred, holy trust in your children, and you need, O so much, the counsel of God. You need to guard every step you take, lest you form some alliance with worldly elements that will place you and your dear ones in positions where it will be difficult for them to follow the Saviour. The salvation of the human soul is more precious than any other earthly consideration. It is a terrible thing to be lost, without God and without hope in the world.

Christ is calling you just now, my sister. Hear His voice, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:28, 29.] In your children God has placed upon you a great responsibility. Will you separate these dear ones from the influences which would lead them to their Saviour? You will do this just as surely as you do not realize your accountability to God. You need to awaken to your solemn responsibilities. Satan will exult if he can manage you according to his hellish purpose, and through you he will manage your children.

You are a mother. Do you, would you, wish to separate these dear ones, whom Jesus loves, from the blessings which the Saviour yearns to give them? You need to heed the admonition: "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold and of putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [1 Peter 3:3, 4.]

Mothers have a great responsibility resting upon them. They need to walk carefully and circumspectly before the Lord whose they are by creation and by redemption. I feel an intense interest in you, my dear sister, for the enemy is seeking to destroy you. The dear Saviour looks with pitying tenderness upon you and your precious charge. He says to you, Bring your burdens and perplexities to Me. I will be Father unto you, and ye shall be My children.

Guard carefully your own soul. Christ asks, "What shall it profit a man if he gain the whole world, and lose his own soul? Or what will a man give in exchange for his soul?" [Mark 8:36, 37.] How many are selling their souls in a cheap market. I would have you awake, my dear sister. I would have you come to your Saviour. Seek the Lord while He may be found. Call ye upon Him while He is near. Seek the Lord earnestly. Humble your heart before Him.

You need an abiding Christ. You cannot afford to let go your hold of the Saviour. He is your light. He is the Way; He is the Truth. He says, "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction: and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." [Matthew 7:13, 14.] Why do they not find it? Because the gate is too narrow to admit worldly propensities, pride, selfishness, and display; But that broad and easy way—does it lead to heaven? No; to destruction, and many there be that follow it.

The Lord Jesus is calling you to follow Him. "He that will come after me," He says, "let him deny himself, take up his cross, and follow me." [Mark 8:34.] Is it not desirable to have God as your Father and the Father of your dear children? He says to you, "Abide in me." [John 15:4.] While there are many who claim to believe in Christ, many do not obey His requirements.

To some extent they trust in Christ, but they have not that deep and thorough experience which a spiritual union with the Saviour brings. They do not know what it means to abide in Christ. Many have yet to learn this lesson. Christ asks for the whole heart, the whole affections. Only when there is an entire surrender to Jesus Christ can there be a oneness with Christ. And God loves those who are united with Christ, even as He loves His own Son.

The church today is weak where it might be strong, because there are so few who have an abiding Christ. Because of this weak condition God's people suffer great loss, and the world that needs the living testimony of Christians also suffers loss. It does not see the pure, holy example that should be a bright and shining light amid its moral darkness. This world of sin and transgression needs the light which those who claim to love and serve God should reveal.

Christ says, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house." [Matthew 5:14, 15.] How are God's children to stand in the world? Are they to reveal a character that is just like the world? Are they to live for show and parade, display and self-indulgence? If all who claim to believe in Christ as their personal Saviour would be doers of His Word, they would be elevated above the customs, practices, and policies of the world. They would exert an influence in the home that would reach to every member of the family.

The words of Christ to every true follower are, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Verse 16.] Then comes the lesson which sounds down along the line to our time, when the great crisis question in regard to the Sabbath of the fourth commandment is agitating the world. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill (every specification of that law, and verify before the world its immutability). For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Verses 17-20.]

I leave now, to take the train for Newcastle.

In love.

Lt 19, 1899

Caro, E. R.

Hamilton, Newcastle, New South Wales, Australia

February 8, 1899

Dear Brother:

We came to Newcastle on the noon train, and hoped to find you here. I wished to speak with you in regard to that which you mentioned—whether it was best for you to write to Dr. Kellogg for a specified sum of money. I meant to have said, It is not best. I know the Doctor very well. Please not to make the slightest reference to anything I have written in regard to our needs here.

Satan, once the most highly exalted being in the heavenly courts, is waiting and watching on the track of every soul, that he may take them with his guile. He can deceive, and make light appear darkness. In our letters to the doctor, I do not want to give any chance for the enemy to try him as he might do should you or any other man make a suggestion in reference to the things I have written him. Give the enemy no occasion to insinuate that you and I are linked together, that you represent things to me, and that I

am moved by your ideas. You know the facts in the case, but the doctor does not. Let nothing further be said to him in regard to the matters of which I wrote, until I can get a response from him.

The Lord has been pleased to lay this burden upon me, now I have done my duty. Let the Lord move upon His people in America to take hold of the work. I will trust all in His hands. We will be preparing to co-operate with God; we will hear His voice, and make ready for action.

If you can send to John Wessels the things which I have told him you would send, he will get a better knowledge of the situation in this country. You can send a similar copy to Dr. Kellogg, to show him our destitution of means at this time, and the positive necessity of a sanitarium that may correspond to the work which is so important and so much needed now. When I see you, I will explain matters more fully. But when you write to the doctor, please make no reference to me in any way.

Now I have a word of caution to give you, my brother. You are not to take on so many burdens. Will you please consider this question. You are in danger. You should eat intelligently, as you direct others to eat. Take time to eat, secure the most nourishing food, and eat as regularly as possible. You must not feel it your duty to take on so many burdens. You must rest brain, nerve, and muscle. I entreat you not to be reckless, not to draw too heavily upon your health bank deposit. Be cautious. I look at the young men who are broken down when they ought to be in their prime, and I feel that it is my duty to caution you. We want you to be preserved in a condition of excellent health.

Lt 20, 1899

Wessels, Philip

“Sunnyside,” Cooranbong, New South Wales, Australia

February 3, 1899

Dear Brother Philip Wessels:

Your brother John's letter contains the good news that you have decided to come back to the path cast up for the ransomed of the Lord to walk in. I am so glad; but the Lord Jesus is more pleased than it is possible for any one of us to be. I have never let go your case, and angels of God have guarded you, that you should not perish in your sin and transgression.

“How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” [Matthew 18:12-14.] “In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.” [Zephaniah 3:16, 17.] This is the interest that the heavenly universe manifests for the souls that have broken away from Satan's power, and have come back to stand under the bloodstained banner of Prince Immanuel. “If we confess

our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [1 John 1:9.]

Let your consecration be full and entire. “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls; for my yoke is easy, and my burden is light.” [Matthew 11:28-30.] Gracious promise! The Holy Spirit alone is able to work with us, in us, and through us, giving us a character which God can approve. The Lord loves His people. With the growth of the Christian life there will come the want of a deeper and more perfect experience.

Nothing can meet the necessities of sinful, erring man but the perfect sacrifice of Christ. Let us thank God for this with all our heart. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith that he abideth in him ought himself also so to walk, even as he walked.” [1 John 2:1-6.]

On one side the infinitely wise and all-powerful God proposes co-operation with His frail, erring creatures, whom He has placed on vantage ground. On one side is infinite wisdom, goodness, compassion, and power. On the other, weakness, sinfulness, absolute helplessness, poverty and dependence. We are dependent on God not only for life and all its blessings but for the entrusted faculties called talents, and all the resources which are required if we accept the invitation to become laborers together with God. If men and women will submit to the conditions which He makes, if they will take His yoke upon them and learn of Him, they will find rest unto their souls, for His yoke is easy, and His burden is light. Here the Lord lays down the condition they are to follow who labor with Him. Those who comply with these conditions will prove by happy experience the truth of the words, “My yoke is easy, and my burden is light.” [Matthew 11:30.] They are then linked with a power and authority that is infinite.

My brother, let me tell you that the very thing we all individually need is the love of Christ in the soul. The great and wonderful relationship of God with man should fill us with awe and reverence for God. It should lead us to walk in meekness and lowliness of mind. We need to understand that there is no equality in authority between the parties who are to co-operate. The condescension of the highest powers of heaven to unite as co-workers in the great field opening before us in our world in evangelical enterprises, does not abate one jot or one tittle from His prerogatives as Jehovah. Through the infinite sacrifice of God’s only begotten Son, His gift to the world to pay the ransom for man, we are placed on vantage ground. Through His imputed merits alone can man become as Paul expressed it a laborer together with God. “Ye are God’s husbandry,” he said, “Ye are God’s building.” [1 Corinthians 3:9.] Under the Spirit’s working we are to bear fruit to God’s glory, as the ground when cultivated yields its fruits. “Ye are God’s building.”

The material for the building is plainly specified in the first chapter of Second Peter. Man is to work constantly on the plan of addition, and God works on the plan of multiplication. Thus man grows in spirituality, in experience, until he presents to the world, to angels, and to men, such a perfection of character that in the heavenly courts the words are spoken, "Ye are complete in him." [Colossians 2:10.] God has originated and proclaimed the principles on which both divine and human agencies are to combine in all spiritual achievements as well as temporal matters. They are to be linked together in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises.

God's glory is to be the motive in everything done on our world by those who have pledged themselves to be laborers together with God. There must be cooperation in everything which is embraced in Christian activity, in the building of meetinghouses for God. This is God's work, and there are men of His appointment to whom He gives skill and understanding. If they will ask Him, and work in harmony with Him, He will show them how to do His work. In building, as they handle the tools, in every phase of the work let them apply the figure, "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] If men will submit to God's control, they will become a holy temple unto the Lord.

In the training of children all the divine principles must be applied. In the conversion of parents and children, this co-operation between divinity and humanity is to be fully carried out. "As many as received him, to them gave he power to become the sons of God." [John 1:12.] Men, women, and children must submit their ways and their will to Christ. The success of every soul in the Christian life will be proportionate to the purity and cleanliness of the soul, the earnest fervor and zeal shown. Christ proclaims the principles upon which the service of God is to be conducted. It is not a sign of pure, consecrated service for every worker to hold his own ways. Every worker is to obey his leader cordially, to receive and diligently obey every word that proceedeth out of the mouth of God.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." [Philippians 2:1-7.]

"For I was alive without the law once," Paul said, "But when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the [law] is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." [Romans 7:9-13.] "Christ our passover is sacrificed for us." [1 Corinthians 5:7.] He is a perfect and complete offering for all who believe. But we must have perfect faith in the complete sacrifice made, for without faith it is impossible to please God.



By faith the whole duty of man is made manifest, for his faith works by love and purifies the soul. The divine requirement is fully met and the solid foundation laid. Man can begin to lay upon that foundation his life work for time and for eternity. The whole question is settled. As many as received Him, to them gave He power to become the sons of God, even to them that believed on His name. Peace and rest are found through faith in Christ Jesus, and in Him alone. The moment the sinner exercises true faith in Christ as a personal Saviour, then he surrenders self to Jesus Christ, who was delivered for our offenses. He is the Sin-bearer. He takes away the sins of all who receive Him. These sins are not to be retained. He takes away the sins of the world by the complete sacrificial offering of Himself. "For what saith the Scriptures? Abraham believed God, and it was counted to him for righteousness." [Romans 4:3.]

Christ the innocent One takes the sin of the transgressor upon His divine soul and imputes to him, the deserving sinner, not his guilt, but Christ's own righteousness. The sinner stands before God clothed with the righteousness of Jesus Christ and a voice is heard in heaven saying, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. ... I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgression unto the Lord; and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee, in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." [Psalm 32:1, 2, 5-8.]

There is to be in the believer a ceasing from sin and transgression; there is to be a decided reformation favorable to the restoring of the moral image of God in man. If man says, "I will and I do repent of my sins; I believe God has pardoned my transgressions;" if he lays hold by faith on Jesus Christ, and seeks for transformation in character, he co-operates with God in the great work of overcoming the defects in his character. But if he clings to his old perversities and carries with him his own natural traits of character, he shows that he has not the mind of Christ or the character of Christ.

Let no man deceive himself. The lesson given to Nicodemus is for every soul. Whoever he may be, his character needs reforming, and Christ says to him, "ye must be born again." [John 3:7.] The overcomer alone will have the overcomer's reward. He that endureth unto the end, perseveringly overcoming, shall be saved. "Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open to their cry." [Psalm 34:11-15.]

Every church has need of the Holy Spirit's searching power. This alone can enable them to seek peace, to pursue that course which will bring peace to their own souls, to be faithful witnesses to Christ, testifying by their circumspect course of action that they have the mind of Christ. Those who do evil with their gossiping tongues, who sow discord by selfish ideas and thoughts by any jealousies, evil surmisings, or covetousness, they grieve the Holy Spirit of God, for they are working at cross-purposes with God, instead of answering the purposes of Christ, instead of answering to the prayer of Christ that His

disciples may be one as He is one with the Father. They are working entirely in the lines the enemy has marked out.

“The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.” [Verses 16-18.]

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us in groanings that cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?” [Romans 8:26-31.] Wonderful statements!

“We are laborers together with God; ye are God’s husbandry. ” The Lord is working, doing soul gardening, striving to bring all the capabilities of man into active working order that fruit shall appear to the glory of God. He presents another representation before us: “Ye are God’s building.” [1 Corinthians 3:9.] You are working in harmony with God co-operating with Him by placing yourself in right relation with Him that you may know the mind of God, and do as Christ declared He did. The Jews were finding fault with Christ, because He healed the man on the Sabbath day, and were determined to put an end to His life, but Jesus said to them, “My Father worketh hitherto, and I work.” [John 5:17.] This made the Jews all the more angry. “Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, but said God was his Father making himself equal with God.

“Then said Jesus unto them, Verily, verily I say unto you, the Son doeth nothing of himself but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son and showeth him all things that he himself doeth: and he will show him greater works than these that ye may marvel.” [Verses 19, 20.] Wonderful words! Those then who believe the works that Christ did, do the works of the Father. There is to be co-operation with Christ, and the souls He came to save. What shall we say then to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him for us all, how can He [not] freely with Him give us all things? All the power is of God. “Ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.]

My brother, we are living in the last days. God will be our Strength, our Support, our ever present Helper, if we will only trust in Him. We are to make the best of our present opportunities. There will be no other probation given to us in which to prepare for heaven. This is our only and last opportunity to form characters which will fit us for the future home which the Lord has prepared for all who are obedient to His commandments. We can be saved only by forming characters like the character of Christ. The indwelling of the Holy Spirit will be shown by the outflowing of heavenly love. The Lord Jesus is our Sin-bearer. God covers the repenting sinner with His forgiveness, and hides the sin from the sight

of God by clothing him with the perfection of righteousness. The more perfectly we are transformed to the image of God, the greater will be our hatred for sin; and we will work to save the sinner.

We are so thankful that you have come back to the truth and the love of God, to be a true, wholehearted follower of Jesus Christ. Wholeness and usefulness go hand in hand. There is a work for you to do, my brother. If you seek the blessing of God every day, you will be blessed every day. The Lord gives the Holy Spirit, and supplies all providential opportunities and facilities. We have much to encourage us to be pure and true, steadfast and loyal, to our God. May the Lord bless you abundantly in my prayer. I would so like to see you and converse with you, but you can talk with God where you are and I talk with God where I am.

In much love to yourself and family.

Lt 21, 1899

Wessels, Family

"Sunnyside," Cooranbong, New South Wales, Australia

February 4, 1899

To the members of the Wessels family:

There are men in families who have felt an impulse to give, and then regretted that they gave, as they supposed, under pressure of invitation. They have worried over the matter. And when these calls were made for means, they thought they could not respond. This was a cause of trial. Well, all these things have been a cause of temptation. Now, \_\_\_\_\_ thinks that when he obtains his means, he will invest them in worldly schemes. But the aftersight will show him that he might better, yes very much better, have not followed the example of the unfaithful steward, who hid his lord's money in a napkin, and buried it in the earth, lest the Lord should ask him to return his own.

The Lord demands the service of every soul He has created, but there are some who will not realize their obligations to God, their dependence on God, their duty to advance the work and cause of God in our world. There are hearts that refuse the heavenly invitation to come to the gospel feast. The [Wessels] family need just as diligent, urgent, painstaking efforts manifested for their development of character as the poorest subject. Shall their money be a hindrance to their soul's salvation? Shall those who are in responsible positions not watch for their souls as they that must give an account? Shall they not be faithful in their work? Shall they not take right hold of the older and younger brothers, and deal truly and faithfully with them? Has there not been a manifest neglect to speak the words of the oracles of God in warnings, in reproof, in encouragement, in any and every way, pointing them to the Lamb of God, which taketh away the sin of the world?

This family needs to know what is truth. They need faithful, tender, compassionate appeals made to them over and over again, because there is a hindrance to their character-building. What is it? The riches of this world. They do not see that without Christ they have need of everything. Christ, whose

they are by creation and by redemption, does not want to lose them out of His great plan. Every soul is of value with God. "What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Mark 8:36, 37.] Do not these precious souls want to know the meaning of the words, "What shall I do that I may inherit eternal life?" [Mark 10:17.] Intelligence is knowledge. Everyone is called upon by God to obtain a knowledge of the future eternal life.

I speak to the young men, married and unmarried, of the [Wessels] family. A great work is before you, because you are bought with a price. It is for the welfare of your own souls to learn what that work is, lest you shall fail to be men of God's appointment. Will you allow a little of this world's goods to so influence your mind and character that you will care more for money than for Him who is the giver of all you possess? You will one day find that money cannot buy one day of existence. Shall your money be the stumbling stone over which you will fall? The Lord calls for your co-operation in the work of saving your souls.

A short time ago the situation of the individual members of the [Wessels] family was presented to me. There are those who need to make a surrender of soul, body, and spirit. They are living apart from Christ. They need to wear His yoke and learn His meekness and lowliness or they will surely perish with the wicked. As the root of evil will be consumed, so will every branch united with the root. The wants of your spiritual nature call for the words that I am writing to you. It is your necessity that leads me to speak to you.

Felix listened to Paul, but he did not enjoy the words which told of temperance, righteousness, and judgment to come. God gave Paul the words to give to Felix. They were just what he needed, and he was convicted and trembled under the influence of the truth. Under the eloquence of Paul, Agrippa was almost persuaded. "Almost thou persuadest me to be a Christian." [Acts 26:28.] If he had only listened to the appeals, there would have been rejoicing in the heavenly courts. But the excuse came, "Go thy way, and when I have a more convenient season I will call for thee." [Acts 24:25.]

I hope you will not turn from the gospel message. Almost, not fully persuaded, is to be lost. Be sure to place yourself in the channel of light. And I have to bear this message to you: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." [1 John 2:15.] You have not one hour to waste. You need now to be preparing yourselves for the grand review which must soon take place, when all must be weighed in the balance of the sanctuary, to see if they are complete in Jesus Christ.

Your capacity to receive and appreciate the truth will largely determine the influence the Word of God has over your practices. "If any man do his will, he shall know of the doctrine." [John 7:17.] If you yield to the drawing of God, if you respond to the invitation to the marriage supper of the Lamb, you will, in accepting the truth, know by experimental knowledge the power of the gospel. "If any man shall do his will, he shall know of the doctrine." As you humbly receive the truth, accepting the yoke of Christ, you will find that as you follow on to know the Lord, your capacity to receive and understand the truth as it is in Jesus, and your power to obey the truth, will increase. But you must will to do the will of God.

If you receive the Lord Jesus Christ, taking His yoke upon you, you are yoked up with Christ, and every step you advance, you understand Him better. "That was the true Light, which lighteth every man which cometh into the world. He was in the world, and the world was made by him, and the world ... received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ... And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [John 1:9-12, 14.] The power to become the sons of God is not in any human agent, but comes from Him who gave His life to save man from the yoke of Satan.

Who will now be indifferent to his own salvation? The word is to be received and believed, and then the power of the Holy Spirit works in blessing the word to the soul of the receiver. Then who, I ask, will be on the Lord's side. Who will wear Christ's yoke, and learn His meekness and His lowliness? The science of salvation is to be learned by every soul in personal experience. Who will now prepare the way for the second appearing of Christ in the clouds of heaven?

God gave men eyes, that they might behold wondrous things out of His law. He gave them the hearing ear that they might listen to His message, spoken by the living preacher. He gave men the talent of speech, that they might present Christ as the sin-pardoning Saviour. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Lt 22, 1899

Wessels, J. J.

"Sunnyside," Cooranbong, New South Wales, Australia

February 3, 1899

Dear Brother:

In what I have written, I may have been more definite than is wise. All that I have written is truth, but in most cases it is best to say as little as possible in regard to another man's duty. It is best to leave that other man to seek God most earnestly, and let the Lord impress his mind. If he has faith in God, and earnest yearning after souls, and is willing to be anything or nothing in the eyes of men, if he gives himself wholly to the service of Him whose he is by redemption and by creation, whether this brings elevation or humiliation, he will not walk in darkness.

If the Lord's will is to be our will, we need at the very first to understand our <individual> selves. We may mark out a course for ourselves which may be born of our own ambitions or of some selfish purposes. The Lord knows the end from the beginning. He understands the relation that each man should sustain to God and to his fellow man. The Lord may see that one man's connection with men of a certain disposition or character will affect those with whom he associates to their injury. He may not be one who can reason clearly from cause to effect. The men with whom he is brought in connection may be just the ones who will not help him where he needs help. The linking together of certain elements may produce unfavorable results.

Therefore man cannot trust to his own judgment. Experience will convince him of his mistake. The Lord purposes that which will be the greatest spiritual benefit to the soul which is in the balances, ready to begin some new enterprise which means more than he himself anticipates. What should such an one do? His only safety lies in putting his preferences and his plans on one side, saying, Not my will, but Thy will, O Lord, be done.

The lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Christ answered, "What is written in the law? how readest thou?" "He answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." [Luke 10:25-28.] These are the two great principles of the law. Upon these two principles "hang all the law and the prophets." [Matthew 22:40.]

In the smallest as well as the largest matters, the first great question is, What is God's will in the matter; for His will is my will. To obey is better than sacrifice, and to hearken than the fat of rams. Who is he that will harm you, if ye be followers of that which is good? One man may be required by God to do a work and stand in a position that is peculiarly trying and taxing. The Lord has a work for him to do and he risks his life, his future eternal life, in <refusing> [to] stand in that place. This was the position Christ occupied when He came to our world, entering into conflict with the rebel leader of the fallen angels. God devised a plan, and Christ accepted the position. He consented to meet the foe single-handed, as every human being must do. He was provided with all the heavenly powers to aid Him in this great conflict; and man, if he walks in the way and will of God, is provided with the same keeping power. The same heavenly intelligences minister unto those who shall be heirs of salvation, that they overcome every temptation, great or small, as Christ overcame.

But anyone who places himself in a position of peril from any motive but obedience to the will of God will fall under the power of temptation. We are in constant peril if we expose ourselves in a way that our reason tells us is unnecessary. When any one places himself where he has no call from God to be, Satan is on the ground before him, to make the most of his opportunities. We are only safe in the place which serves every soul—in the cleft of the rock, covered by God's hand. This was what received Moses when God passed by.

There are places enough for every man to labor and do his part as God has appointed. But no one is secure who thinks it his privilege to choose for himself. If any man or any youth shall go where duty does not call, he is not safe for a moment. There is work to be done on the right hand and on the left. We are to seek the treasure represented in God's Word as the pearl of great price; because God has commanded us to sell all we have if need be to secure this treasure. There is need of young men in different branches of the work, there is need of old men, counsellors, men who can answer to the description given in Exodus 18:13-26.

The Lord requires the talents He has lent to men and women. They are to be used to do the most skillful service for the Lord. The history of the children of Israel is recorded for the benefit of the people of God in all time. God comes first. Anything that pertains to His work is to have special attention, for this work

expresses the greatness and majesty of truth. The Lord calls for His gifts to be used with consecrated ingenuity. He calls for freewill offerings. Thus we may show that we realize that all we possess is the Lord's, and that we are only His stewards.

My brother, I have written what I have because it was my duty to write it. I now leave the matter wholly with you. I have been quite explicit, as you have desired. If you feel that you have clear evidence to commence your work in Europe, the Lord will send us some one in His own good time. I leave the matter with you.

In love to your family.

Hamilton, Newcastle, New South Wales, Australia

February 3, 1899

I am now in Newcastle. I came up today, as notices were printed that I would speak on Sunday afternoon. W. C. White had just come from Melbourne, where he had been attending the Ballarat camp meeting, and he and Sister McEnterfer accompanied me to this place, which is only one hour's ride on the train from Cooranbong.

Elder Starr reports that last night, Thursday evening, Dr. Caro addressed the people. The tent was full, and many seats were placed on the outside. After speaking on the health question the Doctor invited all who wished to join the Health Club to hand in their names. I think one hundred responded. The question came up, should they meet once each week? That was agreed upon, and then it was asked, Where should they meet? Should they hire a hall? The tent was offered to them for their meetings and this pleased them so much that there was a great clapping of hands to show approval.

The work is going forward, but more helpers are needed. I fear Dr. Caro is doing too much. He is operating now on several critical cases. Much work is being done in the Health Home, but the bathrooms are a disgrace to any sanitarium. The question now is, shall five hundred pounds be invested in the bathroom which we have decided we must have, or shall we wait. If it were certain that you would come at once, they could manage by making some temporary improvements. Let us know about this by cablegram. If you decide to come, cable how soon we may expect you.

In haste.

Lt 23, 1899

Wessels, Sister [A. E.]

"Sunnyside," Cooranbong, New South Wales, Australia

February 6, 1899

Mrs. A. E. Wessels:

Last Friday February 3, W. C. White and Sara McEnterfer accompanied me to Newcastle. The Lord strengthened me to meet with those assembled on the Sabbath under the new tent. There was a good representation present. I spoke from John 6:27-40. The Lord helped me to speak with simplicity and clearness for forty-five minutes. Then we had a testimony meeting, the first of the kind since the camp meeting. No less than twenty bore their testimony for the first time, taking their position to keep the Sabbath. Some of those who bore witness for Jesus arose trembling and in tears, but when they were again seated the gladness of hearts was expressed by the smile on their faces. Their testimonies, I knew, made the heavenly intelligences rejoice, and our own hearts were full of grateful thanksgiving to God as we listened to the words spoken.

One man, who with his family has been converted, says he had not attended meeting for sixteen years. He has given up tobacco and liquor, and has accepted the truth. Another man, holding a position as a signalman on an important railway station at Newcastle, has accepted the truth, with his wife, his son, and his son's wife. He is the father of eight boys. He bore a decided testimony in regard to his conversion to the truth, and his wife also witnessed heartily and decidedly. Then his daughter-in-law rose with tears in her eyes and witnessed to the truth. When she was seated again her smiles and tears were mingled.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [John 15:7-11.]

The joy of Christ was in many hearts that Sabbath afternoon. This, you must bear in mind, was a new experience for these dear souls lately come to the faith. We knew that the heavenly Guest was among us. We not only had the promise, "Where two or three are gathered together in my name, there am I in the midst of them" [Matthew 18:20], but we had the assurance that Christ was behind this promise, and that although He was unseen by natural eyes, yet by faith we discerned the presence of our Saviour.

What a pleasure and blessing this was to us who were witnesses for Christ, and what joy was brought to the heart of Christ as He saw these souls turning from darkness to light, from error to truth. He declares, "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of my Father in my name, he may give it you. These things I command you that ye love one another." [John 15:12-17.]

Those newly come to the faith are much strengthened and blessed, because with the heart they have believed, and with the mouth made confession unto salvation. Our meeting continued from three o'clock till about six. Opportunity was given for all who had not testified, and who wished to confess the



truth, to arise. Quite a number stood upon their feet, and prayer was offered for them at the close of the service. We demonstrated that the meeting was a success. The hearts of the new Sabbathkeepers were full to overflowing. They said that this meeting was the best they had ever attended. They were made happy by the love of God.

On Sunday afternoon the tent was full of interested, intelligent people. I had much freedom in speaking to them from the first chapter of Second Peter. Many listened with tears in their eyes, and we hope and pray and believe that as the result of the camp meeting, and the labor which is being continued by house to house work, that many more souls will come to the light and let their light shine forth to others.

Two offices have been secured for use in medical missionary work. We are hoping and praying that the Lord will move upon hearts to plant the standard of truth in this important place. We do not doubt the Word of God. We believe that the fields around us are all white unto the harvest. Never in any place have we seen a greater desire among people to hear and understand the Word of God than during the Newcastle camp meeting. Already the sheaves are being gathered in as our meeting last Sabbath shows.

A meetinghouse will soon have to be built to accommodate the converts to the faith in Newcastle. We must do all in our power to plant the standard of truth in this place. Those who embrace the truth are given no flattering representation. We have no earthly reward to offer. We can only present the cross in the words of Christ. "He that will come after me," He said, "let him deny himself, and take up his cross and follow me." [Mark 8:34.] This means righteousness and peace and joy in the Holy Ghost, and the reward which will be received at the end of the warfare—a crown of life, and the spotless robe of the righteousness of Christ and an abundant entrance into the kingdom of our Lord and Saviour.

Lt 26, 1899

Men in Responsible Positions in the Work

February 10, 1899

To the Men in Responsible Positions in the Work:

In 1883 while in Healdsburg, at the hospitable home of Brother and Sister Harmon, I was shown that the publishing work was arranged and established under the special supervision of God. Those connected with this work must also be under the supervision of God, else an order of things entirely contrary to the light of His Word will be established. Those who trust to their own wisdom will plan to carry out their special ideas. This will bring results unfavorable to the advancement of God's cause. There are those who undertake to mold and fashion things according to their own perverted judgment, when it is plainly revealed that their own hearts need to be softened and broken under the controlling influence of God. How can it be safe to allow such men to control in your decisions.

A great work is in danger of being misshaped and deformed by human plans. It is in danger of being marred by men who do not lay their foundation upon the eternal Rock. They may regard some things as all right and other things as all wrong, just as they may be influenced in regard to the work. Their

defective spiritual eyesight leads them to adopt a course of action that leaves God almost entirely out of the plans. They catch at ideas advanced by men who have not carried the burden of the work from the formation of the church called Seventh-day Adventists. This people take the Word of God just as it reads and keep the original Sabbath of the fourth commandment. They are distinguished from all others because they have obeyed the light given by the Lord in regard to the day to be observed as the Sabbath.

After creating the world in six days, God rested on the seventh, making that day a memorial of His creation. While the morning stars sang together and all the sons of God shouted for joy He sanctified and blessed the seventh day. Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. The great Cleaver of truth has cut them out of the quarry of the world and brought them in connection with Himself. He has made them His representatives, and has given them the work of exalting His downtrodden law.

The work of God will be greatly marred if left in the hands of men who reason from their own human judgment. Self comes in, and traits of character that are not in accordance with the character of Christ put their impression on the work. A worldly policy is regarded as wise, while the divine policy, singular in the eyes of the world, is thought to be foolishness. A mark will thus be left on the work which will not appear objectionable, but which will receive God's disapproval.

New principles and decided movements are to find place in our institutions for the guidance and instruction of the youth, that they may be aided to apply Bible principles to all that they do. Bible rules are to guide in the daily life, that the light of God may be seen in the welfare of the youth in our institutions. Every worker is to be a laborer together with God. No human being is to be put in a low place to be lorded over by any man, whatever his position. No one is to be kept from expressing his opinion. "All ye are brethren." [Matthew 23:8.] All ye have one Father. All ye are members of one family.

The youth will make mistakes, but these can and must be corrected without harshness or any manifestation of Satan. No one is to lord it over God's heritage. It is not right to try to lead human beings into right lines by manifesting the contemptible attributes of Satan. Those who have an indwelling Christ will not manage in these lines. None of the workers should be neglected, overburdened, or overlooked. If any discrimination is made, it should be in favor of the youth. The chief interest should be to set them a correct example. Their future may be determined by their wise or unwise management.

At the conference in Battle Creek I had a testimony to bear to all in the conference. In every line of the work, in every institution, there should be men who realize that the souls in their charge, if faithful to their trust, will be immortalized in the kingdom of God. Christ died to give them eternal life. By lives of rectitude they may receive a reward greater than their teachers. But if the men in any line of work shall forget the instruction of Him who honored humanity by taking human nature, and shall use roughly one of God's little ones, it were better for him that a millstone were hanged about his neck, and that he were cast into the depths of the sea.

Will those who occupy leading positions in any of our institutions bear this in mind? There is a Watcher who follows closely in the steps of all in places of trust. Their responsibility is just as much greater as

their position is higher than that of the ones they are to teach. With painstaking effort impart to those in your charge the knowledge you have received. Teach them to advance intelligently, that they may acquire adaptability in the lines of work to which they are called. Do not feel that your work is finished until you have made them as efficient as possible.

This work has been strangely neglected. The youth have been allowed to plod along in their own way and on a low grade when they might have advanced to higher grades, becoming capable of doing higher work. Those in charge of the work have not labored in a way that can meet God's approval. Many have given those under them a sharp thrust, a severe censure, which did not enlighten the one receiving it, but provoked feelings of retaliation. God asks, Who hath required this at your hand? You are only a servant yourself.

The Lord would have Brother \_\_\_\_\_ connected with the cause, if he will work patiently on these lines. My brother, you do not know yourself. You need to learn self-control from the great Teacher. You need to learn to take care of the little things, to heed the words, "Gather up the fragments." [John 6:12.] You cannot estimate the cost incurred by not bringing the principles of the Word of God into the everyday practice. Thus the religious life is marred. Religion can only bless where it influences. It needs to be brought into every line of work.

Brother Henry Kellogg, the Lord has wrought upon your life and character, and you have a love for the truth. Jesus loves you, and He has placed you in a position of trust, connecting you with His sacred work. You might have revealed that the Lord had wrought much, but you have failed to consecrate yourself, soul, body, and spirit, to God both in home and business life. Especially have you lost much by not taking your place in religious assemblies, placing yourself under the most healthful influences, in the channel of light. The precious opportunities for witnessing for Christ ought never to seem unessential. Do you know that when the people of God assemble to worship Him, as earnest, active witnesses, they receive a rich blessing? They are Christ's representatives, and He is in their midst to bless.

My dear brother, you have turned your back to Jesus. Satan has stolen a march on you. He came in such a subtle manner, so deceiving and beguiling you that his working did not appear to you to be the working of the enemy. You have failed to see the importance of maintaining righteous principles in all branches of the work.

Eating the flesh and drinking the blood of the Son of God means studying God's Word. But you have cast aside the Word of God for a class of reading that has separated you from God, and the result of this course of action has been seen in your words and actions, in your attitude toward those with whom you associate in the office. If you leave the cool snow waters of Lebanon for the turbid streams of the valley, your spiritual life will be of a malarious character. Put away all reading of a cheap character. It is exerting a baleful influence upon your soul. It is corroding your thoughts, filling your mind with hay, wood, and stubble. You cannot possibly do the work of God with clear-sighted perception while you give your mind this food. Your choice of reading is dwarfing and crippling your spiritual experience.

If your soul is tainted, your lips utter perverseness. But your position gives you no right to utter cutting words. It is not your right to disturb the peace of any soul or to utter words that aggravate the

temptations of one who is struggling to overcome. Thus you drive your fellow creatures to Satan's battleground. When one needs to be corrected, it is humiliating for them to have their wrongs pointed out. Do this kindly, "Considering thyself lest thou also be tempted." [Galatians 6:1.] The Lord sees far more faults in you than in those upon whom you have borne so heavily.

While at Minneapolis many things were opened before me in regard to the propositions made by A. R. Henry and others. These plans were not inspired by the Spirit of God. If you had then stood in the love of God, you would have been able to distinguish between righteousness and unrighteousness. Plans were formed regarding the management of the work which could not bear the light of day, for the signature of heaven was not upon them.

Those who made these propositions had no idea of where their plans and imaginations would carry them. They did not realize that they would be led to subvert right principles, to obtain control of facilities that they might manage matters according to their own ideas, to build up what they pleased and to bind about what they pleased. This planning and devising was not carried on in a frank open way, but in a way which caused God to write opposite their names, They have dissembled. They have falsified. They have worked according to the deceptive practices of Satan, in order to establish a confederacy which would enable them to obtain advantages when dealing with authors. These men went to Elder Smith and induced him to accept the lowest royalty.

Your committee selected to judge books is a fraud. Scarcely one of the members know how to estimate books. They have contrived to place in the market books like Bible Readings, which would cost very little for publication, and yet bring in a large revenue. But books that the world needed have received but little attention. By wrong management they have been kept from the people.

Take your Bible; read it; search it as for hidden treasures. Cling to the Word. Pray and watch, that you may be able, with clear, sanctified perception, to consider the propositions made in council meetings. In no case neglect the work you must do for your individual self. You are not your own. You belong to God. You have been "bought with a price, therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:20.]

Every soul must be regulated by the law of God. Compare everything you propose to do with the law of God. Ask, Is this the way of the Lord? As a man looketh into a looking-glass to see the defects in his face, so he must view his character in the great moral looking-glass, comparing his character with the law of God. If men would do this, they would see more clearly the result of their course of action upon their own souls and upon the cause of God, and they would fear to take one step in the wrong path.

A neglect to live by the law of God cuts off a large portion of a man's life from God. He does not keep the way of the Lord, and therefore he robs his Maker of the service due to Him. This reacts upon himself, for he fails to gain that grace, that power, that force of character, that it is the privilege of each one to receive who surrenders all to God. Living apart from Jesus places him under Satan's temptations. He makes mistakes and errors in his work for the Master. His heart and mind are not conformed to the will of God. He does not obey God in the great matters which he regards as his special work, because right principles do not guide him in the doing of little things. He thinks the minor things of life unworthy

of much attention, but the defects which he bears there pass into the larger things; he acts on the principles to which he has accustomed himself. The sure result is that Christian consistency becomes a hard lesson to practice. He has to work constantly against natural inclination and cultivated habits.

God calls upon us individually to conform our lives to the instruction given in the Old and New Testament. There can be no safe departure from the voice of God which speaks to us in His Word. His rules are clearly specified. The standard which we must all meet is clearly defined.

The way of holiness is yet to be learned by those who have swerved from the will of God. In every act of life we are to be controlled by God's Word. Every neglect in this line is a neglect of duty.

Lt 28, 1899

Kellogg, J. H.

Sunnyside, Cooranbong, New South Wales, Australia

February 11, 1899

Dear Brother:

We feel more and more our need of a hospital at once. Experience teaches us that this must be. But the strait places we are in financially makes us continually sad. A few weeks ago £280 came to me from California from the sale of our individual property. That is not my own, but the Lord's goods. The situation in the different branches of the work, especially in the sanitarium at Summer Hill, has been laid open before me as it is. The building in which the sanitarium is located was a good-sized dwelling house. The bathrooms were formed in the A.B.C. of the work, of one room—a bathroom, I think. A partition, reaching only part way up to the ceiling, was put up in this room so that men could occupy one division and women the other.

It required all the means coming in to furnish this house and pay the rent. I engaged to take one small room for one dollar per week and furnish it myself. Brother Semmens told me that if he had one good-sized furnished room he could get one guinea per week for it. So Elder Haskell and Sara invested 130 dollars of my money to furnish a room. Brother Baker paid rent on the two rooms he occupied until patients required them. This was the A of the beginning of the work. It required money to get the rooms in order, in order to do any kind of work in them.

We felt distressed that we had to take this house and make a beginning for even one year, but we must keep it two years or we could not have it at all. I felt sick at heart. But the best workmen were employed to fit the building up. One of these, Brother Hay, had embraced the truth. He was a coach make, and could get no work because of the Sabbath. He was one of the very best workmen, and as true as steel to principle. He and his wife took their position on the truth and worked for the smallest wages.

Brother Hay worked as hard as he could for the appearance of these bathrooms, knowing that patients would come in from Sydney, and that everything that could be done would be done to gain patronage.

We know that these buildings will and must answer until Brother John Wessels shall come. We expected him within one year.

Well, the two years passed, and the B, and C, was reached. Meanwhile we were looking for another building. We found we could obtain a seminary with several excellent bathrooms, but we could not afford to move and pay the high rent. We could find buildings better adapted to our work, but we were tied down, for we had nothing to do with. Satan had so arranged things at the heart of the work that we could count on nothing from them. The work at Stanmore called for a meetinghouse which had to [be] built. Buildings must go up on the school ground. We could not stop making improvements there.

We built our meetinghouse at Cooranbong, and dedicated it without a debt upon it. Our people here, the poor and those a little better off, took hold and worked at half wages. I know they did according to their ability, and it was done cheerfully. Some who had homes and families worked with heart and soul, putting in extra time. We know that the angels of God were on the ground, and His blessing was upon every stroke done upon the building.

The Stanmore meetinghouse was built, but a debt of two or three hundred pounds is upon it. I gave 130 dollars toward that building. Everything was done that could be to dedicate this building free from debt. But the seats and the facilities cost money, and all our people are poor. They did what they could. We all stretched ourselves beyond our measure.

The sanitarium was still in the A B C of its existence, and struggle as we would we could not lift it out of this position. Then came the camp meeting at Balaclava, and a call for a meetinghouse there which seemed to be a necessity. I gave twenty pounds toward that, and shared the expenses of the camp meeting.

The Tract Society workers in Melbourne, Sister Graham and Sister Ingels, were both in poor health. Sister Ingels was spitting blood. She went to the Health Home, and this cost her twenty pounds. I paid half of that.

Thus we have been surrounded with expenses, but all were necessary. Things could not be otherwise. Still we advance. Churches are raised up and meetinghouses built. Continually the standard of truth is planted in new fields. We move forward, but at every step we are handicapped for the want of means.

Queensland must be worked. We went to Brisbane to attend the camp meeting there, and the Lord went before us. The greatest interest was manifested from the first. The tent leaked, and rains came frequently, but there are now no less than thirty-five or forty keeping the Sabbath. Many have had an experience of intense interest. One woman, a interesting, sharp, business-like woman, could not read, but her heart was touched by the truth she heard. She was converted, and then she wept and prayed that she might learn to read. Sister Wilson took her in hand and began to teach her from Gospel Primer. They studied and prayed together and the Lord gave understanding. And now this woman reads readily. Thank God for this experience.

Many who never went to meeting before have attended the meetings in the tent. Whole families have been converted. Of all places where labor has been put forth, there is need of meetinghouses in Brisbane, one in one end of the city, and another in another part. After the camp meeting Brother and Sister Wilson and Brother and Sister Haskell stood at the head of the work in Brisbane. Brother Wilson now sleeps in Jesus. A standard-bearer has fallen at his post. "Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." [Revelation 14:13.] Brother Wilson was one of our most conscientious, trustworthy workers. He and his wife did their work solidly, and Brother Wilson will be greatly missed. But we do not stop to weep; we go forward.

Just at this period the three hundred pounds came from California. I said, Now we will erect the hospital in Cooranbong. Meanwhile we had our camp meeting in Newcastle, and the interest manifested was greater than anything we have ever seen in this country. The very best people in the community were interested, and are taking hold of the truth. We hired a very large tent, but that was filled, and often, though it was the holiday season, a wall of people stood on the outside. Dr. Caro gave lectures on health topics and his talks "take" every where he goes. He has a pleasing address, and maintains simplicity.

Our old tent was riddled with the wind and storm. Three hundred dollars must be raised to purchase a new tent, and I gave ten pounds to this. Then the situation of the Health Home was set before me by Dr. Caro. They wished to add bathrooms, but had no money. The three hundred pounds, lacking one hundred dollars had just come. It was mine in trust. I placed in the hands of Elder Daniells two hundred pounds, and said, Hand one hundred to the Health Home to be used as far as it will go to provide suitable bathrooms. I will loan them the money.

One hundred was sent to Brisbane as [a] donation from me as the Lord's steward, and they began there to build a church. The rains were coming, and it is already impossible to use the tent there. They have no place in which they can meet to worship God. The land has been purchased, and some donations has been made. If they can get the one hundred pounds they expect Brother Sisley can raise for them, in about six weeks, they will have a humble church, finished and painted on the outside, but not fully finished on the inside.

Thus I am relieved of a burden in Brisbane. In Newcastle there is an old stone church at Wallsend, a suburb of Newcastle, that is offered for sale. It is without floor or windows, but will seat two hundred people and is in an excellent location, a large, thickly settled suburb. This was offered for £80. It will take £100 to fix it up. It is now offered for £60 and yet we cannot see any way of raising this amount. If we only had means to do with, we could set workmen right at this building. This is a chance we should not miss. We have all decided to buy this cheap, dilapidated building at Wallsend. It is not so much worn out as destroyed by those who love to destroy such a structure for sport.

This meetinghouse is only twelve miles from Cooranbong, about half way between Newcastle and Morisset. This makes it very easy to be worked, with little additional expense. There is decided interest in Wallsend, and meetings are being held there. Both parts of Newcastle are now being worked.

A meetinghouse will have to be built in another part of the city when it is possible to get the money. These houses will be simple, yet neat and roomy.

I place this situation before you. One week ago yesterday W. C. White and Sara McEnterfer accompanied me to Newcastle. We had a good congregation on the Sabbath. At this meeting those who were keeping the Sabbath for the first time were given opportunity to bear their testimony. Twenty who were newly converted bore excellent testimonies.

I have now related to you something of our situation here, yet I have not entered into particulars as I might have done. I might relate many many incidents regarding the wonderful work of God in these cities where we have planted the standard of truth.

Last night I received the following letter from Rockhampton, Queensland, dated February 5, 1899:

“To Mrs. E. G. White

Dear Madam:

I am instructed by the church to write to you in regard to our building. You are doubtless aware of the great inconvenience that we have to suffer through not having a suitable hall for our services. Therefore we realize that God is leading us to build a church. We have about fifty pounds promised, and we trust the work will soon be accomplished. We solicit your help in behalf of the building. In doing so, we are aware of the great strain made on your resources, but thought you would like to help us in some way. I thank God for His great love for me. I pray that I may ever retain the abiding presence of Jesus, that self may be dead, and nothing but the light and love of God may spring forth in my life. Our prayers are that God may bless and strengthen you.

With Christian greetings from the Rockhampton church,

B. C. Redwood.”

I shall certainly respond to this call, but cannot now, for we are greatly pressed. The work is opening before us and all around us, inviting us to uplift the standard of truth. Our people in Rockhampton are nearly all poor, yet they did nobly in raising funds to help the school. I looked upon the large families there, whose fathers could only raise four or five shillings a day for the support of a large family of ten children. And often their health is poor. Two of the brethren in Rockhampton are in better circumstances than the others, and these raised funds from their own little to pay the fare of twelve to the Brisbane camp meeting. These gained a great blessing from the meeting. They have had very little ministerial labor.

I saw that these words were true of this church: “For to their power I bear record, yea, and beyond their power they were willing of themselves.” [2 Corinthians 8:3.] “For this I say, He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully: every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having all



sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad, he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness).” [2 Corinthians 9:6-10.]

If our brethren in Rockhampton build a church, which is a positive necessity, I shall donate ten pounds, if I possibly can. But at present I have nothing in the bank. Emergencies arise which take the money. My workers have patiently waited for the wages coming to them from last year. It is positively essential that all the means available be used to prepare the way to preach the gospel in the regions beyond, “and not to boast in another man’s line of things made ready at hand.” [2 Corinthians 10:16.]

When I see such poor people as in Rockhampton and Brisbane attempting to build, I feel like helping them all I can. The hall they meet in opens right upon the street, and is not a proper place for them. It does not suggest any sacredness. I had a special message for those at Rockhampton, and urged them to make decided reforms in and about their premises. I told them that they must all meet a higher standard. God called them to represent in their worship and in their life and character the great truths which they had received, which make men wise unto salvation. I bore a straight testimony against all slackness and all cheapness in conversation. The claims of the Word of God for their perfection unto holiness were presented. They wept all like children, confessed their defects, and sought the Lord most earnestly. The Lord blessed them. They are an intelligent people, but poverty has made some quite careless.

There is no timber in Rockhampton suitable for building, so the church will cost nearly as much again as it would in Cooranbong. But it is not possible for them to hire a decent place of worship in which to meet on the Sabbath. They have not been able to rightly represent the faith which we claim is of the highest value. There must be no untidiness, no slipshod work among those who are looking for Christ’s coming. Everything must represent Christ’s works. All our actions must be after the divine similitude.

Dr. Kellogg, if you will please to send the bathtubs and the money raised for furnishing the hospital, we will arise and build. But the work opening in different lines has been much larger than our expectations, so the funds with which I hoped to put up the hospital have gone for other pressing necessities. I have felt that I must put two thousand dollars into the cause of God at once, and that it would be selfishness on my part to hold the means.

Every carpenter has been enlisted on the large building for the school. The girls’ and boys’ dormitories are now full. There is no room for one more. Money has been hired, and by pressing every power to advance the work, the building has been enclosed and roofed, and is ready for plastering. The doors and windows are yet to be made.

We have not money for furnishing the rooms, but we must walk out by faith. Rooms should be prepared at once for about twenty additional students. We have now as many students as when we closed the term last year. We have an excellent class of students. I am paying the expenses of a large number, that I may lose no time in doing what I can.

We are seeking to work economically. As soon as the carpenters are released from the work on the school building, the hospital will be the next on the program. We have decided to put up the building. And we desire you to send us the money raised. We can obtain some donations toward furnishing the rooms. We will furnish the building inside as fast as we can get means to do it, and will at once have a few rooms finished and furnished, so that work for the sick can begin as soon as possible.

The husband of one of our sisters, a man by the name of Hughes, had been a drinking man, and had squandered a large amount of property. For a time he kept the Sabbath, and gave up his tobacco and his drinking; but he never had moral courage to take his stand fully on the truth. He did not erect the family altar, and he had left off attending meetings. While we were in Queensland, his business called him into Sydney. His old associates gathered around him, and he commenced smoking and drinking. On returning home, he became dangerously sick. A physician was sent for, I think from Newcastle, it may have been from Sydney. The doctor made no examination, did not even feel his pulse, but left him some medicine and charge him ten guineas.

Dr. Rand was sent for; he made a critical examination. The sick man had not urinated for several days; had no passage from bowels for more than a week. Dr. Rand worked for that man's life. He had no facilities, no conveniences, but he knew it was a case demanding immediate attention.

The doctor did all he could do and relief came; the man's life was saved. Mr. Hughes says he would surely have died if Dr. Rand had not attended him. He would have been left to the care of a doctor who had no special interest whether he lived or died.

Dr. Rand, Brother Semmens, and Dr. Caro have had other experiences like this. Sister Sara McEnterfer in giving treatment has seen similar cases. The doctors do really nothing to restore a patient, yet they demand their fee before they will look at him. Persons have come to us for help who had been in the hospital for months without receiving the slightest benefit, yet they had to pay all the same. It is a terrible showing.

Lt 29, 1899

Waggoner, E. J.

"Sunnyside," Cooranbong, New South Wales, Australia

February 12, 1899

Dear Brother Waggoner:

W. C. White, Brother Daniells, and myself had some conversation in regard to you and your family coming to this country. We were all of one mind, that we need you here to teach the Bible in our school.

Elder Haskell cannot endure confinement to one place. He needs to be moved about. And we know that the church needs him in this country. When he attends camp meetings, he has been held after the meeting to take the lead in binding off the work. He cannot leave Brisbane until the meetinghouse is

built. The rainy season is soon to come, and there is need of a house of worship as soon as it is possible to build it. It is already begun. Then Elder Haskell should labor sometime in Victoria, in Tasmania, and in Adelaide, South Australia. It is not wise to bind down a man who has always been on the move. We want Elder Haskell and his wife to be happy.

We ask you to come to this country as soon as you feel that it is time to come. We wish you were here this moment, but the Lord understands our situation, and He will do large things for us in this country if we will not become selfish, and betray our sacred, holy trust. We must be true to principle.

God requires now, just now, that His people divest themselves of all selfishness, all covetousness, and all impurity. "Come unto me ... Take my yoke upon you, and learn of me; for I am meek and lowly in heart." [Matthew 11:28, 29.] We are to become the scholars of Jesus Christ. He says, Yield heart, mind, soul, and strength to My training. Submit in all things to My will. Let your whole life be one with My life. Then not only will I assure you, but I will give, and ye shall find rest to your souls.

Never was there a time when there was more need for us to be the light of the world than at this time. Never did Christ require as much of His disciples as He now requires of the believers in Battle Creek. There has been marked disobedience, marked betrayal of their sacred trust. It is no common experience that will place them on vantage ground—nothing less than that faith that works by love and purifies the soul. It is no small sin that has been committed, that has separated God from His institutions, and there is now a work to be done that has not been done, a work which will give evidence that a true, sincere reformation has taken place.

There is to be far more zeal and repentance, that will evidence that the signature of heaven is again upon His institutions, that God presides over His work. There is need of that repentance that needeth not to be repented of. The deepest humility and heart searching needs to be manifested. The soul needs to humble itself before God, that He may lift up the repentant one. There has been far more vindication of self than true repentance, because the erring ones have not a proper sense that they have grieved the Spirit of God and put Him, their Redeemer, who gave His life for them, to open shame before His enemies.

It is not a small matter for any soul to place himself in such a position that God cannot instruct him and make him a channel of light. Please read Isaiah 57:13-15. A much more thorough work needs to be done than has yet been done to prepare the way of the Lord, that justice and judgment and restoration shall be faithfully done as God has said. When this is done, God will co-operate with man. But sin unrepented of, sin unconfessed, can never be blotted from the book of God's record. Faithful, thorough confession of sin cleanses the heart from its moral impurity. There must be a forsaking of the sins God has reproved before the soul can stand acquitted before God, humbled and repentant, realizing that he has served Satan, pleased him, glorified him, and dishonored his Lord.

This work of repentance has not been done. Be zealous therefore and repent. There are sins unconfessed, sins unrepented of, sins unforgiven. We need to confess our faults one to another, praying one for another that they may be forgiven and healed. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we

say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 1:7-9.]

Those who have not made straight paths for their feet have taken great pains to justify themselves. In every case their sin remains. There will be no decided victory for them until there is repentance and confession. Then will come forgiveness and cleansing from all transgression and iniquity. I see that many will walk in darkness until it is too late for wrongs to be righted. They will not fall on the Rock and be broken, but will come into the marriage supper of the Lamb without having on the wedding garment, which every soul must have who would have a part with Christ. Christ does not give rest apart from Himself. If we want Christ abiding in the soul, the wrongs that have grieved Him and put Him to open shame before His enemies must be repented of and confessed, and then Christ will forgive freely. God help the erring, now in this their day, to make thorough work for repentance, that they may receive the Holy Ghost.

In much love.

Lt 30, 1899

Boyd, Maude

"Sunnyside," Cooranbong, New South Wales, Australia

February 12, 1899

Dear Sister Maude Boyd:

Your sister Nellie is with us at the present time. We have been conversing together in reference to your coming to New South Wales and uniting with your sister and her husband in the work. We think it is consistent for you to come, and we would greet you heartily. This is a healthful climate, especially in New South Wales. Some of those who have come from America, as Ella May and Mabel White, are remarkably healthy specimens. It would be difficult just now for us to pay your passage, but if you can do this, you can draw wages for your labor.

I know that you must feel very lonely. I have passed over the ground, and the Lord alone gave me relief from my loneliness, and bade me rest in His love. "We are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Then we must co-operate with God in doing His service. Our work is aggressive. The task appointed us is to sow the precious seeds of truth wherever God signifies that it is our duty to labor. God will give the increase. We shall garner just the harvest we have sown. The grace of God is given us to impart, and you have known the blessed experience of help for every time of need. We must impart as faithful stewards, according to the capabilities entrusted to us, that our talents may increase. Then at our Lord's coming we may restore unto Him His own with usury. We must work on in faith and hope and courage in the Lord. We must not distrust God. We are not to have a doubt of success. We are to press forward and upward.

We see a great work to be done in this field. I dare not let go my hold here, not for a moment. Our motto is, Go forward from victory to victory. We must not let a shade of unbelief darken the work. Thus saith the Lord Jesus, "Greater things than these shall ye do, because I go unto my Father." [John 14:12.] We are marshalled under His banner, to obey His orders, and win souls for Him.

I think it is God's will for you to unite with Brother and Sister Starr. You can all work to do service to God, and can be a strength and help to one another. Your husband sleeps in Jesus, and if Brother and Sister Starr can do something to fill the void, you can unitedly accomplish more than if you were separated. May the Lord give you much of His Holy Spirit, that you may have perfect assurance and peace.

We will go forward trusting, ever trusting, in Him who will never disappoint us. I love Jesus. I love to commit all my troubles to Him. The Lord is well pleased when we have faith in His Word.

I would be pleased to see your dear mother, and have a visit with you all. Perhaps this may never be in this world; but there is to be the grandest meeting we ever experienced, when we shall meet Him whom our souls love, and we shall see His face.

With much love.

Lt 31, 1899

Sisley, W. C.

"Sunnyside," Cooranbong, New South Wales, Australia

February 12, 1899

Dear Brother:

Last night we had a conversation with Brother Daniells in reference to Maude Boyd and her daughter coming to Australia. Previous to this I had had a conversation with Brother and Sister Starr concerning this matter. I think it would be in the order of God for them to come. There is plenty of work to be done, and there is need that those of experience, who have a firm faith, should connect with the work.

The question was raised, Would it not be in the order of God for Brother and Sister Sisley and their family to come? We would be only too glad to welcome you to this country. There is an opening of new fields, where the standard of truth must be uplifted. We are not moving as fast as we should to let the message be carried to all parts of the earth. The fields are white unto harvest. The people in the churches feel that they have fed on husks long enough, and now they are crying, Give us the Word of life. We want the living bread. While we can work, we want to do all in our power to bring the light before the people in our cities.

We have been surprised to see the interest manifested in Newcastle. The people are much disgusted with the lifeless religion of church members. They want the truth that will revive and purify the soul. The last days of our camp meeting were intensely interesting. On Sabbath afternoon the largest tent was well filled. The Lord gave me strength to speak. There were many interested ones. My heart was drawn

out for souls. How I long to see them yielding their hearts to God. In the social meeting that followed the sermon, many expressed themselves. They said they never saw such wonderful things out of the Scriptures as during this camp meeting.

Said many of the hearers, "The discourses appeal to the conscience and to the understanding, and everything is made so simple that we can take in the meaning. The speakers do not try to drive the people, but their appeals seem to go to the heart, and bring them to repentance. The Scriptures they apply to all who are not saved, and their words arouse the conscience of the sinner and bring him by the side of Christ, and array him under the bloodstained banner of Prince Emmanuel." The question has been asked, "Why did you not come before, that we might have heard and been convinced of the truth?"

On the evening after the Sabbath three thousand people attended Dr. Caro's lecture on the Power of Habit. The lecture was illustrated by limelight views, and the doctor's forcible, earnest views held the people in almost breathless interest. At the close, several hymns, "God Be With You Till We Meet Again," and others, were shown on the screen and sung by the whole congregation to the accompaniment of instrumental music. There was wonderful power in the melody poured forth by thousands of voices. The meeting made a most solemn impression. It will never be forgotten.

Sunday afternoon I spoke to two thousand people, and the Lord helped me. This is the tenth time I have spoken before the large companies, besides six times in the morning meetings and in the council meetings. This was my last talk, and the Lord gave me the power of His Holy Spirit.

This camp meeting has called out men and women who for many years had not entered a church. One family has embraced the truth who had not attended meeting for sixteen years. The man has given up his tobacco and liquor. The influence of these meetings has gone far and near. The whole community is stirred. The meetings are still continued in Hamilton, one of the suburbs of Newcastle, and in Wallsend, ten miles this side. There is an interest in both localities. Our time has come to work in Newcastle, and to pray and labor and watch for souls as they that must give an account.

We ask you, Brother and Sister Will Sisley, will you think of this matter? Ask counsel of the Lord, and then if you feel free to move here with your family, all can find a place, parents and children. We need workers, more workers from America. We invite you to come. Our school needs the very best talent that the world affords.

If you feel it your duty to remain in Battle Creek, follow your conviction. If you feel that it is best for you to come to this country, we will give you a warm welcome. If you see others who you think could become workers in the school or in city mission work, have them come with you.

I now leave this matter with you. Do just that which the Lord directs. Elder Daniells and W. C. White may write to you more definitely concerning matters that I cannot undertake to write about. Sister Starr is with us. She is having something like influenza, and has been with us now about a week. We are enjoying visiting together. Brother Starr will come on the morning train, and will spend the day with us.

With much love to your family.

Lt 32, 1899

Muckersy, Brother and Sister

February 14, 1899

My Brother and Sister in Jesus Christ:

I have answered your letter, but did not send you what I wrote, because I knew that for some time you had been under temptation, and that anything I might say would be liable to be misconstrued, and would not have the influence upon your mind that would relieve your feelings. Nothing I can say will be of value to you as long as you have not an understanding of the work the Lord has given me to do.

Your letter certainly left a very sad impression upon my mind. Should I speak the truth, and say to you, I am guiltless of the imputations that your letter conveys as faultfinding and censorious, and stop there, then you would, I fear, continue to misunderstand the work given me by God when I was but a youth, which I have sought in truth and in the fear of God to do with fidelity, His grace upholding me. I speak with assurance. I have not forfeited my right to say, You simply do not understand the sentiments of your own mind. The gradual progress that has been at work to place you where you now stand in relation to the cause of God will eventually, if you continue to hold the position you now do, carry your sympathy away from those who are by God's appointment doing His work for this last time. I am more sorry for you than I can express.

We are all to see the necessity of walking humbly with God, of walking in the light as it shines upon our pathway. When we study and practice the lessons of Christ, increased light will shine upon us, and we will understand that souls are in the peril that led Christ to say, "When the Son of man cometh, shall he find faith on the earth?" [Luke 18:8.]

If I understand the matter correctly, you place me in the position of one who is faultfinding and accusing. This is not the correct interpretation of the work the Lord has laid upon me. Should I neglect this work, I should be unfaithful to my appointment. In every period of the work there have been those who have followed the counsel of the enemy. They have done all they possibly could do to deceive God's people and lead them into error and suppositions of their own creating. But the Lord has presented these cases before me, and I have had a message of warning from the Lord to give to the several churches in regard to the snare that was being laid. I was bidden to warn them that Satan was working to lead them through human agencies into false paths.

But when you lay upon me the imputation that I am speaking evil of my brethren and sisters, I promptly and decidedly deny the charge. I have had opened before me the thing which my brethren do not understand, and I have given them cautions and warnings, telling them that a decided reform must take place in the churches. There has been manifested an indifferent, careless, proud, revengeful spirit. This spirit cannot dwell in a converted, sanctified soul. The Spirit of Christ in the heart always prompts the

human agent to speak and act as Christ spoke and acted. Christ's followers are bound to make Him manifest in the life; then there will be a visible spiritual church.

Through the Hebrew captives the Lord was made known to the heathen in Babylon. This idolatrous nation was given a knowledge of the kingdom the Lord was to establish, and through His power maintain against all the power and craft of Satan. Daniel and his fellow companions, Ezra, Nehemiah, and many others, were witnesses for God in their captivity. The Lord scattered them among the kingdoms of the earth that their light might shine brightly amid the black darkness of heathenism and idolatry. To Daniel God revealed the light of His purposes, which had been hidden for many generations. He chose that Daniel should see in vision the light of His truth, and reflect this light on the proud kingdom of Babylon. On the despot king was permitted to flash light from the throne of God. Nebuchadnezzar was shown that the God of heaven was Ruler over all the monarchs and kings of earth. His name was to go forth as the God over all gods. God desired Nebuchadnezzar to understand that the rulers of earthly kingdoms had a Ruler in the heavens. God's faithfulness in rescuing the three captives from the flames and vindicating their course of action showed His wonderful power.

Great light shone forth from Daniel and his companions. Glorious things were spoken of Zion, the city of the Lord. Thus the Lord designs that spiritual light shall shine from His faithful watchmen in these last days. If the saints in the Old Testament bore such a decided testimony of loyalty, how should God's people today, having the accumulated light of centuries, shine forth, when the prophecies of the Old Testament shed their veiled glory into the future. Type met antitype in the life and death of Jesus Christ. The veil was rent in twain when the long-predicted death of the Son of God took place. He arose from the dead and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.] He ascended to heaven, escorted by the angelic throng. He led captivity captive, and gave gifts unto men.

Every specification of the Old Testament prophesied was fulfilled in the New Testament. There could be no uncertainty in regard to Christ being the Son of God. Then are we not bound to shine forth more brightly? The promise of the Holy Spirit was fulfilled on the Day of Pentecost. Five thousand were converted in one day. For long ages after this, apostasies were constantly occurring. Disloyalty to God was manifested. But still God had faithful witnesses to whom He committed the truth, and who preserved the Word of God. The manuscripts of the Hebrew and Greek Scriptures have been preserved through the ages by a miracle of God.

The Lord is God. It was His design that the church should ever advance in purity and light and knowledge, from light to light, from glory to glory. John makes the statement that he saw the glory of Christ, the glory of the Redeemer. And the voice of prophecy declared that such would be the character of Christ's kingdom. To Daniel was given a vision of fierce beasts, representing the powers of the earth. But the ensign of the Messiah's kingdom is a lamb. While earthy kingdoms rule by the ascendancy of physical power, Christ is to banish every carnal weapon, every instrument of coercion. His kingdom was to be established to uplift and ennoble fallen humanity.



“Whereunto,” saith He that is the first and the last, “shall I liken the kingdom of God, and with what comparison shall I compare it?” [Mark 4:30.] He could not employ any of the kingdoms of the world as a similitude. In society He found nothing that would resemble it. He looked for a comparison, but could not find it. He would have a new creation. He would make His church a beautiful temple for the Lord. “Where two or three are gathered in my name,” He declares, “there am I in the midst of them.” [Matthew 18:20.] His church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit, bringing in piety, compassion, zeal, and love in their order.

Appropriate duties are assigned by heaven to the church, and the members are to find their happiness in the happiness of those whom they bless and influence aright. The poor are to have the gospel preached unto them. The teachers are to be humble men. If they have an experimental knowledge of Christ, they will never place “Right Reverend” or even a simple “Reverend” before their names. This is a title which belongs to no living man.

The great Teacher from heaven visited our world. Jesus Christ is His name. He is the Lord our Righteousness. He was visited by the prince of darkness; He was tempted in all points like as we are; He reached to the very depths of human woe; and all who carry their sorrows to Him, as to one who can be touched with the feeling of their infirmities, will receive the oil and wine of consolation. They will know from experience that Christ is their personal Saviour, One who comforteth those who are cast down, who bindeth up the broken-hearted. This experience grows as they in turn impart that which they have received. Christ is formed within, the hope of glory. He is made unto them wisdom, righteousness, sanctification, and redemption. They can say, I know in whom I have believed.

Faith is the substance of things hoped for, the evidence of things not seen. Faith results in spiritual knowledge. By faith we are encouraged to grasp still more, for we behold God in the promise, and are armed with stability. The true Christian knows in whom he has believed. He has the evidence of things unseen, and a knowledge that is reassuring, overpowering, follows this. This may not be believed by some skeptics, but it is to the receiver no speculation, no mere theory. The gospel offers to him a remedy for the moral disorders which sin has made. He does not merely read the Bible, but experiences the Bible. He has not merely heard of the righteousness of Christ by faith, but he has opened the windows of his soul to the Sun of Righteousness.

Skeptics may stand back, and argue the impossibility of the remedy he has taken, but their words are nothing to him against experience. It is a matter of knowledge with him. The believing man, even though he be unlearned, has a knowledge that cannot be wrested from him. The one who trusts his Saviour implicitly finds the gates of heaven ajar and flooded with glory from the throne of God.

The great Physician is present to heal every malady. “We are saved by hope.” [Romans 8:24.] When Jesus took human nature, and became in fashion as a man, He possessed all the human organism. His necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. By prayer to the Father He was braced for duty and for trial.

“We are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also

helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. For he that searcheth the heart knoweth what is the mind of the Spirit, because he asketh intercession for the wants according to the will of God.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose. ... What shall we then say to these things? if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? ... I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus.” [Verses 24-28, 31, 32, 38, 39.]

I read to you all the writing I sent to Elder McCullagh. To write reproofs and warnings has been my duty and my appointed work for more than half a century. Men have been used by the enemy to work to deceive souls just as Elder McCullagh and Elder Hawkins have worked; but the Lord has wrought for His own name’s glory, and has disappointed the enemy. This has been our experience hundreds of times.

Through evil and through good report I have gone about my work. People can say no more of me than they have said of Christ, He casteth out devils through the prince of the devils. God has been my support, my front guard and my reward. He has fulfilled His Word to me. When utterly unable physically to stand before the people, the Lord has before thousands of people, healed me instantly, and thus given them an evidence that the work and message given me was from above. Hundreds have been enabled to listen to the word of the Lord through the weak instrument. Have I exalted myself? Have I taken any glory to myself? I have never felt the least disposition to do this.

I have realized that I was one of the very weakest vessels the Lord could use, and for this reason God has been my only dependence. He is my strength. I look to Him, I trust in Him. I wait for Him to give me my discharge from the work. But until that time comes, I shall go forward in His name, bearing the message, not only of encouragement, but of reproof, of warning, opening to individual minds their dangers, revealing to them the will of God. This work I shall continue to do as long as the Lord shall bid me.

I have had the tenderest sympathy for Elder McCullagh and his wife. When I was in New Zealand warnings were given me in reference to them and their child. The Lord made known to me that there was necessity for a change in the education and training of their child, else she would cause them sorrow and heartache. I bore this testimony in Ormondville, New Zealand. The Spirit of the Lord was upon me. I wrote to them decidedly on this point. I did not name their child in my public testimony, but laid down principles upon the duty of parents to their children, and the relation of children to parents, showing the great responsibility of parents.

Christabel McCullagh’s mother came to me after the meeting. I was then making my home at their house. She said, “The Lord gave me these words to speak; for they meant me. I never had the subject of the responsibility of parents in the education and training of their children presented to me in this light.” She said, “I shall ever feel grateful to you for this counsel.” I told her I had written the matter out when living in Brother Wilson’s family at Hastings, New Zealand.

When I was at Hastings, Brother and Sister McCullagh sent me a letter, saying that their daughter was at the point of death, and asking our prayers in their behalf. We did pray for the whole family, for all had been passing through a siege of diphtheria. That night the true situation of the family was laid open before me. I arose at one o'clock a.m., and wrote many pages in regard to the mismanagement of their child. The light given me was plain and decided. I could not send the large amount written until it was copied, and I wrote Brother and Sister McCullagh a short letter, in which I entreated them, for Christ's sake and their own, to seek the Lord, to confess to Him the wrong course they had pursued toward their child, and the attributes of character she had developed as the sure result.

I then pleaded with God in their behalf. My soul was wrought up to an agony as I thought the child was dying, and that even that little child had deceived and falsified. I begged of the parents to seek God for themselves and for their child. I knew that it would be better for her to die than to live and become what she surely would unless they took the matter decidedly in hand, and in the name of the Lord did the work that every parent should do.

It was sometime after this that I visited Ormondville and bore my testimony, as I have stated, in the little hall which they had hired for their meetings. As I talked with Sister McCullagh, I really thought she would do as she said she would, and as I had laid the matter in a general way before the people, I thought that perhaps this was enough, and I let the matter rest. But I spoke again and again upon the duty devolving upon parents to work unitedly in the duty of training their children for the future immortal life.

Once again I was in Ormondville. They had built a little church, and had determined that it should be dedicated free from debt. They had all the money they needed but five or six pounds. I paid this sum. Elder McCullagh insisted that I should give the dedicatory discourse. This I did, and the Spirit of the Lord was among us. Elder McCullagh had much to say in regard to the Lord's special power being upon me, enabling me to speak the very words that were needed. After this he and his family moved to Parramatta, New South Wales. Our union was still unbroken. When the Ashfield camp meeting was held, I was not aware that anything was troubling him except some things in connection with Brethren Daniells and Rousseau. I would not sustain the brethren in some of their opinions.

Then the Lord gave me words for Elder McCullagh. His manner of speaking was trying his throat. He spoke in a sharp, high key, and much too rapidly. This was injuring his vocal organs, and trying his lungs. I told him that the Lord would have our ministers do all they possibly could to improve the gift of speech. They were to guard the voice as faithful sentinels, and treat the vital organs with care, for the Lord would not work a miracle to remove the difficulties which are the result of not working in harmony with nature's laws. Brother McCullagh thanked me for the cautions given him, and acknowledged that he talked too rapidly, and pitched his voice too high, which irritated the throat.

Again I had a few words of testimony for him. I was shown that he might receive much light if he would attend the Bible lessons given by Elder Corliss, for Elder Corliss had searched the Scriptures, and knew how to explain God's Word. If Elder McCullagh would attend these lessons, he would be better qualified to present the Word to those who were ignorant of the foundations of our faith. This was the tenor of the letter. After this some things were opened before me in regard to both Brother McCullagh and his

wife who, in visiting among the churches, were leaving a wrong impression upon minds. They were drawing sympathy to themselves. Brother McCullagh's health was failing, and it was thought that he would be better in a milder climate. Adelaide was proposed, but he and his wife objected to Adelaide. He said he would be much pleased to make a short visit in Adelaide.

Some things were opened before me in regard to the family connections, and I told Brother McCullagh that I could not recommend his going to Adelaide on a short visit only, because the finances were low, and for him and his wife and daughter to go so far for only a short visit would entail unnecessary expense.

I told Brother McCullagh that it was not the best thing for his wife and child to be traveling about with him, and that if they liked to come to Cooranbong, I would see that they had a good house of four rooms, and that they had hens and chickens. The climate here is all that could be wished, and there is plenty of missionary work to be done in and about Cooranbong. Their daughter could be placed in the school here.

Brother McCullagh had expressed the wish that this should be as I said. I told him he would not need to be confined here. His wife and child could have a home, and he could come and live just as long as he chose, and go when he chose to labor among the churches. He seemed pleased with the idea. I told him that the reason why I presented the matter before him now was because I knew that it would not be best for his wife and child or himself to live in Adelaide, because of his family connections. This would not be any encouragement to them spiritually, and I knew that they would be a hindrance. He said he understood that, and that he was going to live in the country with a man who had invited him to come to his house.

My brother and sister in the Lord, I ask you not to judge the work the Lord has appointed me to do. I feel sorry, very sorry, that I am in perplexity as to what I should write you, because you see matters in a perverted light. I wanted to help you, but the very work I am assured the Lord gave me to do, you have misjudged.

I spoke last Sabbath upon the second chapter of Colossians. "I would that ye knew what great conflict I have for you and for those of Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words." [Verses 1-4.] This is a danger that requires to be guarded against.

"For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit; after the tradition of men, ... and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." [Verses 5-10.]

I speak to you, my brother, the words written in this chapter. I have had the same testimony to bear in many places. It is necessary for both to guard against being beguiled by those who know not of what they speak. Be on guard. Believe not every spirit, for their words may not be after the mind of Christ, words which will influence you in a wrong direction. You may lose much by demeriting the words the Lord sends you. There are many kinds of influences at work on human hearts. And you may think that your own judgment is without a flaw, and that those not agreeing with your ideas and opinions are in the wrong. But be careful. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." [Verse 8.] This verse presents to you your danger.

Notwithstanding that your letter almost discouraged me from making any attempt to help your understanding, I must tell you that you have been losing the love and knowledge of the truth; and for this I feel very sorry. I thought I would write to you immediately, and did so. After passing two sleepless nights, I tried to remember anything that I had said to your injury. I could not recollect one statement. If I said that I was afraid that you were deceived in your interpretation of the truth on all points, I do not now call it to mind. I may have said this in reference to Brother John Bell, and mentioned the necessity of pressing together, and everyone seeking for unity. If I did this, it was to encourage our brethren not to draw apart one from the other, but to draw together.

Lt 33, 1899

McCullagh, S.

"Sunnyside," Cooranbong, New South Wales, Australia

February 12, 1899

Dear Brother:

Since receiving your letter, I have commenced several letters to you. I am thankful to God that you are convinced of your wrong course of action, and that you see things in a new light. Gather every ray of light that shines upon your pathway, and turn to the Lord with all the heart. Be diligent in seeking for the true path, the strait gate.

We always feel deeply over those Satan has deceived and led astray, because the synagogue of Satan triumphs when the enemy can lead the Lord's professed people, as he has you, to bear false witness. I know that the Lord had heard prayer in your behalf, when at Dora Creek you were healed, and the glory of God filled the room. I have ever felt great sadness when I thought of your denying the truth, because I believe you have had a genuine experience in the truth. You did fight manfully under the banner of Prince Emmanuel against the world, the flesh, and the devil. You did love the truth. For a long time the enemy was insidiously working your ruin before you took the final step. Light was given me that when you took this step, you were altogether too well-satisfied with your attainments. You did not feel the necessity of becoming an earnest Bible student.

Had the truth been impressed upon your mind sufficiently to give you that faith that works by love and purifies the soul from all deception, all prevarication, all covetousness, you would have held firmly to the hand of Christ, placing your dependence in One who is all-sufficient, and you would never have denied the truth and grieved the Holy Spirit by falsifying God's servants and placing me, who had been your best and truest earthly friend, in a terribly ridiculous light before the people. In doing this, you stood side by side with Elder Canright, but even he did not descend to accuse me as you have done. How you could do it was for some time a mystery to me, but when the Lord saw fit to show me distinctly that you did not dig deep and make your foundation sure, riveting your soul to the Eternal Rock, I better understood.

Threads of self-deception were woven with your experience. You were led astray. But when you knew this by the conviction of the Spirit of God, you would not heed the voice. When your statements were shown to be false, you would not acknowledge your wrong and come to the light. You would not open the door of your heart to Christ. You fought against the Spirit of God inch by inch, and then you changed your uniform, and joined the rebel army, to war against the truth and receive pay. You pretended you were satisfied; but as you recall the past, were you satisfied with yourself?

This matter was presented to me night after night. I heard the words you spoke in public against me, words which were written in God's book, for they were spoken against Him, who had given me my work. And when your brethren presented some of the facts in the case, you braced yourself against the truth. So long had the work of secret deception been going on, and to such lengths had it been carried, that when conviction came upon you with almost overwhelming power, you would not yield, but tried the more vehemently to make yourself and others believe that you were justified in your course of action.

The Lord heard the falsehoods that you and your wife fabricated against me. Mr. Hawkins knew me not. He could fabricate nothing against me. He was turned away from the truth when it was supposed that you were leading him to better understand the truth. You linked with him to make of none effect the counsels of your brethren, while they were trusting you, you turned traitor to the cause of God. While you were receiving wages for presenting the truth to those who knew it not and bringing them to a knowledge of God, you were planning and devising how you could carry the whole church with you in a wrong way. When your disappointment came and your course was interrupted, you said all that your tongue could frame under the inspiration of Satan against Mrs. White and her work. This had a telling effect, for you were regarded as one who knew the inwardness of Mrs. White's work.

This false testimony against my work has resulted in turning souls from the truth. People thought that such a good man as Mr. McCullagh appeared to be telling the truth. You can explain this matter only by a wholehearted retraction, by placing Mrs. White before the people in the position you should always have held her. My brother, make your course straight. Make plain paths for your feet, for the weak and undecided have been turned from the right path by your course. Many souls convicted of the truth have been turned from investigation into error. For Christ's sake, repent, confess your sins, and be converted.

You had not the least foundation for your bitterness against me. Every word of the testimonies given me in regard to your child was truth. I could not have felt any greater anxiety and tenderness for a child of

my own than I did for your daughter. Your dangers were presented to me. I presented them to you, as I will continue to do if you again act a part in the work of the Lord for these last days. Through covetousness, which is idolatry, there has been a deception in your life, and more so in the life of Mrs. McCullagh. You both need genuine conversion, and when you are converted, strengthen your brethren that they may avoid the sad experience you have had. Let the mellowing influence of the Spirit of Christ come into your heart. Thank God, it is not too late for wrongs to be righted. For Christ's sake turn this defeat into a victory. Keep far from the pit into which you fell.

When you entered the army of Christ, when you were numbered with the believers, there was nothing in your family relationship to strengthen you. Your unhappy training had left its impress upon mind and character. Externally you improved by association, but often your inclinations were in the wrong direction. Your connection with the chosen people of God gave you superior advantages. The truth has given you all you have that is worth, refined, and elevated. My brother and sister, had you improved your opportunities for obtaining a knowledge of the truth, you would not have been corrupted by false theories. But you became proud and self-sufficient, and the result is before you. You would not receive admonition. Your hearts rose up in rebellion against reproof. You despised the warnings God sent to keep you in the right way. They did not please you. You did not search the Scriptures to learn the evidence of truth. You did not work upon the plan of addition as outlined in the first chapter of Second Peter.

In consideration of your early training, you both need to be more watchful and more diligent, to make earnest efforts to become fully acquainted with the reasons of our faith. "Wherefore I will not be negligent," the inspired apostle declares, "to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. ... For we have not followed cunningly devised fables, when we made known unto you the power and coming our Lord Jesus Christ, and were eye witnesses of his majesty.

"For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." [Verses 12, 13, 16-19.]

You felt that you were rich and increased with goods and had need of nothing, when you were both perishing for lack of experimental knowledge. Had you spoken the truth at all times and in all places, your course would have been one of steady religious growth. Truth would have been spoken and acted; there would have been no pretension. True piety was greatly needed. You should have been as true as steel to principle, careful in diet, and guarded in speech, that you might not offend God. May you now see the rock on which you split.

Were you only a common soldier, instead of a captain in the army of the Lord, it would not be necessary to make these statements. But as your future may be spent in opening the Scriptures to others, it is of

the greatest importance that you understand your position. It is not possible that we can come to you, but you can come to us. There is need of the deep moving of the Spirit of God, that if the word shall come to you, "Put on the armor, and fill your appointed place," you will not serve with eye-service, but as the servant of Christ, "with good will doing service as to the Lord and not to men, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." [Ephesians 6:7, 8.] If you will co-operate with God, you will realize the proof of His forbearing love for you, in that after you have put Him to open shame by denying the truth, you have been granted time for repentance.

Sister White has not changed, she is the same as she was when you made her a target at which to fire, and she will give you the word of the Lord, whether you will hear or whether you will forbear. I speak to you now, asking you not to cover up the work you have done against God and His servants. You were once trusted, but you and your wife must now give evidence that you have felt true repentance.

Do not think we are hardhearted, for we are not. We receive you very thankfully if you are soundly converted, but do not take charge of the flock as a shepherd until you are under the supervision of the true Shepherd, learning of Him that you may impart to others. We want you to dig deep and lay your foundation sure. We want you to have a soul-experience, and stand on the solid Rock. I have written this, not because I would hold you off, but because I want you to make sure how ye are building. "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.]

You have made sacred things so common that there will always be danger unless your whole being is transformed. The profanation of that which has been set apart for God shows an obtuseness of spiritual discernment. It is dangerous to have such an influence connected with the church. It is a high offense against the majesty of God, because He is dishonored when a spirit of vanity and covetousness is shown in the use of the things which relate to His service.

It is dangerous to meddle with holy things. The men of Bethshemesh merely looked into the ark with what many would regard as harmless curiosity; but God smote them with death. Uzzah only touched the ark, but we read that because of it the anger of the Lord was kindled against him, and he was slain for his rashness. Those who would make sacred things common are here admonished that God sees every action and the motives that lead to action, and [He] writes all in a book.

We learn from the Word of God that self-sufficiency is sin, and that it prepares the way for ruin. Let him who thinks, God cares not if I do this, who says in a spirit of self-indulgence, "Soul, take thine ease, eat, drink, and be merry; for no one knows of this action," remember that God knows. [See Luke 12:19.]

Your minds must be elevated and ennobled. Weighed in the balances and found wanting was pronounced against you when you separated from the truth and from God's people. I now appeal to you as a family to make wrong right. Confess your sins, and show that repentance that needeth not to be repented of, that you may receive a full and free pardon. As far as I am concerned I can forgive everything where I have been held up personally before the people as a fraud. When by confession you make things right with God, He will abundantly pardon.



Be sure that in this work with God you realize that you have greatly dishonored the Lord. Every principle, every action, heart, life, and character, are put into the golden scale and weighed. Infinite Justice watches the beam, and weighs accurately every imagination of the heart, determining the value of the whole man—his thoughts, his words, his works. Does he love God supremely? Do sincerity and devotion mark his hours? Does he show his love for those around him by setting an example of obedient, faithful service? Let the two tables of the holy law be placed on the other side of the scale, with their precepts, “Thou shalt,” and “Thou shalt not,” in their full spiritual meaning. All heaven watches the result. Whatever man can place on the scale worthy of commendation is less than nothing. The law requires heart, soul, mind, and strength. This is the weight of the divine law.

Eternal justice examines the balances. What is the decision of the Judge? Is it, Thou art found wanting? Or is it, The righteousness of Christ is imputed to you because you have let Him take away your sins? How is it with your soul? You know not how soon you may be called upon to render your account to God. The word comes to each one, “Be ye also ready; for in such an hour as ye think not, the Son of man cometh.” [Matthew 24:44.] “Behold, the judge standeth at the door.” [James 5:9.]

Come to Christ with your whole heart. Realize the sin of prevarication and untruthfulness. See yourselves hopeless, sinful, and polluted. See that Christ is your offering, your righteousness. His righteousness will outweigh all the demands of justice. Accept Him as your personal Saviour, and you will not be found wanting when the Lord shall come. “Behold, now is the accepted time; behold now is the day of salvation.” [2 Corinthians 6:2.] There is pardon for all who repent.

Lt 34, 1899

Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

February 14, 1899

My Brother and Sister:

I cannot sleep past half past one o'clock. I have some words to say to you. It is sometimes a greater privilege to converse with one another face to face than to write. But even words that are wholly right, that are prompted by the Spirit of God, may be soon forgotten. But when words are traced on paper, they are immortalized.

Speech is one of the great gifts of God to man. The tongue is a little member, but the words it frames, made vocal by the voice, have a great power. The Lord declares, “The tongue can no man tame.” [James 3:8.] It has set nation against nation, and has caused battle and bloodshed. Words have kindled fires that have been hard to quench. They have also brought joy and gladness to many souls. And when words are spoken because God says, “Speak unto them my words,” they often cause sorrow unto repentance. [Ezekiel 2:7.]

The talent of speech carries with it great responsibility. It needs to be carefully guarded, for it is a mighty power for evil as well as for good. "The foolish shall not stand in thy sight; for thou hatest all workers of iniquity. Thou shalt destroy them which speak leasing: the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercies, and in thy fear will I worship toward thy holy temple. Lead me, in thy righteousness because of mine enemies; make thy way straight before my face; for there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous, with favor wilt thou compass him as with a shield." [Psalm 5:5-12.]

In these verses righteousness and unrighteousness are represented. These are the distinguishing features of speech.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, in whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not, he that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." [Psalm 15:1-5.]

The Lord has words for His people. He has a message to be borne to those who do evil in Jerusalem. The twenty-fourth chapter of Jeremiah is a representation of those who are determined to do unrighteousness, whose heart is estranged from God.

It is God's purpose that the glory of Christ shall appear in His people. In all His teaching the Saviour presented pure, uncorrupted principles. He did no sin, neither was guile found in His mouth. Constantly there flowed from His lips holy, ennobling truths. He spoke as never man spoke, with a pathos that touched the heart. He was filled with holy wrath as He saw the religious leaders teaching for doctrine the commandments of men, and then He spoke with the authority of greatness. With terrible power He denounced all artful intrigue, all dishonest practices. He cleansed the temple of its pollution as He desires to cleanse our institutions of everything bearing any resemblance to fraud.

The truth never languished on Christ's lips. With fearlessness He exposed the hypocrisy of priest and Pharisee, Sadducee and ruler. He entered into conversation with saint and sinner, wise and ignorant, learned and unlearned. He encountered misrepresentation, opposition, malice, and falsehood, yet His whole life was without a flaw. He could say, "Which of you convinceth me of sin?" [John 8:46.]

Christ's enemies could find no charge against Him. Therefore they wrapped up their accusations in one great charge, which is recorded against them in the books of heaven, "He casteth out devils by Beelzebub, the prince of the devils." [Matthew 12:24.] Bigotry and hatred lead men to carry things to great lengths. Men maddened into fury, because they can prove nothing against the ones they hate, will bring against them charges which do not contain a shadow of truth.

What a power for good or evil the gift of speech is. The inspired apostle, seeing the inclination to abuse this gift, gives directions regarding its use. "Let no corrupt communication proceed out of your mouth," he says, "but that which is good to the use of edifying." [Ephesians 4:29.] The word corrupt does not always mean vile; it means here any words that would leave on the mind an impression detrimental to holy principles and undefiled religion. It includes also impure hints, which unless instantly resisted lead to great sin. Upon every family is laid the work of barring the way against corrupt speech.

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"The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold, he wrought a work on a wheel. And the vessel that he made of clay was marred in the hand of the potter. So he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I deal with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then will I repent of the good, wherewith I said I would benefit them." [Jeremiah 18:1-10.]

This presents before us God's way of dealing with His people. He sends warnings. He pleads with them to cease to do evil and learn to do well. Hear the words of Christ, for they are spoken to all who claim to be His people. Blessings are promised for all who follow the Lord to do righteousness, but those who walk in their own ways show that under the trying circumstances liable to occur anywhere, they will prove unfaithful, and God cannot bless them.

"The sin of Judah is written with a pen of iron, and with the point of a diamond, it is graven upon the table of their heart, and upon the horns of your altars; whilst their children remember their altars and their groves by their green trees upon the hills. O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places to sin, throughout all thy borders. And thou, even thyself, shalt discontinue from thy heritage that I gave thee; and I will cause thee to serve thy enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn forever." [Jeremiah 17:1-4.]

Thus God denounces all wickedness, especially in those who occupy positions of trust. Each man and woman has an individual case pending in the heavenly courts. We all need to realize that if we would gain salvation, we must form characters which God can approve, characters of integrity, of truthfulness. We must be as true as steel to principle. We are not to be led astray by men nor trust in men. "Thus saith the Lord, Cursed is the man that trusteth in man and maketh flesh his arm, whose heart departeth from the Lord. For he shall be like the heat in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land not inhabited." [Verses 5, 6.]

The instruction given in the Old Testament Scriptures is as verily the words of Christ as the instruction in the New Testament. Christ was as verily man's Redeemer in the days when the Old Testament was written as He was when He appeared in the form of humanity. He gave those of ancient Israel just as favorable an opportunity of working out their own salvation as He did those who listened to His words.

A character formed after the divine likeness is the only treasure that man can take from this world to the next. The character as formed in this world determines his destiny for eternity. The element of value in his life in this world will be of value in the world to come. His future is determined by the way in which he allows himself to be influenced. If he cherishes and cultivates hereditary tendencies for wrong, indulging fleshly inclinations, appetites, and passions, he can never enter the kingdom of God. But if he strives to repress evil inclinations, if he is willing to be governed by the Spirit of Jesus Christ, he is transformed. He takes Christ's yoke upon him, and learns His way. Thus he becomes strengthened as was Joseph, Samuel, and Daniel. He reveals that he is God's husbandry, God's building. Only solid timbers are used in his character building.

Christ's character was exemplified in Abel, Noah, Seth, Enoch, Abraham, Joseph, Moses, Joshua, Samuel, David, and all the host of those recorded as having characters that God could approve. We are also given Cain and all who form characters opposite to truth, fidelity, obedience, and righteousness. All had an opportunity to show themselves members of the Cain family, or as members of the royal family. Life to every human being is a serious problem. Purity and holiness come only through Christ. He that hath ears to hear let him hear. Happy the man who can say from experience, "He wakeneth mine ear morning by morning." Isaiah 50:4, 5.

The lessons given in the Old Testament are of as great importance to us as to those who lived in that age. We are to listen to the voice of Christ speaking in the creation of the world and from the pillar of cloud, for our eternal welfare depends upon our obedience to the voice of God. Let all move guardedly. Let us not pass by anything that Christ has given through the holy men of old for the benefit of every generation.

All that God's mind has planned, that His hand has touched, are lessons written for our admonition upon whom the end of the world has come. Those things which have been, will be. Christ's words of approval or disapproval comes sounding down along the line to our time. Our spiritual and eternal interests are involved in the facts stated. The Lord means what He says, and says what He means.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall not be careful in the year of drought, neither shall cease from yielding fruit."  
[Jeremiah 17:7, 8.]

Now comes the contrast. "The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doing. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at the end shall be a fool. A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all

that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise.

“Behold, they say unto me, Where is the word of the Lord? let it come now. As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: That which came out of my lips was right before thee. Be not a terror unto me: Thou art my hope in the day of evil. Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

“Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your house on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their necks stiff, that they might not hear nor receive instruction.

“And it shall come to pass, If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gate of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.”

[Verses 9-27.]

“Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, thus saith the Lord; Behold, I frame evil against you, and devise a device against you; return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things, the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken?

“Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his

head. I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity." [Jeremiah 18:11-17.] This denunciation against the inhabitants of Jerusalem shows plainly what the Lord will do to those who follow their own counsel.

But those who do justice and judgment shall be honored of God. "Thus saith the Lord; Go down to the house of the King of Judah, and speak there this word, and say, Hear the word of the Lord, O king of Judah, that sitteth upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoil out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people." [Jeremiah 22:1-4.] God declares that if men obey Him, He will make them more precious than fine gold, even a man than the golden wedge of Ophir. He whom the infinite God delights to honor will be resplendent, glorified. See Zechariah 3:1-8.

There is no excuse for any soul to walk away from truth and righteousness. "Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart; therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not. ... Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them when they cry unto me in their trouble. What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest." [Jeremiah 11:6-8, 14, 15.]

Has there been any of this rejoicing among those who have been given positions of responsibility in the work of God? It is a shame to them, and when they see what an offense their course was to God, they will be filled with shame. The anger of the Lord is kindled against those who can rejoice in the robbery of their fellow men, who extort means to be used for the advantage of the cause. The Lord asks, Who gave these men this authority? The cause of God was dearer to the ones they were robbing than it was to them. They exercised their ingenuity, a precious talent entrusted to them by God to be used to glorify Him, to make it as hard as possible for those who were earnestly and sincerely seeking to do the will of God. In this they manifested the attributes of Satan.

"The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." [Verse 16.] Where her branches should have yielded fruit without stint, they were broken off because of her stubborn disobedience. The wrong course of the people of Jerusalem brought its sure result upon them and upon those whom they influenced. They departed from the example of the holy men who caught their inspiration from Jesus Christ, their invisible Leader. They could not possibly form characters that God could approve.

“Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord: such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.” [Jeremiah 15:1, 2.] The people had greatly dishonored God, and God would not work by His power to lift up a standard for them against the enemy. He gave them time for repentance, but they did not repent, and every specification of the word of the Lord against the Jews as a nation was fulfilled.

In these last days there are those whom the Lord will let reap the reward of their own stubbornness. They will be weighed in the balance and found wanting. They did not repent of their evil work, and the Lord has had to withdraw His prospering hand from the institutions He has delighted to prosper. How careful the Lord’s people should be to observe what God’s Word declares to be truth and righteousness. God calls for those living amid the perils of these last days to heed His admonitions, and not follow a course of action that will bring shame and confusion upon themselves.

Those who have been given great light and magnificent truth are to walk circumspectly. The unbelief and stubbornness manifested today are similar to the unbelief and stubbornness which existed in the ranks of ancient Israel. Please read the third chapter. This chapter is a lesson for modern Israel. Let all who claim to be children of God understand that He will not serve with their sins any more than He would with the sins of ancient Israel. God hates hereditary and cultivated tendencies to wrong.

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that by your obedience ye may live, and go in and possess the land which the Lord God of your fathers giveth thee. Ye shall not add unto the word which I command you, neither shall ye diminish (by precept or example) ought from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.” [Deuteronomy 4:1-3.] There is no sin of adultery or fornication that God will not visit with His wrath.

“Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons’ sons; specially the day that thou stood before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.” [Verses 5-10.]

Moses told the people that obedience to the commandments of God would ensure His presence and give them an influence over the nations of the earth, showing that the religion of the Hebrew nation was elevating and ennobling. While many idolaters ridiculed the Jewish economy as detrimental to financial prosperity there were men who were convicted, and who would have united their interest to the people of God if Israel had proved true to their principle, and made straight paths for their feet.

By a faithful performance of duty they might have shown honor to God, and have declared, Them that honor me, I will honor. Their obligations were proportionate to their privileges and the light given them by Christ, their invisible leader. Their faithful obedience to the law would have exalted God and put an indelible stamp on their purity and holiness, revealing God to be, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [Exodus 34:6, 7.]

Please read the twenty-sixth chapter of Leviticus. This chapter is written for our admonition, upon whom the ends of the world are come. I would have our people review the past carefully, step by step, not with a spirit of self-justification, but with a spirit of fear because of their own hardness and stubbornness of heart. Many do not know what is the matter with them. When they truly repent and are converted, they will abhor themselves for following a course of action which has brought the sure result. Read the history of the spies who brought back a false report. Read the record of Caleb and Joshua, the only men among those who left Egypt who entered the promised land. When all shall see as God sees how they have provoked Him to condemn them and withdraw His prosperity, they will repent.

"Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers. Neither shall any of them which provoked me see it, but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. ... Tomorrow turn ye, and get you into the wilderness by the way of the Red Sea." [Numbers 14:22-25.] It means just as much to us as it did to the children of Israel whether we obey or disobey God's message of warning.

We have been given much greater light than ancient Israel, and more is expected of us. As in that age all who obeyed the law of God were highly favored, so today God will bless His obedient people. But punishment must come to those who depart from God, and go to much length in disobedience that Satan takes control of their minds.

Some have exulted in their evil works, but they will one day have opportunity to know that they have dishonored God. In their madness they have betrayed the people of God to His enemies. They never could have done this work if they had not for long years resisted the testimonies of God's Spirit. But they have betrayed Christ and put Him to an open shame. The banner of truth has been left to trail in the dust. The glory of Christ has been eclipsed. Men in responsible positions have changed places but their characters have not been transformed.

God calls for decided transformation of spirit. Please read the sixteenth chapter of Numbers. In an emergency God calls for decided action. If years ago God's servants had separated evil workers from the



Lord's work, they would have been honored by God. There are those who will never see God unless their hearts are changed, decidedly changed. They may have intellect, but it is so perverted that they cannot distinguish between purity and impurity, holiness and sin.

Let all who know the Word of God read that Word, humbling their hearts before God. Confessions that ought [to] have been made years ago have not been made, therefore the sin remains. The Lord's work will soon be closed to all who have clothed themselves with zeal and worked out their evil work with rejoicing.

Read Moses' agonizing plea to God in behalf of his people. "And the Lord said unto Moses, How long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with a pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of cloud, and in the pillar of fire by night.

"Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech you, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech you, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word." [Numbers 14:11-20.]

Knowing what might have been and the glory God would have revealed in His people had they been obedient, Moses pleaded for the pardon of the Lord. "I have pardoned according to thy word," the Lord said. [Verse 20.] But He could not work through the transgressors as He had done; for it would have been dishonoring to His name to do great things for those who were in spirit not a whit better than the heathen around them.

I can but say, Let all seek the Lord with confession. Keep nothing back. You will never have freedom until you stop your self-justification. I address all who for years in the past have had connection with the Review and Herald Office, who have held any responsible position. Go to your Bible for right principles. It is not for me to [give] the principles. Christ has done this. Now take hold of the work and do it intelligently in the name and fear of God. Lay nothing in the way of those who are in the darkness of error, to turn them away from truth.

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As we gather the first fruits from our land, we think of the promise, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

[Genesis 8:22.] All we have comes from God. We are indebted to Him for everything we eat, drink, and wear. But there is a blessing above all these temporal blessings—the gift of God’s only begotten Son. He came as our substitute, to take our sins and give us His righteousness. We are to receive to impart.

The children of Israel were instructed to be kind and liberal to others at the time of harvest, as they recounted the mercies of God. “And thou shalt keep the feast of weeks unto the Lord thy God with the tribute of the freewill offering of thy hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed you.” [Deuteronomy 16:10.] “When thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it, it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

“When thou beatest thy olive tree, thou shalt not go over the boughs again; it shall be for the stranger: for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.” [Deuteronomy 24:19-22.] The joy of the harvester was always to be connected with praise and songs of thanksgiving because of the lovingkindness and mercy of God.

As we labored for souls in Brisbane and Newcastle, and saw the crowds of eager, attentive people, we thought of Christ’s words to His disciples after His talk with the Samaritan woman, “Say ye not, There are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes and look on the fields; they are white already for harvest.” [John 4:35.]

Lt 35, 1899

Loughborough, J. N.

Sunnyside, Cooranbong, New South Wales, Australia

February 19, 1899

Dear Brother Loughborough:

I have received and read your letter. I was very thankful for the loan you sent in the same mail. We received one hundred dollars from a sister in St. Louis, Missouri. This money will help us a great deal just now. Last Thursday we received a cable message from Dr. Kellogg saying that within sixty days he could raise five thousand dollars. We were just then planning how we could obtain means to complete the school building, which is partly erected. W. C. White went to Newcastle to try to borrow some money. He was disappointed there, and went at once to Sydney. On Thursday the telegram came from Dr. Kellogg. We wrote at once to Elder Daniells and W. C. White, to set their minds at rest.

The interest in Newcastle is wonderful. The Sabbath has been presented to the people, and one week from today twenty-five will be baptized. I shall speak in Newcastle next Sabbath and Sunday.

We are trying to raise money enough to purchase an old stone church in Wallsend, ten miles from Newcastle. The roof is gone, the floor is partly gone, and the windows are smashed, but the location is excellent. I shall go to see it. We think we can obtain some means from the new believers. If so, we shall not have to use the five hundred dollars you sent, but can let the sanitarium have it to obtain some facilities for the branch office in Newcastle.

The medical missionary work has taken well with the people in Newcastle. Some of the leading men in the city are enthusiastic over the subject. Both Dr. Caro and Dr. Rand will spend some time in Newcastle. Dr. Caro gives health lectures there once a week. People from outside are calling for a cooking class. I think this will be held in the tent. I wish we had a cook who could do justice to the work by showing the people how to make good bread and other <simple> articles of food. Instruction in medical missionary lines is just what the people in Australia appreciate. In every place where camp meetings have been held, this subject has created intense interest. It is allied to the third angel's message as surely as the right arm is joined to the body.

I said that twenty-five had taken their stand. As many more are convinced, but business prospects hold them back. The work has extended from Newcastle to Maitland, and in the towns between Cooranbong and Newcastle there are many interested ones.

Some weeks ago I received some money from California, and you cannot tell how glad I was to get it. I sent [fifty] pounds to Brisbane that they might make a start on their meetinghouse there. The weather was so rough that they could no longer hold meetings in the tent without imperiling the lives of those who attended. Those who had newly come to the faith helped by purchasing the land. They are all poor people, but they did what they could. If we could have obtained money from any source by borrowing, we would have done so, but there was no money to be had. The building is now going up, and we are so thankful for the sake of the people and the workers there. I had pledged five pounds toward this building, not knowing how I could raise that much. My workers have not been paid for last years' work. I can only let them have what they need for their actual necessities, and no more.

The second one hundred pounds of the money I received from California I placed in the hands of Elder Daniells, to be used in building bathrooms for the sanitarium. John Wessels wrote me from Africa for counsel regarding his future movements. I said in reply, Come to Australia, for the way is open for our work. I told him to telegraph us at once regarding this matter, that we might know what to do. If he can come soon, we shall not invest our money in building bathrooms which will have to be moved, but will secure a site for a sanitarium. The house now used for a sanitarium is in no way appropriate.

A new tent had to be purchased for the work in Newcastle, and I gave toward this ten pounds of the money from California. There is now only a little left, which I shall invest in putting a fence around our church here. It stands in a large open pasture.

Not one dollar of this money have I invested for my own personal use. I would not <at that time> have called for the money invested in the mission school in Chicago had it not been necessary. But while in Illinois we came to a deadlock. I was led out to pledge one thousand dollars. I had to hire this money and

pay seven per cent interest for two years. Just at that point his satanic majesty was in the management of my books published at the Review and Herald Office.

Those at the head of the publishing work there would handle neither Great Controversy nor Patriarchs and Prophets, the very books God had signified the people must have at once. They promised me faithfully that after certain months they would handle these books, but they failed to keep their word. When The Great Controversy should have been circulated everywhere, it was lying dead in the Review and Herald Office and Pacific Press. Brother Jones urged me to accept less and less royalty on these books, promising solemnly that they would push them to the very limit <of their capability,> but they did no such thing. The word of men was not as they will some day realize the word of God is.

Then the word came to me <from the Lord,> Take your books into your own hands. I tried to hire money, but could not; and the light given by God for the people was hidden in the printing office. The inward working of this matter was presented to me. The men who told me to my face that the canvassers would not handle my books were themselves arranging matters so that they should not handle them. They told me falsehoods, and I was in such distress of mind that it was impossible for me to sleep.

For two years I stood thus, trying to counterwork those who were working at cross-purposes with God. From the time that their double-dealing was presented before me, I had no confidence in the men who composed the book committee. They were a fraud, and their endeavor was to get all they could from authors by underhand schemes.

You may ask, Will this work be arrived at in the investigation being made? Never, as it was. We cannot now see the injustice, the swerving from right, the intriguing methods, the overbearing, dictatorial tone assumed toward those men who were superior in intellect and moral worth to those who were lording it over them.

I had to stand and see men triumphing in their evil work. The Lord said, "I will punish for these things." Then came the word, "Make no large concessions. There are those who will not appreciate any sacrifice you might make. You must maintain principle. Take your books out of the hands of those who are not right with God; for they will harass and perplex you, <and grieve your soul.> The Lord desires you to be a steward of means; He will be your counsellor. Trust not in man nor in the word of man, for they will fail you. The Lord would not have you brought in strait places, <as you now are;> for this will prevent you from doing the work I have commanded you to do <as My messenger.> You are not to be placed in the position those who are reprov'd will be <greatly> gratified by your <supposed> dependence. You are to lead out. You are not to be led <into poverty and left there, for the word of the Lord is to be proclaimed more decidedly in the future than in the past.">

The Lord is a sufficiency. I do not want means to gratify myself, but that I may lead out, that I may have something to invest in the work that <should be> started in new places, and that I may help those who are cast down and oppressed, who need to be helped to help themselves. This we have done in many cases, and the Lord has made us a blessing.

In regard to the one thousand dollars, as things are I do not want it. I <was encouraged, when at Illinois at the camp meeting,> that should I make this donation, it would open the way for others to give. And a large sum was donated by a man and his wife who the leading men thought had nothing. So that <one> donation meant several hundred dollars. <Then others pledged.>

When the mission house was sold, and I was casting about in my mind if I could get some money, I thought, Why could not those in Illinois transfer that donation to this new field—I might say, new world—and help us here as I helped them at great inconvenience and expense to myself. We certainly needed help from some quarter, that was plain to me. We were in the A B C of our <pioneer work in [a] new field,> and those in America had buildings and facilities that we had not, <more than was wise for them to have.>

This is my explanation. Had I not understood by your letter that the board agreed to the proposition, I should not have called for the means in as urgent a manner as I did. I thought it had been overlooked. I have been instructed that after, in a place, the work essential for the advancement of the work has been done, after by self-sacrifice and urgent labor, facilities have been gathered, and the Lord has established the work, those in that place should give of their means to help God's servants who have been sent to new fields to go over the same ground, beginning at the A B C of the work. Those living where the work has been placed on a good foundation should feel themselves bound, even at considerable self-sacrifice and self-denial, to help by transferring to those in need, a portion or all of the means once invested in their behalf. Thus the Lord designs that His work shall increase. The talents given His servants are to be doubled by being put out at interest in gifts and offerings and influence.

This is the law of restitution on a right line. One portion of the Lord's vineyard is worked, and brings in fruit. Then another portion is taken up. It is the Lord's plan that the unworked part shall receive help from the part which has been worked. This should be done with cheerfulness. Thus the work becomes a success. The principles of the law of God are practiced. The work moves forward solidly and with doubled strength, and the workers are enabled to proclaim the third angel's message, and the second appearing with power and great glory of our Lord and Saviour Jesus Christ.

Lt 35a, 1899

Loughborough, J. N.

"Sunnyside," Cooranbong, New South Wales, Australia

February 19, 1899

Elder J. N. Loughborough:

Dear Brother: I have received and read your letter. I am very thankful for the loan of \$500 which you have sent me. In the same mail we received \$100 from a sister in St. Louis, Missouri. This money will be a great help to us just now. Some weeks ago I received some money from California, and you cannot tell how glad I was to get it. I sent 50 pounds to Brisbane, to help build a meetinghouse there. The heavy summer rains have set in and they cannot continue the meetings in the tent without endangering the

health of the people. These newly come to the faith have helped to purchase the land. The building is now going up, and we are so thankful, for the sake of the people and the workers there.

Fifty pounds of the money received from California I shall give to help build a meetinghouse in Newcastle, and fifty shall I give to the hospital there. Then I shall lend the hospital 50 more. The remainder I shall hold to appropriate in small sums where needed most.

The interest in Newcastle is wonderful. The Sabbath has been presented to the people, and the week from today twenty-five will be baptized. I shall speak there next Sabbath and Sunday. We are trying to raise money enough to purchase an old stone church in Wallsend, a suburb ten miles from Newcastle. The floor is gone and the windows smashed, but the location is excellent. It can be bought for about \$300.

The medical missionary work has taken well with the people in Newcastle. Some of the leading men in the city are enthusiastic over the subject. Dr. Caro lectures there twice a month on alternate Thursday evenings. Dr. Rand will secure an office and locate there. Cooking classes will be organized and held each Thursday in the tent.

Instruction in medical missionary lines is greatly appreciated by the people of Australia. Wherever presented in connection with our camp meetings, it creates a deep interest. It is allied to the third angel's message as surely as the right arm is joined to the body.

A new tent had to be purchased for the work in Newcastle, and I gave ten pounds of the money received from California. Not one dollar of this money shall go to any personal use.

As regards the money that I invested in the mission school in Chicago, I should not have called for it had it not been for the necessities of the work here. Years ago, when I was in Illinois, the work came to a deadlock, and I was led to pledge one thousand dollars, as an example and encouragement to others. I had to hire the money, and paid seven per cent interest for two years.

Just at that time the devil was influencing minds to hold back my books published at the Review & Herald. Those at the head of the work there discouraged the agents about handling Patriarchs and Prophets and Great Controversy, the very books which the people should have had at once, and concentrated their efforts on Bible Readings, promising that at a certain time they would concentrate their efforts on my books. But this promise they never kept. At the very time when Great Controversy should have been circulated everywhere, it was lying idle on the shelves of the Review & Herald and the Pacific Press.

The manager of the Pacific Press urged me to accept a reduction of royalty on these books, promising that they should be pushed to the full extent of the ability of the office, but this was not done.

Then the word came to me, Take your books in your own hands. I tried to hire money, but could not; and the light given by God for the people was hidden away in the printing houses. The inner working of this matter was presented to me, and I saw that the very men who said that the canvassers would not

handle my books were themselves arranging matters so that they should not handle them. They told me falsehoods. I was in great distress of mind and could not sleep.

For two years I stood, trying to counterwork those who were working at cross-purposes with God. From time to time their double-dealing was presented to me, and I had no confidence in some of the men who composed the book committee, for their effort was to get all they could from authors by underhanded schemes.

You may ask, Will the investigation now being made reveal this matter? No; it will never be revealed as it was. We cannot now see the injustice, the swerving from right, the intriguing methods, the overbearing, dictatorial tone assumed by these men to those who were their superiors in intellect and moral worth.

I had to stand and see men triumphing in their evil work. The Lord said, "I will punish for these things." Then the word came to me, "Make no large concessions. There are those who will not appreciate any sacrifice you might make. You must maintain principle. Take your books out of the hands of those who are not right with God, for they will harass and perplex you. The Lord desires you to be a steward of means; He will be your Counsellor. Trust not in men; nor in the word of men; for they will fail you. The Lord would not have you brought into strait places; for this will prevent you from doing the work which I have commanded you to do. You are not to be placed where those who are reprov'd will be gratified by your dependence. You are to lead out; you are not to be led."

The Lord is a sufficiency. I do not want means to gratify myself, but that I may lead out, that I may have something to invest in the work that is started in new places, and that I may help those who are cast down and oppressed, who need to be helped to help themselves. This we have done in many cases, and the Lord has made us a blessing.

In regard to the one thousand dollars which I invested in the Chicago Mission, when the mission house was sold, I thought, Why could not the brethren in Illinois transfer the one thousand dollars to this new field, and help us here as I have helped them in a time of need, at great inconvenience to myself? When I was at the Illinois camp meeting, I thought I should make this donation, it would open the way for others to give and a large sum was given by a man and his wife whom the leading brethren thought to have nothing. Thus my donation helped to bring in several thousand. And now, in this new world, we certainly need help, for we are in the ABC of our work, whereas, in America, our brethren have buildings and facilities which we have not. I also understand from your letter that the board was agreeable to the proposition. This is my explanation. But as the matters now stand, I shall not urge the return of the one thousand dollars.

As regards the principle that should guide our people in such matters, I have been instructed that wherever by self-sacrifice and urgent labor the work necessary for the establishment and advancement of the cause has been done, and facilities provided, and the Lord has prospered, those in that place should give of their means to help God's servants who have been sent to new fields to go over the same experience, beginning at the ABC of the work. Those living where the work has been established on a good foundation should feel themselves bound to help those in need by transferring, even at a great

self-sacrifice and self-denial, a portion or all of the means which in former years was invested by those living at a distance in behalf of the work in their locality. Thus the Lord designs that the work shall increase. The talents given to His servants are to be doubled by being put out to use in gifts and offerings and the bestowal of influence.

This is the law of restitution on right lines. One portion of the Lord's vineyard is worked and brings in fruit. Then another portion is taken up, and it is the Lord's plan that the new, unworked part shall receive help from the part that has been worked. Thus the work in every part becomes a success. The help thus rendered should be given with cheerfulness. When the principles of the law of God are thus practiced, the work moves forward with solidity and double strength. Then the messengers are enabled with great power to proclaim the third angel's message and the soon appearing with power and great glory of our Lord and Saviour Jesus Christ.

P.S. Brother Loughborough, This letter was mislaid and forgotten and it has just come to the front again. Elder Irwin is here, and we are very busy in council. The Avondale Health Retreat is prospering well. The frame is up and soon the roof will be on and the building enclosed. We shall hope to have a printed prospectus to send you soon. We are all busy preparing for the soon-coming meeting of the Australasian Union conference.

Lt 36, 1899

Irwin, G. A.; Prescott, W. W.; Waggoner, E. J.; Jones, A. T.

February 21, 1899

Dear Brethren:

All in responsible positions, every minister in the Conference, are to be true yoke fellows of Dr. Kellogg. All who know God and Jesus Christ whom He has sent should acknowledge that Dr. Kellogg has been instructed by the mighty Counsellor. They should feel that the Lord has used him as a man of opportunity, to do a work in medical lines which would bring Bible truth to the notice of the world. The Lord has sustained him in a remarkable manner, correcting him when erring, and enabling him to do a special work which caused the light of truth to shine upon thousands who would never have heard the truth had it not been that Dr. Kellogg and those connected with him were worked by the Holy Spirit of the Lord.

The message of truth has gone from the sanitarium at Battle Creek to all parts of the inhabited world. This sanitarium is God's instrumentality, and it must be managed by men whom God has appointed to do a special work. It is not necessary that men with reasoning capabilities be continually assured that this is God's work, that Dr. Kellogg has his appointed lot and place. Had the overgrown church in Battle Creek heeded the word of the Lord, they would have scattered themselves throughout the waste places of the earth, to make known the truth they had received. They would have seen what other sects were doing in Christian Temperance work, and would have taken up lines of work with them in every church.



Thus they would have made known the truth, not by controversy, but by their deportment and spirituality.

God is with the meek and lowly and those who are of a contrite heart. Those who have crowded into Battle Creek, as into their Jerusalem, might have settled their families in places where the truth has not yet found access. By seeking counsel of God they might have wrought in a humble way to present Bible principles. The Word of God just as it reads would have been presented. Inquiry would have been awakened. The truth would have shown forth as a tiny jet of light till another jet would have been added, and still another. But the work that should have been done has not been done.

Self-indulgence has held back those who could have been anchor workers, and by other churches the Seventh-day Adventist faith is regarded as a delusion. How will they ever know otherwise unless a spiritual work is done by Seventh-day Adventists in cities and among all nations? Then the other sects will see that they have made a mistake.

The world must have the light. Medical missionary work gives opportunity to communicate light and to present our faith to those of all classes and all grades of society. This work ought to have been done, and would have been done if God's people had been converted to the truth, if they had studied the Word with humble hearts, if they had revered the Creator of the world instead of exalting themselves and seeking, as many have done, to counter-work Dr. Kellogg's influence. They did not see the work as it is. The elements of truth might have been woven as threads into the fabric, yet so silently that no offense would have been given. Had they done the work God would have had them do, Francis Willard would have been converted as Sister Henry has been.

Would that there were men who had the same zeal for the Master, the same courtesy, the same love for the truth of God, that Dr. Kellogg has. He has not betrayed his trust. The Lord has wrought with him in surgical operations, giving him wisdom and success that the world marvels at. Men not of our faith feel that although Dr. Kellogg is a Seventh-day Adventist, yet he has wisdom and knowledge and a wide influence. They feel that it would be the height of folly to ignore this.

If Dr. Kellogg will continue to walk humbly with the Lord, God says to His servant, "Them that honor me, I will honor." [1 Samuel 2:30.] He must not feel annoyed by the conduct of those who he thinks do not act in harmony with the great and good work God has permitted him to do, neither must he be influenced by men's appreciation or disparagement of the work. If he is yoked up with Christ, the work will surely advance, and nothing can stay its progress.

I know that when admonitions and warnings have been given, Dr. Kellogg has not despised these warnings and set them aside. He has not worked in order to get rich. The work that is done to relieve suffering humanity is of more value to him than a world of gold. He has gathered in all the outcasts he can, that they may be uplifted and reformed and see God as their Restorer. God approves of his work in this line. Let the brethren appreciate this work. Christ is still saying, "I, if I be lifted up, will draw all men unto me." [John 12:32.] The greatest missionary work that can be done in our world is work in ministerial lines combined with medical missionary work. The truth is going forth from the sanitarium at Battle Creek as from no other center in our world. Those who have stood up to criticize should instead

have participated in the work, showing that they have been enabled by the Holy Spirit to understand that the Lord has used Dr. Kellogg as His man of opportunity to do a great and good work.

Dr. Kellogg needs the help of those who will co-operate with him, who will counsel with him. He has these now, but those who do not accept the light God has given on health reform, who subsist on the flesh of dead animals, who use narcotics and stimulants, cannot represent the truth to others. Those who are looking to Jesus as the author and finisher of their faith will be model men. We are living in an age when history is rapidly being made. Men today who are without faith in Jesus Christ are mere fragments of men. What they might have been had they improved to the best of their ability the talents lent them it is impossible for us to say, but one thing is certain, there is one perfect Model for the child, the youth, the young man, and the man of mature years, the man Christ Jesus. He is our Example in all things. He is willing to provide all-sufficient help for the development of character.

I am now compelled to say that there are tares among the wheat in the medical missionary work, and in the ministry of the Word—tares which look much like the wheat.

There is an objectionable kind of morality and piety in our world. Daily the soul needs to be purified. Study then we must to show ourselves approved unto God. Let us try to imitate the life of Christ, and inquire our duty solemnly, humbly, with hearts mellowed by the beholding of the meekness of the Saviour. Let us follow Christ.

Let no man think it is his prerogative to plan the way in which Dr. Kellogg shall work. To every man is given his work. If every man will do his best in his line, Dr. Kellogg work will be made very much easier, for his soul will not be weighed down by those working at cross-purposes with him. Neither Brother Moon nor any other brother need suppose that God has laid upon him the burden of setting Dr. Kellogg in right methods of work. To put him in Dr. Kellogg's place would be like placing an inexperienced man in command of one of the large ships that cross the ocean.

There are difficulties to be met and adjusted, and decisions made which change methods. If in the change made to prevent an evil another evil is created, who is to blame? It is difficult, when large and multitudinous responsibilities are managed by men of varied temperaments and different minds, to so draw the threads that a perfect fabric is made. Some threads will not fall into place, and then the pattern is spoiled. There are many men who act as if they had no purpose in life. They may be so far changed in habit and practice as to "Cease to do evil," but in vain we look for them to "learn to do well." [Isaiah 1:16, 17.]

All these evils a man in Dr. Kellogg's position has to meet. It is not enough for him to seek to avoid evil, but he must put to the tax every nerve, every muscle, to seek to do active good. He must take advantage of circumstances to master every difficulty. This is the work God has given D. Kellogg, and he is to have helpers. Those upon whom he relies should cultivate those qualities which will give value to all that they do. If they are determined to perfect a Christian character, they may do this by keeping their minds stayed upon God. Thus they can obtain a practical knowledge of God and Jesus Christ whom he has sent, and they will have the approval of a good conscience.

We are all to be individual toilers. I would have all who read these lines understand that character cannot be bought or sold. Character is formed by patient, continuous effort. Much patience is required in the striving for that life which is to come. We may all strive for perfection of character, but all who come into possession of it will earn it step by step, by the cultivation of the virtues which God commends. Let none seek to make over the character of some one else. If they will themselves set a right example, God will bless them and make them channels of light. The righteousness of Christ will go before them, and the glory of the Lord will be their reward. Let there be no divisions among you. The Lord would have His ministers walk humbly before Him.

I feel deeply over the case of Dr. Kellogg. I would not have any unnecessary burdens fall upon him. Through the Lord's help he has accomplished a good work. His talents as a physician have given him a place in the world that few have reached. As he has walked in the way of the Lord, the Lord has looked upon him and said, You are a laborer together with God. He has made many of those who were supposed to be his enemies to be at peace with him. It is the privilege of every youth and every man to set his mark high. The heart of him that hath understanding seeketh knowledge.

Lt 37, 1899

Brethren in the General Conference

"Sunnyside," Cooranbong, New South Wales, Australia

February 1, 1899

Dear Brethren:

I cannot sleep past two o'clock a.m., and I may as well take up my pen as to be so full of thought. I address those in responsible positions in the General Conference, and those who are interested, and all who work in medical missionary lines. I am commissioned to speak to the church in Battle Creek and to all the churches in the conference. While I have to say, in reference to medical missionary work, that there is danger of swaying things too heavily in one line, these words do not excuse those who have held themselves aloof from medical missionary work. These have not been in sympathy with the work, and therefore they should now be very careful how they speak in regard to it, for they are not intelligent on the subject.

Whatever their position in the conference, they should be very guarded in regard to taking upon themselves responsibilities and giving utterance to sentiments which will not help the conference. The position that Brother \_\_\_\_\_ and some others have occupied in reference to medical missionary work makes it impossible for their words on this question to have any weight. They are not clear-sighted.

There is necessity for every branch of the work. But every phase of the work is to be under the supervision of God. The medical missionary work is to the cause of God as the right hand to the body. It would not be right for all the strength of the body to go to the right hand, and neither is it right for the strength of the cause to be devoted to the medical missionary work alone, as a separate work. The ministry of the Word must be sustained, bound up with the medical missionary work, and there must be

unity, perfect oneness, in God's work. Those who have not felt any interest in medical missionary work are not walking in the light, they are treating the right hand of God's cause disrespectfully. Let all such come into line. Let them speak as few words as possible until they come into a right position. Silence is eloquence when the intellect is not sanctified to discern spiritual things.

I am aware that at the present time there is great need of caution. Let all be swift to hear and slow to speak, slow to wrath. Let us heed the Word of God: "I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore in your behalf, but yet I would have you wise unto that which is good, and simple concerning evil." [Romans 16:17-19.] What a change would be made if all who are in responsible positions would realize their accountability and that all are under the eye of an all-seeing God.

There is great need of an increase of knowledge in every line of health reform, and of bringing health reform into the practical life. Those who have had the privilege of hearing the truth are to give the trumpet a certain sound in proclaiming the third angel's message, which embraces all included in the first and second messages. Special lines of work are to be taken up and carried practically, such as the medical missionary work. This work should be done in connection with the gospel message for this time. Those who cannot see the bearing of this work should not feel authorized to control any phase of it until they understand its bearing and can work in restoring and not tearing to pieces.

What is now needed is the working of the Holy Spirit on human minds and hearts. When the Holy Spirit molds and fashions us, we shall reveal the heartfelt thanksgiving expressed in the words, "I thank my Lord always on your behalf, for the grace of God which he has given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in that day of our Lord Jesus Christ.

"God was faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, (why should we not, when we have a plain, "thus saith the Lord"?) and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [1 Corinthians 1:4-10.] This is the will of God concerning us. Shall we obey it? "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." [Verses 18-24.]

I wish to say decidedly that the Lord has done a great work, and that He has honored us in using Dr. Kellogg as His appointed agent. Everything has not been without a flaw, but the Lord will take supervision of His work, and see that it does not become disproportionate in this one branch. He says, Dr. Kellogg is My servant. The work will not be marred if the church will awake to view matters clearly and arise and shine because the glory of the Lord has risen upon them. This is the position the church is called upon to occupy.

The workers are to be purified, sanctified, ennobled. They are to rise to the highest point of excellency. They are to be molded and fashioned after the divine similitude. Then they will see that health reform and medical missionary work are one—the gospel in practice. The reason why church members do not understand this branch of the work is because they are not following step after step after the great Leader. The medical missionary work is the work of God, and bears His signature. For this reason let man keep his hands off the work and not desire to manage the work according to his own ideas, for they will become weak and inefficient.

Our message is a world-wide message. But while means must not be absorbed in one line of the work, so that the work cannot be carried into new fields, the medical missionary work is not in any wise to be demerited as an inferior work. The world is a lazar house of disease. It is corrupted under the inhabitants thereof, and misery is universal. The Lord has given Dr. Kellogg the work of preparing a people to stand in the great day of God, and if he works under the supervision of God, many things will have to be modeled more closely after the principles of God.

“Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planted anything, neither he that watered; but God that giveth the increase. Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labor. For we are laborers together with God: Ye are God’s husbandry, ye are God’s building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.” [1 Corinthians 3:3-11.]

He who is appointed to act a part in the work is to feel the solemn responsibility devolving upon him. We are working for eternity, and if we feed on the bread which came down from heaven, we shall be Christlike in spirit and character.

“The bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread.” But those who made this request did not understand what it comprehended. “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” [John 6:33-35.] We are to come to Christ and feast upon His Word. Then as we read the Scriptures we shall understand them as they read. Christ will

commune with the soul. Precious beams of light will shine upon the Word, and by unseen intelligences the mind will be fed and refreshed.

We are living in an age when there is to be no idleness. Every soul is to be charged with the heavenly current of life. The question is asked, What is the cause of the dearth in the church? The answer comes, because we allow our minds to be drawn away from the Word. We are built up from that which we eat, and every day we must give the mind proper nourishment by eating the flesh and drinking the blood of the Son of God.

“Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I shall give is my flesh, which I will give for the life of the world. ... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” [Verses 47-51, 54-57.]

We must abide in Christ and Christ must abide in us, for “we are laborers together with God; ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] Read the whole of the third chapter of First Corinthians. Every word in it is to be understood and appreciated. The Christian work is an individual work. Let no man feel that it is his duty to pick flaws in another man’s work. Cease finding fault. Improve yourself as you think your brethren should improve. It is your privilege to live in Christ, the bread of life. Those who do this will have a wholesome experience, and the light of God will go before them as they do the work specified in the fifty-eighth chapter of Isaiah.

Every branch of the work is to have recognition. “And he gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” [Ephesians 4:11, 12.] This Scripture shows that there are to be different workers, different instrumentalities. Each worker has his different work. No one is required to lay hold of another man’s work and, though uneducated and untrained, try to do that work. God has given to every man according to his several abilities. One man may think that his position in the work has given him authority to dictate to other workers. But this is not so. Ignorant of the work, he would enlarge where he should retrench, and retrench where he should enlarge, because he can only see the part of the vineyard where he is working.

Live for God. Eat Christ’s flesh and drink His blood, and you will have eternal life. Your pathway will be brightened by clear, shining light. You will have the heavenly anointing, and will be kept from making grave blunders. Do not be so intent upon the work you are doing in one portion of the Lord’s vineyard that you cannot appreciate the work another man is doing. He may be faithfully cultivating his talents, so that he can return them doubled to his God.

Prescott, W. W.; Irwin, G. A.; Jones, A. T.; Smith, U.; Waggoner, E. J.

February 22, 1899

Elders Prescott, Irwin, Jones, Smith, and Waggoner:

Dear Brethren:

I have written to Brother John Kellogg in regard to matters which should come before him, asking him not to pursue a course which will in any wise detract from his influence. The Lord has greatly exalted and blessed His servant, Dr Kellogg. He has used him to honor His name upon the earth and to give character to the work. Dr. Kellogg has been obtaining a most precious experience. But there are some who have acted as though they had been appointed to work against him. The Lord has reprov'd their course of action. They knew not that they were working on Satan's side of the question.

As men and women have thus worked out their own attributes, this has been a hindrance to the doctor. His brethren have had evidence that he has been working in accordance with the will of God. But although they have had light on this point, they have not all stood by his side to help him. Some have held up his hands, but others have not heeded the admonitions given. Every evidence that could be given has been given, but some have shown that they have not practiced self-denial. They have not taken up the cross to follow Christ. Such ones reveal the principles which have corrupted them.

Those who refused the warnings of God followed a course of action which has brought its sure result. These influences have sometimes made the work of Dr. Kellogg doubly as hard as it should have been. They have led him to stand apart to some degree from the ministry. I desire to present matters as they are presented to me. Such a spirit of criticism and faultfinding has done the work Satan designed should be done. Dr. Kellogg has been led to take the course he deemed it his duty to take. He has not connected with those who were not in sympathy with the work he knew to be of God.

Our people have not all appreciated as they should the man through whom God has worked, and with whom He has co-operated upon the subject of health reform. They have not reasoned from cause to effect to understand how great was the blessing of the sanitarium at Battle Creek under the management of Dr. Kellogg and his faithful associates. Through this work the truths of the third angel's message have entered where it would otherwise have been very difficult for them to find entrance. But the perceptions of our people have been blinded. They have not felt that the Lord has greatly honored His people in establishing the sanitarium, which for influence and success has not yet been surpassed. Why cannot the churches see that the sanitarium has success because the Lord is especially at work to make it a place where the truth may be made known in a way that will recommend it to all classes, where it will be made manifest that God is honored, and that the truth of His Word is the abiding principle by which all work?

This institution has been the means of elevating the truth and bringing it before thousands. The religious influence which pervades the institution inspires the patients with confidence. The assurance they have that the Lord presides over the sanitarium, the many prayers offered for the sick, does much to soothe

their nerves. Many men and women who have never before thought of the value of their souls are convicted by the Spirit of God that they have made a mistake. They have put worldly position, human wisdom and wealth in the place of God and heaven.

Careless, irreligious souls, full of pride and self-love, stand as it were before the bar of God to consider their past and future, and not a few change the whole course of their life. Man has inherited an intense desire to save himself, and thus show his independence. Impressions that will never be effaced have been made upon self-righteous souls, who have thought their own standard of character sufficient, who have felt no need of Christ's righteousness. When the future test comes, when enlightenment comes to them, they will take their stand for truth.

The God of heaven is honored by an institution managed in this way. The Battle Creek Sanitarium was established in the order of God, that men and women might better understand the virtues of the tree of life. In His mercy God has made the sanitarium such a power in the relief of physical suffering that thousands are drawn to it to be cured of their maladies, and very often they are not only cured physically, but from the Saviour they receive the forgiveness of their sins, and they identify themselves completely with Christ, with His interests, His honor. Their sins are taken away, and are placed at Christ's account. His righteousness is imputed to them.

The healing balm is applied to the soul. They receive the grace of Christ and go forth to impart to others the light of truth. The Lord makes them His witnesses. Their testimony is, "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him." [2 Corinthians 5:21.] They never forget the prayers, the songs of praise and thanksgiving that they heard while at the sanitarium. Can we realize how much God is glorified by this work?

The Lord has connected Dr. Kellogg with the medical fraternity outside our people. His influence has had much to do with the abolishing of drugs, to a large extent, and the introduction of nature's own restoratives. This work has not been done by making a raid upon drugs, for it needed the wisdom of a serpent and the harmlessness of a dove. Dr. Kellogg's connection with God enables him to take the presence of the Holy Spirit with him into assemblies where there is generally much levity, and where many things are spoken that might better be left unsaid. The people respect the doctor's religious principles, and show that they are somewhat under the influence of this faith.

The Lord would have His people awake, and realize that Dr. Kellogg is, and must be, connected with God, and is as firm as a rock to the principles of our faith. The Lord has given him knowledge and understanding. The singular success of the sanitarium at Battle Creek is a wonderful mystery to all. God has planned the whole thing, that men in the highways as well as in the byways should be brought in connection with Dr. Kellogg and his associates and the Bible instruction given. Thus they are continually being educated. Everything in this line that the physicians have done gives glory and praise to Him who is behind the physicians. All believers in the truth have cause to show much gratitude that we have such an institution as the sanitarium, also that God works with His instrumentalities, Dr. Kellogg and his co-workers, who are accepted in the Beloved. These influences are to be appreciated.



The Lord will sustain and uphold Dr. Kellogg as His man of opportunity just as long as Dr. Kellogg will stand true and steadfast to the principles of truth. The Lord sees the work he is doing in the medical missionary line. This work is not in any wise to stand separate from the ministry. The ministry must not be divorced from this work, and the Lord would have the church act a part in this work. Every talent in our churches should be employed in the work of doing good. The rough places of nature, the wild places, God has made attractive, by placing beautiful things among the most unattractive. This is the work we are called to do. But the medical missionary work must not become disproportionate. It must be a work that is in order with the rest of the work.

Dr. Kellogg is in danger of gathering altogether too many burdens. His influence is to be decidedly felt in the sanitarium. It is needed there more largely, and with his workers he is to continue to exert the influence on the people that he has exerted in the past. The extra burdens he takes endanger his usefulness. The Lord would have Dr. Kellogg preserve his life, that he may do the work and exert the influence needed in the management of the sanitarium. His voice can do more at times than the voices of ten of his co-workers. There are wheels within wheels, and it is not a small matter to keep these wheels in such order that they can accomplish the work.

The Lord's eye is upon you, Dr. Kellogg. The light given by God is that there are dangers you need to avoid. God's work in many lines is to be done. Your voice and the voices of your associate physicians are needed in our camp meetings. You need to give lessons upon health reform, upon the necessity of preventing disease. But the Lord has not laid upon you the burden of presenting the importance of working altogether for the outcasts. That is a part of the work which will come. I am told to warn you that there is danger here. While you may present the favorable things, there are a flood of things that are unfavorable that all will not meet intelligently.

This work needs to be guarded most strenuously. At the present time the means from the churches must not be diverted into so many different channels that the treasury is emptied. Our people need to be faithful in paying their tithe, that the ministry may be supported, and the necessary work done in this line. Many more camp meetings must be held. Efforts are to be put forth for the people all through the camp meeting. Visiting is to be done. Words in season are to be spoken. Efforts are to be made to make the meetings revival meetings. And after the camp meetings the work is not to cease.

"Ye have not chosen me," Christ said, "but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my name, He may give it you. These things I command you, that ye love one another." [John 15:16, 17.] God's servants are to watch and pray, losing no opportunity of speaking a word for Christ or of giving away a paper or a tract. The Son of man came to seek and to save that which was lost. Christ's love for souls will fill the heart of the sincere worker. It is a most deplorable thing that any human being should stray from God. Those who have any connection with God will work to help sinners. And there is to be perfect unity among all the workers in God's great moral vineyard.

Most earnest work should be done in a camp meeting from the commencement to the close. There should be those who can conduct children's meetings. In our camp meeting at Newcastle, Sister Peck

took up this work, with several interested workers under her direction. These meetings were continued all through the camp meeting, and are still being held.

After the camp meeting is over, ministers should be left to follow up the work, with those who can be educated to give Bible readings and trained as missionary workers. This work requires a treasury enriched by the tithe and by gifts and offerings.

The Lord works and His servants work, watching for souls as they that must give an account. The promised Spirit comes from God, who gives the increase. God sends His servants to a place, and they must work with all their united energies to present the Word in its simplicity. The conscience is enlightened. A sense of sin is felt. The explanation of sin is given as John has given it, "Sin is the transgression of the law." [1 John 3:4.] Most earnest work is to be done in every place where camp meetings are held. There are now in Brisbane, as the result of the camp meeting and the gathering-in work, about forty believers and others are being added to the number.

Let all God's workers study the plan of salvation, and think what the working out of that plan cost. Calvary speaks with all its agony of suffering. There the Son of God died to secure eternal life for those who receive Him. No one but Christ can make man partaker of the divine nature. Only His human hands, pierced on Calvary's cross, can lay hold of fallen man, and uplift him.

Lt 39, 1899

Brethren in Responsible Positions in the Work

February 22, 1899

To My Brethren in Responsible Positions in the Work:

As long as the president of the General Conference worked away from the light given, others felt sustained in their wrong course. Men who ought to have been persuaded to pursue a different course thought themselves sustained because the president of the conference made them his staff of dependence, spending much to heed calls made from long distances, and traveling with them to places where their presence left things no better, but left a leavening influence for wrong behind. Men were retained in office who were warring against the purposes of God. Linked up with the president of the conference, they felt sure of carrying out schemes they desired. But God saw the end from the beginning. He withdrew His Holy Spirit, and would not work out His purposes for good. Certain men were working against the prosperity of the school and of the Review and Herald office. Means were diverted and swallowed up just as Satan designed they should be. Therefore foreign fields did not receive the help they should have received. The work that should have been done in those fields was not done.

The time came for the sanitarium to be placed upon a more sure foundation, and for the school to receive thorough reconstruction. Satan was working through his agents in a masterly manner. His instruments were all ready to fall into line, and to be worked by him. These called evil good and good evil. Had they not been resisted and defeated, there would have been as fearful a state of rebellion as

when the spies returned who were sent to view the land of Canaan. When they returned from their work, they brought back an evil report. They acknowledged all the advantages of the promised land. They displayed the fruit they had found there, and then they magnified the difficulties, showing their unbelief in the God who was leading them. They said all they could to discourage, and they discouraged all Israel. They bore false witness. They did not remember how the Lord had helped them under every difficulty. The people broke forth into lamentations, mourning, and faultfinding.

Caleb stood before Moses and the people, and his ringing voice was heard above all the noise of wailing and complaint. He came to the front, and in face of unbelievers, in face of the cowards who stood with stones in their hands to throw [at him], he said, "Let us go up at once, and possess the land; for we are well able to overcome it. But the men that went up with him said, We are not able to go up against this people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." [Numbers 13:30-33.]

This report created the sin of apostasy. "All the children of Israel murmured against Moses and against Aaron." Their disappointment was so great that they said, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" They had their wish. God took them at their word. "Wherefore hath the Lord brought us unto this land," they said, "to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." [Numbers 14:2-4.]

Cut to the heart by this rebellion, Moses and Aaron fell upon their faces before all the assembly of the congregation of the children of Israel, and rent their clothes with horror as they heard the voices of apostasy and rebellion. Caleb and Joshua pressed themselves forward, and again the clear, ringing voice of Caleb was heard: "The land which we passed through to search it is an exceedingly good land. If the Lord delight in us, then he will bring us in to this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones." Their voices would soon have been hushed in death had not the Lord interposed. "The glory of the Lord appeared in the tabernacle of the congregation." [Verses 7-10.] This was a manifestation that the children of Israel well knew could not be resisted. This was an authority they were bound to obey.

The men that brought up an evil report of the promised land died by the plague, while Caleb and Joshua lived; but though the Lord thus manifested his power to slay and to keep alive, the leaven of evil that had been introduced worked so effectually that the people would have stoned God's faithful witnesses. They were not transformed in character. They were prepared, as we have seen men prepared in our day, to exalt their judgment and pervert the judgment of God.

This history was recorded for our admonition, upon whom the ends of the world are come. Here is seen a determination to disregard the will of God. In their unbelief the people refused to go up to take the land. When they found that because of unbelief they must wander in the wilderness for another forty years, they said, We will go up now. But Moses told them they had no permission to go up. If they had gone when the Lord said, Go, the armies of the Lord's host would have gone with them, but because of their rebellion and delay the Lord refused to give them victory. But the people said, We will go up; we will not wander in this wilderness any longer. And Moses said, "Go not up, for the Lord is not among you, that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye are turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up unto the hilltop: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah." [Verses 42-45.]

Calebs have been greatly needed in different periods of the history of our work. Today we need men of thorough fidelity, men who follow the Lord fully, men who are not disposed to be silent when they ought to speak, who are as true as steel to principle, who do not seek to make a pretentious show, but who walk humbly with God, patient, kind, obliging, courteous men, who understand that the science of prayer is to exercise faith and show works that will tell to the glory of God and the good of His people. Our institutions, whatever their character, can prosper only by the manifestation of the self-denying, self-sacrificing spirit which was manifested in their foundation.

The principles of entire consecration must be maintained. Christ Himself has said, "Ye can not serve God and mammon." "He that is not for me, (voicing my words,) is against me." [Matthew 6:24; 12:30.] God will have no men in His work who offer divided service. His servants are to take the position that they will not sanction any evil work. To follow Jesus requires wholehearted conversion at the start, and a repetition of this conversion every day.

There have been times when a crisis has determined character. This has been again and again. When the time came [for] our institutions to receive new organization, the elements of character [of] ruling men were revealed. Those who had not been in harmony with truth and righteousness, who did not bear the approval of God, strove to obtain the ascendancy. But it was not the Lord's design that their voice, their decisions, should have influence in board or council meetings. The only way in which they can be a strength to the work and cause of God is by keeping quiet until they know whether they are on Satan's side or on Christ's.

There are men who have put out their spiritual eyesight. They cannot distinguish between the sacred and the common. Their voice is the loudest when they are in the enemy's service. It will be greatly to their credit to keep still. This is their strength. Silence is their eloquence. It means very much to every man whether he is on the Lord's side of the question or on Satan's side.

God's people today have far greater light than had ancient Israel. They have not only the increased light which has been shining upon them, but the instruction given by God to Moses, to be given to the

people. God specified the difference between the sacred and the common, and declared that this difference must be strictly observed. This lesson is given also to modern Israel. That which God has set apart as sacred must ever be respected as sacred. Christ was the foundation of the Jewish economy. When type met antitype in His death, the need for sacrificial offerings ceased. But the lessons regarding practical obedience, given by Christ from the Mount of Blessing, were still binding.

The Lord has given His people great light and precious instruction. What sorrow, what shame, what agony of soul, has been felt by God's faithful servants who have stood as did Joshua and Caleb to hear Israel cast off their leader, and choose one of their rebellious number to lead them back to Egypt. In their complaints the Israelites blasphemed God. God had signified that the defense of the land of Canaan had departed, and that now was the opportune time for them to enter it. Caleb declared the truth for that and every time: "The land, which we passed through to search it, is an exceedingly good land. If the Lord delight in us, then he will bring us into this land, and give it us, a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle before all the congregation of Israel." [Numbers 14:7-10.] The manifestation of the Lord's glory was needed to quell the mad and blasphemous utterances of the people, and to save the lives of His servants from the maddened throng.

Has there not been seen in modern Israel manifestations similar to this? Has not the loud, boisterous voice of rebellion been heard in your council meetings and in your board meetings? Has not human prejudice been revealed as you have settled up accounts with the ministers? The spirit manifested by the men belonging to the auditing committee showed that these men were as destitute of the divine nature and the Spirit and grace of God as the hills of Gilboa are destitute of dew and rain. This is where Elder Olsen's influence should have been seen and felt as was the influence of Caleb and Joshua. He was responsible for the injustice done in those meetings, when he suffered evil, unprincipled actions to go unreprieved. His voice could have turned the whole current of the stream of evil that was by his silence encouraged to swell to immense proportions.

Men having no experimental knowledge of ministerial work should never be called to the auditing committee. The Lord has spoken regarding this matter: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands and rulers of hundreds, rulers of fifties, and rulers of tens, and let them judge the people at all seasons." [Exodus 18:21, 22.]

These men are to be carefully selected. They are to be men who have moral perception, men who are acquainted with the work they are handling. God declares, Behold, all souls are mine. He has said again and again that He is present in all your council meetings, in all your auditing of accounts. He knows just how every person is dealt with, and He keeps a record of all these things. Sacred things have been handled as common matters. The Lord's work has been done just as men chose to have it done.

In the past the Book Committee has been composed of men who know nothing of book making. They have assembled in council to consider matters that they knew nothing about. They have voiced the opinions of men who were double minded, who did not conscientiously keep the fear of God before them. The Lord has given direction regarding the carrying forward of His work. Concerning the man He had appointed to do a certain work, He said, "I have filled him with the Spirit of God in wisdom and in understanding and in knowledge, and in all manner of workmanship. ... And in the hearts of all that are wise hearted (who have made the best use of their talents that they might distinguish between the sacred and the common) I have put wisdom, that they may make all that I have commanded thee." [Exodus 31:3, 6.]

The ideas of many in reference to the matters pertaining to God's work are too cheap. In the selection of pictures to illustrate holy things, a deficiency of wisdom has been shown that God cannot approve. The Lord calls for men with pure and holy minds, with whom He can work. The Holy Spirit must impress the hearts of the workers. When this influence is felt, no more such board and council meetings will be held as have been held. Surely there is need now of bold, fearless Calebs, who, under the influence of the Spirit, will use the talents of hearing and speaking with heroic courage, disregarding all personal dangers and anxieties.

After the rebellion of the children of Israel because of the evil report of the spies, the Lord purposed to destroy them. Had they not walked and worked at cross-purposes with Him? When He planned for them to obtain easy access into Canaan, did they not listen to the report of the faithless spies, who under the control of Satan did the very work he intended them to do? The spies broke down the courage of all Israel by the lying report, and developed a rebellion that called for the presence of God Himself to adjust matters.

It was God's purpose to destroy the children of Israel because of their rebellion. But Moses would not give Israel up. He said to the Lord, "Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou, Lord are among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night." [Numbers 14:13, 14.]

Then the Lord declared that for forty years the children of Israel should wander in the wilderness. They shall know My breach of promise, He declared. Then the people went to the other extreme. The Lord had said, Go not up; for I will not go with you, but unheeding all that was said, they went up. They said, we have sinned, and now repent; and they thought this would change the case. We will do just what Caleb and Joshua told us to do, they said, and God will certainly give us the land of promise. They were warned that their enemies in the valley had knowledge of the visit of the spies, and would be at the top of the hill before them, but they were determined to follow the impulse of their stubborn will. They refused to go when the Lord promised to go with them; now when their perversity called for a change of action on the Lord's part, they determined to go to battle without their General, without the ark.

The Amalekites had prepared for the reception of the army of Israel, and were in ambush against them. They became God's instrument for punishing the people of Israel in their guilty rebellion. There was a great slaughter of the Israelites, and those who escaped returned to the camp humbled but not converted. At every proving, their murmurings broke forth. The merciful God turned the course of the children of Israel, for the Amalekites and Canaanites in their triumph would seek to follow up their advantage. The Lord did not plan this humiliation for the people. He had pledged Himself to go with their armies to battle. But their own course of rebellion caused Him to make a breach of promise. For forty years, He declared, You shall know My breach of promise.

We have the history of the children of Israel before us. Shall we learn anything from this history, written for our admonition upon whom the ends of the world are come? In the last ten years there have been men as unreasonably provoked as were the children of Israel, and they have acted fully as unwisely. Will they ever see this? Will they manifest that repentance that needeth not to be repented of? Read of the development of the rebellion of Korah, Dathan, and Abiram, recorded in the sixteenth chapter of Numbers. Read this carefully and prayerfully, my brethren.

The Lord has had great and grand purposes for His people, but they have worked at cross-purposes with Him. As soon as The Great Controversy came from the press, it should have been pushed forward above every other book. I have been shown this. Had it been circulated at the time it was lying idle, there would have been a very different order of things among our workers. The impressions made would have wrought decided changes. But instead of this, the book was suppressed, although the promise was made me that it should go forward if I would take the lowest royalty. The book that should have gone did not go, and the men who should have worked to carry it forward discouraged the canvassers from handling it. All that I could say was as water spilt upon a rock. Thus said the Lord, I will judge for this false, dishonest work.

Who was working in these men? Certainly it was not God. The managers of the Pacific Press have followed in the trend of those in responsible positions in Battle Creek. The enemy obtained advantage of us in many ways, and since that time the madness of men has reached to heaven. They have sought to spoil the work of God, and to betray the Lord into the hands of sinners. O what shame, what disgrace to the cause of God! The Lord declared of Israel, "Neither will I be with you any more unless these sins are put away from you." [Joshua 7:12.] The Lord's work has languished. There has been a revival of the Spirit of God, but the work has not prospered. Will it ever again stand in its elevated character? Will God ever again be with His people in the publishing work as He was at its commencement? Never, unless your principles are decidedly changed; and this can never be until hearts are cleansed by the Spirit of God.

Lt 40, 1899

Kellogg, J. H.

February 23, 1899

Dear Brother:

We received your telegram in due time, and we felt grateful for the prospect of \$5,000 in about three months' time. This will be a help indeed, for it is very much needed. You speak of Sister McCamly giving \$10,000 for the work of rescuing souls from the lowest depths, and securing a home for them in Colorado, and that she is going to raise this sum to \$50,000. This is where America has the advantage. There you have those who will make large donations, but we have no such standing. We are yet in the A B C of the work. It makes me sad when I think of all the donations poured into established homes in America, and remember that we have not been able to raise from any source whatever money enough even to make a respectable beginning.

I wish you could have had the picture before your own eyes, then you could better understand how much we need means. We would praise God for the possibility of obtaining means with which to work. In every line we are pressed for means with which to make a start. What can we possibly do in regard to manufacturing health foods? We have a building, a sawmill, which can be fitted up for this work. We have secured this from the school, but how to obtain means to commence manufacturing the foods is more than we know. We have no outlook yet, but we must have facilities to work with. Here are medical men, and workers are being educated in this line. We must start without delay. Can you give us any light? We want to do the work that must be done.

This country is a new world, and I have invested everything as fast as I have obtained anything to invest. I have stood back of every new enterprise that the Lord has indicated [should be] started since coming to this field. We do not want to be far behind the providence of God, lest the favorable opportunities will pass by and never come again. The Lord wants us to be minutemen, right on hand, that we may go to work with all the powers we can command. Then He will work with us.

When I heard that one sister would give \$10,000 to the institution in Colorado, I was relieved, for from the light given me by the Lord, wherever there is a sanitarium established, there should be a building separate from the other buildings where consumptives can be cared for. Such cases should be kept away from other patients who are in poor health. It is not right to allow consumptives to mingle with patients who are being treated for local difficulties. As rational beings, we must exercise care in separating the consumptives from those who have not the disease, but who have weak lungs. They should not all be crowded into one building. The building in Colorado should be at a distance from the building we may call our sanitarium hospital, and far greater precautions must be taken with consumptives, lest the disease be communicated.

We know that faith is a mightier conqueror of the world than even death. What ever the diseases and afflictions humanity is subjected to in this period of the world's history, they are the result of the wickedness of the inhabitants of the earth. Their course of action has brought its sure result, until the very earth, the very cattle, are consumed with disease. But all we can do is to alleviate suffering, and to bring a balm, a solace, a hope, to those ready to perish. The fact that Christ when He was on this earth was a healer of all manner of disease is an encouragement and hope amid the moral sickness and evil that prevails, and we should do far more as physicians and nurses, as ministers of righteousness, if, instead of looking down into the grave, we fixed our gaze upon the mighty Healer.



Whatever the disorder may be, the glories of the heavenly will do more for the saving of body and soul than all the drug medication in the world, than all the terrors of the grave will do if kept before the helpless and apparently hopeless. Why is the sanitarium at Battle Creek in so much repute? Why has it been successful? It is because God presides, because heavenly intelligences are there, because truth and righteousness have opportunity to be all-pervading. The poor souls that are lost Christ came to pardon and to relieve.

You need, my brother to place burdens and responsibilities upon others, while you preside. You can be worked by the Holy Spirit to devise and plan after the order of God. But trust not to your own human wisdom. Trust not to poisonous drugs, that will interfere with nature's work, and leave their cruel trail behind. Work away from drugs, and never, never advise one under your influence to go to Ann Arbor or any place to obtain the education supposed to be essential for the perfection of the medical practitioner. The stamp left upon them by such places is almost ineffaceable. Educate, educate, educate, by placing yourself and others in the closest connection with the greatest Healer the world has ever know. Keep in view the better world, which is attracting to itself all who are receiving the grace of God in this world.

The purity and holiness of entire consecration to God, entire conformity to His mind, His spirit, His will, is essential. You need not be ever dwelling on doctrinal subjects, but on that character all must have in order to please and glorify God. Do not be afraid that you will lose your influence. No one who is balanced by the Holy Spirit of God, who moves considerately, who sits with Christ in heavenly places, will lose the influence of any person, high or low, whose influence is worth having. You need never try to shape your religious experience in order that you may be a great man before the world. Your greatness depends upon your humility.

Place yourself more habitually in that part of the temple of inspiration where the Holy Spirit of God will lavish upon you the richest currents of wisdom, which will then flow forth from you to others, magnifying God and increasing your love and hope and joy in the bright beams of the Sun of Righteousness. Make no special effort, thinking by outward display to attract. Just work out the principles of the Word of the living God; this will be your wisdom and your greatness and your strength.

Time must be redeemed from things which are seen and temporal to meditate upon things unseen and eternal. You must resist an encroaching world, which if allowed will so press upon you as to separate you from the source of your strength. Put on Christ. In the closest commune with Him who seeth in secret. Lay hold by faith on His might. Make peace with Him, and you shall make peace with Him. Nothing else will carry you through the closing scenes of this earth's history, and give you the victory and the crown of life that fadeth not away. Press toward the mark of the prize.

I am directed to impress upon you that you must have a stronger faith in God. Hold fast to the only source of strength, then right where you are you will be a living epistle, known and read of all men. Faith is not sight. God requires you to bring into every phase of your character and into your work all the attractiveness possible, and Jesus Christ, His meekness, His love, His unselfishness. Let not the thought come into your mind that you must do battle for yourself because you think that your brethren in the

faith make wrong moves and do not appreciate your work. This opinion will not change God's estimate of your character.

If you have Christ as your defense, you have a mighty power behind all your efforts; but you have not yet attained. You must reach higher spirituality. You must care more, far more, for that wisdom, that holiness, and that fragrance, the glory which Christ longs to give every true heart that hungers and thirsts after righteousness. As long as no human agent can make one shade of your character darker or brighter, do not worry at all. The Lord has not appointed any man, even your brethren, to make you over. They cannot change one feature of their own characters without the co-operation of God, and neither can you.

Concerning you and your associates God says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] Each one of your associate physicians has an individual work to do. The prayer of faith shall save the sick. This [is] a word from the Lord to you who have so much to do with the sick.

The prayer of faith in the sickroom, short and right to the point, prepares the way for the grace of God to speak to the soul. Even unbelievers feel this—to them—strange and new influence, and realize that God can and will hear their prayers. You cannot know, you who pray in the sickroom, what will be accomplished, and what has been accomplished, by the prayer of faith. By the simple prayer the sick have been encouraged to believe that God will look with compassion upon them, else that prayer would never have been offered in their behalf. A ray of light penetrates to the hopeless soul and becomes a savor of life unto life.

Pray with simple faith. In the future world we shall see what great victories have been won by the prayer of faith. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions (not only beasts of prey, but human beings), quenched the violence of fire, (we shall know what this means when we hear the reports of the martyrs who died for their faith and felt not pain), escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens." [Hebrews 11:33, 34.]

We shall want to hear all about these victories, and shall hear when the Captain of our salvation, our glorious King of kings, opens it before those of whom John writes, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." [Revelation 7:14-17.]

Dr. Kellogg, there is a different, a more exalted, experience to be obtained by every worker in every phase of God's work. This experience all will gain if they read the Word of God, and appropriate that Word as the living bread which came down from heaven. But not one in a hundred know the value of eating the bread of life. The directions given by Jesus Christ, the invisible Leader of Israel, in the Old

Testament Scriptures are full of marrow and fatness. No soul will repine in spiritual hunger if they take these words and eat them. The words spoken in the sixth chapter of John have special reference to the spirituality of the Word.

The living oracles are the flesh and blood of the Son of God, although He had not then been crucified among them. His work as the substitute for all sin was the only hope of ancient Israel, and after the plan of God had been fulfilled in the death of Christ, the New Testament was written by holy men as they were moved by the Spirit of God. This additional blessing, the New Testament Scriptures, was given, not that the Old might be cast aside, but that the light of the New Testament might be reflected back into past ages, giving significance to the whole Jewish economy. The directions so plainly laid down in reference to practical holiness should enter the life of every one who claims to be a Christian. All should fulfill the terms and conditions given to ancient Israel in regard to practical obedience.

Let all remember that the mysteries of the kingdom cannot be learned by reasoning. True faith and true prayer—how strong they are! The prayer of the Pharisee had no value, but the prayer of the publican was heard in the courts above, because it showed dependence reaching forth to lay hold of Omnipotence. Self was nothing but shame. Thus it must be with all who seek God. Faith expressed by prayer are as the two arms which the needy suppliant lays hold upon the power of infinite love. Faith sees the advantage of making peace with God.

Now, my brother, I have written you matters just as they were presented to me. You were devising and planning, and feeling that you must have the co-operation and sympathy of all the men standing with you; but, my brother, you cannot be supported in drawing from the Foreign Mission Board to sustain the workers in medical missionary lines who are working in America. You cannot depend on the Foreign Mission Board for means just as you choose. This is not as it should be. There must be a Foreign Mission treasury. But this must not be drawn upon so that when the missionaries in foreign countries look to America for help, they will find nothing there. The medical missionary work in America must not be launched out as largely as it has done, unless workers know where their means of support are coming from.

There are other lines of work, my brother, that you have not discerned and estimated as you should have done. They have been out of your sight. You need to see afar off, as well as near. You need to consider carefully how the workers in other parts of God's moral vineyard are to be assisted. The places where the work is new, where prejudice and opposition abound, where there are no Seventh-day Adventist churches to which the workers can appeal, need help. You have just as little consideration for foreign missionary labor and the work to be started in new fields as you suppose the Foreign Mission Board has for your work. You receive large donations in the medical missionary work. You receive a large amount of money in the sanitarium. Light has been given me that you are planning to use means in various ways which will absorb more than the treasury can afford. You cannot do this unless you shall interest outside parties to furnish you means.

I am authorized to call for means from the treasury to advance the work in this country. I should have done it long ago for the establishment of a sanitarium here in Australia. But your demands have been

too readily made. You, as well as I, need to exercise care in the outlay of every penny. God's work has not yet been established in New South Wales, and this must be done. If we had received that help which we ought to have had years ago from the resources in America, we should now have institutions on paying bases.

I have just been reading over the testimony written when the sanitarium was started in Battle Creek. The entreaties and supplications made then for help for that sanitarium and for our school were just as strong as the entreaties I am making now for the help I ought to have had here. In the establishment of the work in Oakland, California, I felt the same distress of mind. I have spent many sleepless nights over the establishment of work in these places. Now they stand on vantage ground, and the workers in them should have understood the situation without compelling me to plead in behalf of a field where there is nothing to give character to the work. It makes me ashamed to think they have not.

My brother, you are on test and trial, and if you throw your arms about so many responsibilities that are unending in their duration, and make them first, you will not do right. You must consider that it absorbs means to sustain the increasing demands which your devising creates. To whom shall those who are in hard and trying fields look for strength and financial support. If they could receive anything approaching to the donations that you have received, they would be able to work with far more courage and, having facilities, could accomplish far more work.

All these things need to be considered. There is the sanitarium in Battle Creek—a place of great influence. You have been honored by God; and I do not want you to increase and increase a certain line of work that absorbs so much that other fields are left with little or nothing.

You have represented the case to me as you view it, saying that you do not have the sympathy of many of your brethren. Do not suppose that, because you are not upheld in all you propose to do, you can invest means in various ways and then feel hurt if you are not sustained. If you were not bound about in some way, all missionary work in foreign countries would be so handicapped for want of financial aid that the workers might better leave the field. You exaggerate in your statements to me, for in your imaginations the matter looks so to you; but it is not a correct representation. You must be just as willing that your voice and your judgment shall [not] have all the preference. The very exaltation God has given you, as you will see by my letters He has given you, should make you afraid. Temptations have come to you, and will come to you more and more.

The Lord has placed you in a position of great responsibility, but He can remove you at any time. We do not want you to be removed, and I am now commissioned to give you warning that you are certainly in danger. It is just as much your duty to draw nigh to your brethren and help them and sympathize with them in the difficulties which have come into the conference, which is a most humiliating, heart-sickening matter, as it is for them to help you; yea, more, for you are looked up to by many of the so-called great men of the world. You have their confidence, and they honor you. The position that you are in is not so very trying if you would be candid and not view matters in a distorted light.

The Lord has given you great blessings. Will you then show that you appreciate your position of trust, as not created by yourself, but by the Lord God of heaven? My brother, you can pursue a course that will

deprive you of the wisdom God has given you; but I do not want you to do this. I want you to remain as true as steel to your God and to your brethren. Just as soon as you begin to show a sense of superiority and a masterly spirit, the Lord will work to show that He is God and not man. Walk humbly with God. Bear in humility all the honor God has seen fit to give you. Do not exalt yourself and demerit your brethren, for then you show distinctly that the Spirit of the Lord is departing from you, and that you will be left to your own wisdom.

Never has there been a physician who has not had his trials. The very work in which you are engaged makes you a target for the enemy. It is becoming to you to hide yourself in God. Let him place you in the cleft of the rock, and cover that rock with His hand, that you may see His glory. Never must you show overmastering passion.

Do not think that in giving success to the sanitarium, God is dependent upon any one man. The heavenly intelligences have in God's plan appointed the sanitarium as a place where His name shall be magnified. He would make it a place where He can use men as His agencies to co-operate with Him in exalting the truth, giving strength and beauty to the column, building as workers who follow His directions. Thy mysteries so precious and essential that it is God's purpose to reveal—His eternal truths—He will make known to the world in a most simple manner.

The grace of God has been viewed from the outer court. It is the Lord's purpose to rend away the veil. The revelation of His own glory in the form of humanity hid in Christ will bring heaven so near to men that the beauty adorning the inner temple will be seen in every agent in whose heart Christ abides. Hearts will be captivated—not by the glory of the man, but by the inward adorning of an abiding Christ. It is the revelation of Christ in the man that captivates the hearts of men and women. They behold the beautiful character of Christ, revealed by good works.

All the self-exaltation of man, his high estimate of himself, are not of the least value in God's sight. If man has that faith which in its simplicity works by love and sanctifies the soul, Christ says to him, Ye are a laborer "together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Man must be worked by God, builded by God. Material of the first quality must be used in the character building. You know that poor timbers have been put into your building. God has been working to remove these timbers. Do not build yourself after your own model. Let God make you a holy temple for Him. He has loved you. He is proving you. Make no failure.

You are not to suppose that you are superior to your brethren, but God has given your every capability, your every success. You have made many mistakes, yet the Lord uses you still. Do not take credit to yourself. All that you are comes from God. It is the heavenly intelligences that work through human agents, and when you take any glory to yourself by exalting yourself, you greatly dishonor God; for you reveal a disposition that shows you are not yoked up with Christ, but are drawing a load on your own account. Many do this.

I feel the deepest interest in you. In the letters I sent in the mail before last, a few days before your letters arrived, I stated facts plainly. In a few days another mail came, the last. Well, I have not dared to withhold the light, for things are constantly opening before me. For some time now, excepting three

nights, I have not slept after two o'clock. Some nights I awake at half past one, and the night before last I awakened at twelve o'clock, and commenced writing to you. I wrote as fast as my pen could travel over the paper.

Walk softly before God, not in the strength of Dr. Kellogg. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might. Let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord that exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

[Jeremiah 9:23, 24.] The Lord has kept you by His power, and He will still keep you if you do not try so hard to keep and run yourself.

God can guide you, my brother, beautifully, and in perfect consistency in all things; but just as soon as you feel yourself superior to your brethren, and criticize them, you are out of your place, as they are out of their place in criticizing you. My brother, you must strive to work in perfect harmony with your brethren. The work is one the world over. Do not suppose that every man is to be as interested to the same degree in the medical missionary work as you yourself are. They cannot be; for God has laid upon them the work of ministry. This is fully as essential as any work you have been carrying on.

The ministry and the medical missionary work must be combined. Never lose sight of this. There must be no alienation among brethren. If our brethren have ought against us, the first missionary work to be done is to be reconciled to our brother or brethren. God has pointed out the path we must follow. He has shown us that we must love one another. When the love of Jesus Christ pervades the soul, many words that you now speak to those who love God and keep His commandments just as conscientiously as you do, you will not speak. They are not in a position where they can be honored and exalted as you are. Let not this be a snare to you, for as the Lord has presented matters to me, the spirit you have manifested toward your brethren must be different from what it has been in the past. Love as brethren, be pitiful, be courteous. Christ died to save your brethren as surely as He died to save you.

He that searcheth the heart knoweth what is in the heart of every man. There must be a decided change in your attitude toward your brethren. Be assured that when this change takes place, you will see a decided change in your brethren. I feel so sorry for my Saviour. I feel such longing of soul that Christ shall mellow and change the soul temple of His people. You need to soften. You need not feel that your brethren are all in the wrong, because they are not. You need the working of the Holy Spirit on your heart as much and even more than many of your brethren need it. When you become one with your brethren, as is represented in the seventeenth chapter of John, you may expect the love and power of God to flow in rich currents into your soul. The work of God is not divided; it is one, and if there is any separation between the medical missionary work and the ministry, it will be because the Holy Spirit is not working upon hearts.

Come, brethren, the Angel of the covenant is working by His intercession, even the Lord Jesus Christ, to prevent the very thing which will take place unless there is complete unity in your work. Christ is opening His lips in supplication. He is pouring out His petitions to God for you who claim to believe in

Him and yet are not living in unity. You are jealous and suspicious of one another. Your Redeemer would restore to His people healthful heartbeats for each other.

This passing judgment upon one another prevents the working of the Spirit of God. Christ is not divided. God wants to give an enlarged current of His love to His people. "And the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; for the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because it maketh intercession for the saints according to the will of God." [Romans 8:26, 27.]

"But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, and of some have compassion, making a difference, and others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." [Jude 20-25.]

My brethren, I write these things to you because they are truth, and you all need them. All faultfinding, all criticizing, all envy, jealousy, and evil surmising, must be put away with all evil-speaking. You are to prepare the highways of the Lord. You are to strive to be one with Christ in God. Then there will be given to the world an evidence of the great goodness of God in sending his son to die for men. True, genuine love will be expressed, for Christ is abiding in the heart. Then your prayers will be offered in the spirit and power of God, and God will be revealed. Where you are now standing, in disunion, the atmosphere about your souls is of Satan's creating. It is his own breath. Obey the Word, and love as brethren, and God will bind you together with the great love wherewith He loved His Son. This is the love you each are to express to the world.

Lt 41, 1899

Caro, E. R.

"Sunnyside," Cooranbong, New South Wales, Australia

March 3, 1899

Dear Brother:

I have a special interest in the work going forward at Summer Hill and at Newcastle. I thank the Lord that the work is advancing as far as we can go and as fast as financial help comes. We are waiting patiently for the Lord to move upon the hearts of those who have means, to aid us in this emergency. The Lord desires all who have money and are not putting it into circulation, to realize that now is their time and opportunity to work. The time for us all to work is when the providence of God opens the way.

The medical missionary work promises to do more in Australia than it has in America to open the way for the truth to gain access to the people. May the Lord's people now heed the invitations of God's opening providence, and realize that it is an opportune time to work. "Lay not up for yourselves

treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also.” [Matthew 6:19-21.]

Let all who read these words be true to the requirements of Christ our Saviour, whose lips spoke these words for the benefit of all who live upon the earth. The Lord Jesus made a most wonderful sacrifice in our behalf. He clothed His divinity with humanity and came to our world to give all His followers an example of the work they are to do. All have the privilege of co-operating with Him. We are individually in possession of talents which we may use to accomplish good. “We are laborers together with God; ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] Who will now co-operate with God—built up by God, founded upon Christ, and enlightened by the Holy Spirit? Thus building for God, good works will appear.

We are now building for time and for eternity. The heart grows strong while laboring in harmony with God. We are all to be thankful that God will accept us as co-workers with Him. Christ’s life was one of continual self-denial; and at the present stage of the work, all are to be tried, tested, and proved, to see if they have the right qualifications of character. The storm of test and trial proves the building. Under trial it is seen whether the coin possesses the true ring. Is the heart strong to bear? Is the conscience void of offense? Now for the witness of the Spirit. “The Spirit itself beareth witness with our spirit that we are the children of God.” [Romans 8:16.] As the believer in Christ bears his testimony in simplicity and true godliness, you may be sure that he is not a scientific murmurer, that he does not complain because the workers do not have abundance of means.

God sees fit to try His people with poverty, a dearth of means. But notwithstanding this, their zeal and earnestness in the work must not abate. All must have the spirit of self-sacrifice; for in God’s work there is a positive necessity to sacrifice. Let no one fail at the very time that he needs to be strong, to act his part without a murmur. Sacrifices must be made now in building up the work with durability. Be careful to maintain good works. When Satan tempts you to fret and complain, to find fault because you think you should have more money, let not the unconsecrated tongue be active to murmur and complain as did the children of Israel. Laboring together with Christ means self-sacrifice at every step, until the work shall stand on vantage ground. Let all who have anything to do in God’s service put on Christ, be yoked up with Christ. Then they will have the mind of Christ and will be willing to make sacrifices to advance the work in its various lines, to save the souls and bodies of suffering humanity.

All must work in harmony, with cheerfulness, with wholeheartedness, following the opening providences of God. Do the very best you can, and when voices are raised to introduce the evil leaven of complaint, of peevishness, of murmuring, of accusing, do not listen to these words. If the heart accepts the introduction of this leaven, you will know it. This is the school of Satan, whether in the sanitarium or in the church. The troubled soul is made full of worry because mischievous tongues have abused the gift of speech to create disaffection. If the door of the heart is firmly closed, if you say, “I will not be overcome,” the Lord will help you.



“Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” [Psalm 15:1-5.]

Let each one barricade the soul. If you speak, let it not be to voice the words of Satan, though they be the words of thy father, thy mother, thy brother, thy sister, friend, or enemy. Christ has given us directions, Take not up a reproach against thy neighbor. Let the tempted souls who have as a transmitted inheritance a spirit of suspicion, envy, jealousy, evil-surmising, mourning and complaining be on their guard. When tempted, as you certainly will be, reach up your hand to take hold of Christ, believing that He can and will save you because you believe in Him, and that you will be strong because Christ is your strength.

Overcoming means much more than we apprehend. It means fighting the enemy in the shape of the suggestions he sends direct to the human soul or through those with whom we associate. The branch grafted into the parent stock will bear the same fruit as the stock. “Resist the devil, and he will flee from you,” means more than we realize. “Resist the devil.” This is the human agent’s part. “Draw nigh to God, and he will draw nigh to you.” [James 4:7, 8.] If we do this, we shall become rooted and grounded in the truth.

There will be need, Dr. Caro, of organized plans. You will have to secure nurses to be educated and trained. They are learning a most valuable trade, and many temptations will come to them through the patients presenting offers of large wages if they will go with them. They will propose to put them in places where they will have a better chance to earn money. Dr. Caro, you and your associates must guard this point, else you will surely have trouble.

After doing your best to fit these ladies and gentlemen for the work, how can you be sure that they can be depended on to go here and there as your helpers to co-operate in the work? The only way you can do is to have these students agree to serve a period of time to obtain the knowledge essential and to make trustworthy nurses. This must be treated as a business transaction, as well as a sacred obligation to be true to the principles of righteousness. The students should feel that they are under obligation to co-operate with the institution. They should regard their knowledge as a valuable treasure, to be used discreetly, and not opened indiscriminately to all. Keep your own counsel. It requires years of practice to make a full practitioner, one who can be trusted to act as physician as well as nurse. This you will often be required to do.

The Lord would have His people, who are regarded by the world as singular and peculiar, keep themselves as His peculiar people. The light God has given in medical missionary lines will not cause His people to be regarded as inferior in scientific medical knowledge, but will fit them to stand upon the highest eminence. He would have them stand as a wise and understanding people because God is with them.

Please read verses one to six of the thirty-first chapter of Exodus, also verses thirty to thirty-five of the thirty-fifth chapter, and verses one to three of the thirty-sixth chapter.

In His dealing with the people, the Lord commanded a certain work to be done, in special lines and according to special methods. To men and women who were willing to be taught by God and to cooperate with Him to the best of their ability, the Lord gave wisdom, and as they used the talents given them, they received more wisdom, more understanding, and a knowledge of how to overcome difficulties. Under His instruction and guidance, they would become perfect and complete.

The Lord is the source of all wisdom, of all grace. In His strength defects and ignorance may be overcome. Every physician, every nurse, every helper, who has anything to do in God's service, must aim at perfection. Wrong habits must be overcome. Right habits, correct speech, correct habits, must be cherished. Under the discipline of the greatest Teacher the world has ever known, our course must ever tend upward to perfection. All who are connected with the medical missionary work must be learners. No one must stop to think, "I cannot do this." He must say instead, God required me to be perfect. Work away from all commonness and cheapness, reaching up for perfection. What did Christ say in regard to this matter? "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] No one is excused who allows known defects to remain in his character. Those connected with medical missionary work are connected with God's service, and must strive to reach the standard of perfection. God will give them wisdom and understanding.

"Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning your selves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. For if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from the fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot." [1 Peter 1:13-19.]

To us "God would make known what is the riches of the glory of his mystery among the Gentiles, which is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." [Colossians 1:27, 28.] "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but now are the people of God: which had not obtained mercy, but now have obtained mercy. Dearly Beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that, whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of visitation." [1 Peter 2:9-12.] "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor." [Ephesians 5:1, 2.]

Let these words, all from Christ, be carefully cherished, believed, and practiced. We are to show a superiority in intellect, in understanding, in skill and knowledge, because we believe in God and in His power to work upon human hearts. Read the history of Daniel. The Lord would have His people reach the highest round of the ladder, that they may glorify Him by possessing the ability God is willing to bestow. He has a treasure house of knowledge from which we can all draw. Then let us realize our defects, and improve under the instruction of God. Let the light and grace of God be reflected to the world as the highest education, which sanctifies the receiver. The religion of Jesus Christ never degrades; it never makes men and women coarse and rough. God would have every man correct in speech, correct in habits, possessing knowledge that will give him a standing place among men. I present this matter as the Lord has presented it to me. Let us arm ourselves with a determination to put ourselves to the task of learning in the school of Christ.

What shall be done to secure proper organization in the sanitarium? Proper persons, who will do honor to every branch of the work, must be connected with the institution. The Lord will bless the efforts made in this direction. The consecration of our talents to God must be very real. As workers together with God, those in the sanitarium should enter into contract to accomplish that which should be done. They should agree to work a certain number of years under proper discipline, and thus be fitted to engage in the work under the advice and direction of the board of directors as a part of the firm, to be sent where help is most needed, unless for some reason, on account of health or family demands, such a move is made inconsistent. All are to be united as a sacred firm in the great work God has signified should be done. No one is to feel at liberty to go away and establish an institution on their own merits and after their own methods, because the work they do will surely be inferior, and will give no credit to the central institution, which they are supposed to represent.

Let it be understood that those who go forth to do a work in medical missionary lines are not to go independent of the institution already established, for this will cause confusion, and the institution that God would have stand before the world as a perfect and complete whole will be misinterpreted and misrepresented.

All are to work intelligently and with cheerfulness. Each one is to be willing to do his part toward the building up of the institution in any place where the board of directors shall see fit in the order of God to send him, in order to advance as God's providence shall lead the way. Each one must have the spirit of self-denial and self-sacrifice, of which Christ has given us the example in His life. We are to feel our obligation to do the very best we can. Those who have many talents, and those who have few, are to work unitedly, as a wheel within a wheel. And if all feel their responsibility and accountability to God, they will do His will by acting their part according to His appointment.

Each one is to bear in mind the words of Christ, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] If this command is kept in view, we shall see a large measure of the manifestation of the Spirit of God. The Lord has a place for every one in His great plan. Talents that are not needed are not bestowed. To every man God gives talents which are to be improved according to his several ability.

Supposing the talent is small, God has a place for it, and that one talent, if used, will do the very work God designed that it should do. The talents of the humble cottager are needed in house to house labor, and can accomplish more in this work than brilliant gifts. And he who uses aright his one talent will be as verily rewarded as he who used aright five talents. It is for working according to the ability given that God rewards His servants.

I have been awakened at three o'clock a.m. to write this matter. May the Lord bless the same to your good is my prayer. It is not yet daylight, but the blessing of the Lord rested upon me as I wrote. I would urge all to put away murmuring and complaining. Let the sweet fragrance of the Spirit of Christ enter your souls. If you will let the sunlight of the Saviour's presence in, you will have health and His blessing. But those who are ever fretting, thinking they have a hard time, will surely have a hard time, for as a man thinketh, so is he. Let all remember that we are to deny self. "Take up the cross." What does this mean? Do the very things which cross the natural inclination. Christ was the Majesty of heaven, but He came into our world to practice self-denial, to live a life of self-sacrifice. He denied Himself, living the life of a poor man that He might lift up the oppressed. Let us never forget that at the judgment seat of Christ, when He shall come the second time, every one must render an account to God. Day by day, hour by hour, we are laying up material for that searching judgment. Our daily lifework is verily bound up with the second advent of our Lord.

We are trading now upon our Lord's goods. When He returns He will reckon with [His] servants to see how much every man has improved his God-entrusted gifts by blessing humanity. Results proportionate to the talents given will be required, and to every faithful, self-denying Christian is given a reward proportionate to his work. "My reward is with me," Christ declares, "to give every man according as his work shall be." [Revelation 22:12.] It is positively essential that we individually abound in the work of the Lord, knowing that our labor is not in vain in the Lord. Everything is measured and accurately estimated by the Lord's golden scales. Thank God it is not left for man to pass his judgment upon any man. All judgment is given into the hands of His Son, Jesus Christ, and He make no mistake.

Lt 43, 1899

Irwin, G. A.; Sisley, W.; Smith U.; Jones, A. T.

"Sunnyside," Cooranbong, New South Wales, Australia

March 11, 1899

Special Instruction Regarding Royalties

Dear Brethren Irwin, Sisley, Smith, and Jones:

I have read the letter which came in the last mail from Dr. Kellogg and Elders Moon and Brother Sisley. The mail came yesterday (Sabbath noon), but we do not go for it until after the Sabbath, so we could not read the letters until this morning. I rose at half past three o'clock and pursued all my mail. I had placed my diary in the hands of my copyists, that they might copy from it two articles. You can see by these what I wrote in 1890 and 1891. This matter has been copied without much correction, just as I wrote it.

There is much more of the same tenor, which I have talked over and over again to our people in Battle Creek.

I was sorry that we could not get the mail from America before the letters had to be sent. But the mailboat arrived in Sydney late, and my mail came one day after our mail went to Sydney. I felt sorry about this happening so.

I received your statement in reference to the royalties on books. I have not had light that there was to be a restitution of royalties according to the ideas of the writers of books. Nothing of the kind has been presented to me. There are many books written, and the publishing house would be bankrupt should those who have had books published all put in their plea. There is and ever will be a flood of books issued if a large remuneration is given to authors. The little storybooks written are not a great tax on the writers, neither are books of this character of vital consequence to the world. A difference must be made in the books written. They can not be classed together. But I will say nothing more about this. Fearing something will come to interrupt me, I write out the most important matter first. Light has not been given me embracing that which your minds are taking in—going back over the ground and paying additional royalties on all books that have been published. I answer that this is not wisdom.

I have read the letter written, which contains the arguments that have been in existence for a long time, voiced by A. R. Henry. There may be plenty of suppositions, but when we consider these arguments in a candid manner, when we know what gave birth to these propositions, they are weighed in the balance and found wanting. The wisdom of those who have advocated these wise sayings has been found to be foolishness. There is a long train of evils, of selfish, dishonest scheming, of underhand work in dealing with authors. Dishonest methods have been practiced. Hard hearts have devised injustice, unfaithfulness, untruthfulness, giving their word and then breaking it, so that nothing could be relied on. This has created sedition and light-mindedness, causing the people to lose respect and reverence for the servants of God. If this is an evidence that men have the mind of Christ, then we shall have to learn anew what constitutes true Christianity.

Shall we follow the judgment of men who have had the rebuke of God upon them for years? Their history is a declaration as to how much weight should be given to their sentiments. The inwardness of the actions of these—what shall I call them?—false prophets, has been shown. With many words they have set things forth in a false light. The Lord has declared that their counsel should not stand. Their intriguing, their gathering together men whom they thought would voice their methods, was an offense in God's sight. They were themselves deceived, and their deception has been deepening. They were deceived by their own manufactured logic.

They have been separating farther and farther from God, and some, I was instructed, would realize that they were weighed in their own balances, by the very principles they forwarded and advocated with the greatest assurance. The Lord would give them an opportunity to come under the rules and sentiments they acted a part in creating. They would know by experience how it would feel to have their own principles brought to bear upon them. These men, from the first to the last of their experience, have

done an injury to the work and cause of God by perverting justice and judgment, and making crooked paths with their own wandering feet, to their great loss and confusion.

I present this matter just as the Lord presented it to me when in Europe. A. R. Henry and Harmon Lindsay, and those who have taken a part in that question had not wisdom from God. Every man is accountable to God for the use he makes of his talents. We have no confidence in the principles devised by men who can betray the cause of God and work at cross-purposes with Him. Their unsanctified dispositions will work contrary to God. Their principles have nearly ruined the cause of God, and have brought in a condition of things that the General Conference is laboring hard to undo. If those men who, by their course of action, by working at cross-purposes with God, have done the cause God an injury, will lay down their supposed wise reasoning and listen to the messages of mercy sent them, they will find pardon. But if they continue to hinder the work of God as they have done, the Lord will say, "He is joined to his idols, let him alone." [Hosea 4:17.]

In the past, publishers have placed themselves as God, to dictate, to control, to manage as they pleased, and to lord it over God's heritage. They have done a deceptive work in dealing with authors. I have been taken into private councils, and have heard the plans laid down. Men have managed to make an author believe that his work is naught, and that they do not want to have anything to do with the book. The author has no means. He feels that his hands are tied. Men talk and think over the whole process, and succeed in bringing him to their terms, to take the royalty that they offer on the book.

The dealing with Frank Belden was not true and righteous in all its points. Justice was not done to him. The effort made to grind down Brother Bell, and to obtain possession of books, has made a most miserable showing, driving him to an opposite extreme. Men's brains have been bought and sold.

The dealing in regard to The Gospel Primer was unjust. Another book, His Glorious Appearing was crowded in to kill the sale of the Primer. The way in which The Gospel Primer was handled has left a record on the books of heaven which those concerned in the matter will not be pleased to meet in the judgment. The young men who were handling the books did not understand the diplomacy and scheming, and some knowingly took part in these wrong practices, diverting from the Southern Field a book specially prepared for that field. The profits from this book should have gone into that field. Not a penny should have been charged for the publication of the book. This donation would have been small enough for the office to make to the Southern Field.

The scheming and inventions of men whose wisdom had departed from them led to crooked transactions of which businessmen should be ashamed. But I will state no more. This is the principle which has again and again controlled in different ways.

God commanded that certain warnings and the presentation of events to take place should be placed without delay before the people. Had the very book God appointed to stand in its lot and place been handled as earnestly as Bible Readings, men would have co-operated with the angels of God to make the very impression essential for that time. But men not standing in a living connection with God could not discern the necessity for the present truth for that time. All my entreaty and urging were of none effect. False statement after false statement was made, and why? The president of the conference

might, if he had been moved by the Spirit of God, have helped to change the whole matter. But I had to press my claims, and should have pressed them still more strongly. The light given me was never to make large donations to any phase of the work, never again to place myself in an embarrassing position, as I had for years.

I have been broken off to have a talk with Brother Martin. I furnish him papers and tracts to do missionary work. He is not a minister, but a farmer of considerable intelligence. He sells fruit, and thus becomes acquainted with the people. Many souls have been converted through his zealous influence. I have just told him he needed *The Review & Herald*, and that he must take it. He put his hand in his pocket and handed me the money. I am going to send in all the names I can get, for every family ought to have our church paper. Please send *The Review* to F. Martin, Kellyville. New South Wales, Australia, and charge the same to my account.

After the publishers refused to handle my books, I had to draw from the *Review & Herald* for means to live on. They humiliated me in the dust by telling me they could not honor my order, for I had overdrawn.

Then light came to me in the night season that the Lord would not have me passing out means in large sums. I had donated \$1,000 toward the erection of the mission building in Illinois. I would be solicited to do this from every quarter, but the Lord would not have me dependent upon any of our institutions. He had a message for me to bear which would cut like a twoedged sword right and left. He would have me so situated that I would be free from financial embarrassment. I must not trust in man, nor make flesh my arm. The enemy would exercise his ingenuity through the men who should uphold and sustain me wherever I was called to go, that I might lead out in the work that God in his wisdom would have done. Then, if my brethren did not awake to the situation, I was to make no delay in taking the books into my own hands, and the Lord would prepare the way before me. He would not have the work delayed.

Calls were made for me to go here and there, and I made earnest efforts. At last the spell was broken, and the books were circulated. The light given was that *Thoughts on Daniel and the Revelation*, *Great Controversy*, and *Patriarchs & Prophets*, would make their way. They contained the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people.

Do you think any amount of money could recompense me for the loss I and many others have sustained through the devising of men who worked in such a way and on such principles? This work has been done after the manner of men who were not worked by the Holy Spirit. Money taken in such ways, brought in through such methods, would not be to the glory of God's name. It would be a blot upon the work. Men could not see that in these devisings they were closing the door to great light, which would have shone in the place of lesser light. The methods followed were all contrary to the principles of justice and honor.

To define every particular of the scheming and conniving of these men would fill a volume. When men are converted, there will be a clearing up that can never be done by any mere investigation you may endeavor to make. It would be useless now to try to arrive at justice on all past transactions. By doing this, you would place yourself in a hopeless puzzle. Some have received all the royalty they should on

their books. The Lord does not require the Review and Herald office to do the intricate work of apportioning to each author a sum on back royalty. By doing this, you would make a worse error than has been made. This proceeding would awaken in some a selfishness that would prove a great injury to them. I might name many persons, but I forbear.

Come now to your senses, and do not create a second error. Let us consider these matters. Those who handle the books should have a fair remuneration for their work. But let me tell you that should such a move be made as you propose, all authors would feel themselves at liberty to put in claims in accordance with the estimate they place upon their books. There would be a representation of selfishness that would astonish you. Now brethren, your dearth of means at the present time is the result of just such selfishness. It has been introduced into the work when it should not have obtained a breath of life, but been strangled to death at the beginning.

God abhors the practices that have been followed. Do not now open the door to let Satan in where he can work with human minds. Do not give those who have made books an opportunity to destroy themselves. The most selfish, irrespective of the present dearth of means, will consider themselves of such consequence that they will draw away from the publishing house the last penny that they can obtain, and God would be ashamed to call them His brethren.

Let us not open a door whereby Satan shall find easy access. We want large, sound souls. The windows of the soul must always open heavenward. We must see that the danger is great in the work of re-considering past royalties and making restitution. Some who have received all the real value of their books will think of them of greater value than they are. Their windows are opened earthward and not heavenward. Throw open the windows heavenward, and let the sunshine of Christ's righteousness in, and the windows of the soul now opened earthward will close of themselves.

No one can have been hurt financially more than I was hurt when The Great Controversy lay nearly two years dead in the office. Just work was not done in this matter. The book Bible Readings was crowded in before Great Controversy, which was already printed, and which should have been placed in the canvassers' hands first, because it contained important matter, which the people needed to have as soon as possible. It seemed that I was mocked because of my intense earnestness in regard to that book and what it might have done had it not been dropped as it was and, through unsanctified influences and selfish unprincipled methods, shut away from the people. This was a dishonest transaction toward me, and it was unfaithful stewardship toward God.

But I would not now take any restitution money. I accepted the lowest royalty on my books, under a most solemn promise that they would be pushed forward vigorously. This promise was not kept. There was fraud in the management. But I want no restitution; I want no increase of royalty for any books of mine sold in the past. God forbid, when the pressure is strong and means limited, that I should draw one penny from the resources for the carrying forward of the work.

I have felt it my duty in a number of cases to forgive debts that have been incurred by my brethren, and I have now a heart to forgive all the debts that have been incurred against me by the publishing institution from the first to last. I call upon my brethren, all who have books, small or large, published, to



stand with me in this matter. Those who put too large an estimate on their own productions cannot rightly estimate souls. These are the very ones who will draw, whether or not they are entitled to anything. Let the sponge be passed over the board containing the figures, and let all say Amen. Let each appropriate his share as an offering to sustain the work of God.

I know that Brother Smith feels as I do in this matter. We will stand together. Of all the books that have come forth from the press, those mentioned have been of the greatest consequence in the past, and are of the greatest consequence at the present time. I know that Thoughts on Daniel and the Revelation has done a great work in this country. I know also that the light given me by God in the books I have published have done a good work, and I praise the Lord for this. Other books have stood in their lot and place.

It is too late in the day, after so much light has been given, to have controversy over this subject of royalties. I have reason to thank God that He has given me strength of intellect to write out the truth and get it before the people, and that I can use the means the Lord in His providence has permitted to pass into my hands in establishing His work in new places, aiding in the building of churches and the educating of students. I could use thousands of pounds in advancing the work in these new fields, which are all ripe for the harvest.

I wish to say to authors that I cannot see that they have any liberty to either give away or sell their right to the books they have written. When you do this, a door of temptation is opened before the publishers to repeat the history of the past. They will obtain for a small sum books that are not of vital importance. They will be tempted to say to the authors, "It is naught, it is naught." [Proverbs 20:14.] They will make some little changes, and then exalt these books to the highest. They will deceive the people, and while doing this will treat valuable books indifferently, as they have done [with] Brother Smith's work.

The publishing house should receive their share of the profits from the books published. This should be proportionate to the work they do in getting out notices, etc. But let the publishers be careful not to claim that they are the ones who do the greatest amount of work in preparing these books for the market. Let the authors take a reasonable sum for their work, but they are not to sell their right to any institution. This will not be a blessing to the institution.

Unless care is taken, the market will be flooded with books of a cheap order, and the people will be deprived of the light and truth which it is essential they should have to prepare the way of the Lord. This has been done, and will be done again, unless right principles control in the publishing work. Let those who have brain power to write books remember that they have power to manage the royalty they receive. They should lead out in some lines of benevolence in the cause and work of God. They are not to allow the means to be taken from them by making other minds stewards of their productions. To every man and woman the Lord has given his work, and the responsibility of the use of God's gifts rests with the one who has been entrusted with means. These are ways in which each one entrusted with talents can use these talents. They should have keen perception to know where means are needed, and be able to give something to relieve the need.

I have used the royalty on the foreign books to create a fund for the education of students. In the past I have allowed [royalty from] all the books sold in Europe to be used in Europe under the management of someone. This fund is now being used for the translation of my books into other languages. In the future I shall use these royalties in the work of entering new fields. The work in Europe was much farther advanced than in Australia.

But when I had been in Melbourne a few months, Brother Lewis Johnson wrote me that they had in Europe a thousand dollars belonging to me as royalty. I wrote that I needed it to invest in the establishment of a school here in Australia. He wrote back pleading for a portion of this money, for they wished to educate promising young men for the ministry. I answered, if you need it so much, I will not withdraw it. Since then they have had all the royalties on the sale of foreign books, until about one year since. Then I told them to use this money in translating my books into other languages, that the truth which the Lord has signified should go to every place might be placed before the people.

Let others judge me if they will, and yet I testify before God that I am free from the charges that they make against me. I had set my heart on using the money sent from California in the building of the hospital so very much needed in Cooranbong. But when I learned of the need for a meetinghouse in Brisbane, I immediately sent them one hundred pounds. It was decided at the sanitarium in Sydney that they must have temporary bath rooms before they could work to advantage. I put means in the hands of the Union Conference, to be held until we know whether John Wessels is coming to Australia. If he is not, I must let them have that money to keep the work moving in different lines.

We know not how our hospital will be built or furnished, but the Lord knows all about our necessities. Our part of the work is to go forward. Outside interests have taken all the means, so that my workers have been paid only a part of their wages for the past year. Patiently they have waited, understanding the situation. We are praying, waiting, trusting, and believing.

We are all in possession of talents, and we are not to give to another person our entrusted capabilities. We are to trade upon them, that we may gain other talents to use in the advancement of the Lord's work. For me to give up my stewardship of means for someone else to use would be unfaithfulness on my part. There are some persons in Battle Creek who pay a faithful tithe, and there others who do not. Should anyone put it out of their power to do this by selling their capabilities, and letting another become steward for him? It is our duty to improve our talents. The Lord would have every person manage his own business and handle his own talents. He does not desire His people to give away the only means they have to invest in His cause for their individual selves.

Some think that only a portion of their means is the Lord's, but this is a mistake. All is the Lord's. All should feel their accountability to appropriate the means as the different necessities of the work shall demand. There are poor to be helped. If you put out of your power the talents lent you of God to do this work, you are held responsible for the work you should have done. You place man as God, and he feels fully authorized to use the purchased talents just as he pleases, when he might listen to the calls for help. You put it out of your power to do the work you feel impressed to do.

All that we have, every dollar, belongs to God. Wise trading is to be done, and every man and woman is to pray and work and study and plan, all the time acquiring a more correct knowledge of how to work. This is the plan of God. There are men acting a part in the work of God who would help in an emergency, but they have placed thousands in the hands of other men to use for them. They have given over their stewardship to another. Did the Lord plan it thus? No. He would have used them to lift up the standard of truth.

The Lord will plan for us if we will let Him do this. It is His money, not ours, and He expects that everyone will ask wisdom from Him in regard to the use He makes of His means. Places that have as great need of workers and facilities as Europe and London are a world in themselves, and yet, while thousands upon thousands of dollars have been invested in buildings in Battle Creek, London has scarcely been touched.

England has needed many more men and much more means, but the supposed wise men have managed in a remarkable manner to reveal their wisdom was foolishness, while they were so filled with conceit that the Lord could do nothing for them. They were working at cross-purposes with God, pursuing a course in the management of their business transactions that made them feel independent, and they have taken money for their supposed capabilities, which they did not earn. The Lord does not want men to pile up buildings as they have done in Battle Creek. There is a large field to be worked, and a variety of talents in money and intelligence and experience are to be transferred to England.

God marks the neglect of portions of His vineyard, and He writes against the names of many of His workers, Unfaithful stewards. God would have had the facilities that have been continually increasing in America divided and subdivided. He has invested men with power, but they have worked at cross-purposes with Him. They have disregard His warnings, and walked in the sparks of their own kindling. These will be called to account for the warnings and light which they have received but have not heeded.

We wish to lay out before you now the fields that are unworked. We wish you to see that men cannot be trusted unless they have a living connection with God. The Southern Field was presented to me, and I presented the light given me to the people. They were aroused. They set to work to raise means for that field. But where is that means now? What has become of it? It has been diverted from its rightful place.

Money was raised for the special purpose, so it was stated, of helping the Southern Field, and was then used for a different purpose. This reveals the great blindness and presumption on the part of responsible men. Had they been workers in the Southern Field, how different would have been their treatment of this matter. But it made every difference who were the ones to be disappointed and cramped for means. I feel my heart burn with righteousness indignation when men thus plan and maneuver to divert everything into lines which serve their own purposes, to make the gap their mismanagement has made less conspicuous. The principles of righteousness have been departing from the Conference. Brethren, for Christ's sake begin to work on a right basis.

Let men be estimated as men, and not as gods. God has given men the ability to use and increase their talents, and they are to cherish a sense of their moral responsibilities. It may be asked, What shall be

done in reference to the work now? Work on correct principles. Let men and women who have a burden to produce books, work to bless the cause of God by the use of their pens. Let them work, and if they have an income from their work, let them make use of that income to do their part in uplifting the standard of truth where God shall direct. Let them seek counsel from God. Let them believe the promise of Christ that He will send the Comforter to teach them all things and bring all things to their remembrance. Let them not allow themselves to be drawn into a snare.

God is our Counsellor. We have let men take the place of God. The Lord will let His light shine into the chambers of the mind and into the soul temple if men, when they lack wisdom, will go to their closets in prayer and ask God, Who giveth to all men liberally and upbraideth not. The promise is, "It shall be given him; but let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed." [James 1:5, 6.]

He who would have all from Christ must give all to Christ. Where there is a complete surrender of the being to God, there will be seen a far deeper meaning in the words, "As many as received him, to them gave he power to become the sons of God." [John 1:12.] When these words are understood, there will be a knowledge of God and His will that will have a controlling power over the whole man. When the talent is considered as a gift from God, to be doubled by use, and returned to the giver in consecrated service, there will be a sacred regard for every human instrumentality. Masterly over-bearing and a dishonest use of the talents God has given to any of His heritage will be seen in all their cruelty.

Only when every human agent realizes that he helps to compose the web of humanity and must act his part for God; when he understands that it is not only his privilege, but his duty to trade with his talents, to improve his capabilities, to acquire means and souls, will he be blessed by God. Men are to regard their talents as a trust. God rewards every man according to his work. Then let all stand in a right position. Let them use every jot of ability. Let them acquire spiritual and temporal talents, that they may invest them for God. God has entrusted talents to human beings, that they may co-operate with Him in the use of their powers. All their money, all their influence, is to be regarded as the Lord's, who graciously condescends to use them in carrying forward His work.

God calls upon us to awake. Every living Christian is to act his part as a faithful steward. The methods of God are sensible and right, and we are to trade on our pence and our pounds, returning our freewill offerings to Him to sustain His work, to enlighten the world in darkness, to bring souls to Jesus Christ. Large and small sums should flow into the treasury of the Lord. What shall we do who have misapplied our means? Shall not those in responsible places restore all they have received unjustly? This means was the Lord's, and should have been used by the stewards upon whom it was bestowed. No man, whatever his position of trust, is to consider himself capable of being conscience for any man. If those in responsible positions deal truly with God, they will render to God His due. But when men become conscience for others by buying their talents and appropriating them according to finite judgment, they take upon themselves a responsibility which the Lord has not placed upon them.

There is to be an understanding between every child of God and His Redeemer. Christ calls upon every human being to understand and know the only true God and Jesus Christ whom He has sent. Practical

work is to be done by every believing child of God. Each is to answer to God for his own individuality, for the use he makes of the Lord's entrusted talents.

I would say to my fellow laborers, The Lord would have us obtain new experiences, a growth in grace and in the knowledge of God, by using for the Master the gifts we have. We are dependent upon Christ for spiritual food and vitality. It is only by feeding upon Christ that we can have sanctification and power, that we can know Christ and be faithful co-workers with God. Let no man become your substitute. Christ is your substitute. Go to Him who has taken you under His care. "Ye are not your own; for ye are bought with a price." [1 Corinthians 6:19, 20.] All you have in mental, physical, and spiritual capacities comes from God, and you are to render to Him perfect service in every line, holding fast the Lord Jesus Christ. This is our availing power for the purity of the soul. This will cleanse and purify us, day by day and hour by hour.

Let an abiding Christ live in the soul, and we shall show far greater wisdom than we have done. We shall know more of God and of Jesus Christ, and of the Holy Spirit which opens the door for us to advance. We need to manifest the Spirit of Christ. If we have not received all we should have had, shall we now say, "Pay me that thou owest"? [Matthew 18:28.] It is the Lord's, and we will say, "Return to God His own. As for me, I dare not now receive that which I might have had." Say, "Take thine means, which we ought to have received, and let them be used in helping in foreign missionary work." The great doors of necessity stand wide open.

I call upon you each and all to appropriate all that you feel clear to restore to the great work which is in need of being done in our world. I would not receive an additional penny on any back royalties, and I ask my brethren and sisters to stand with me, and heal this wound by transferring the extra royalties they think they might have had to the work of God in the place where the need is greatest. We are to make every effort to keep our principles of management correct. Let Jesus be seen, walking on the tempestuous billows and saying, "Peace, be still." "It is I, be not afraid." [Mark 4:39; Matthew 14:27.]

When the sacred work of God shall be purified from all the rubbish which has been accumulating for years, the name of God will be glorified in your midst. When the Holy Spirit controls human agents, there will be none of the underhand business which has been practiced. Honesty, truthfulness, and a willingness that all should understand the methods of working will be seen. The characters of the workers will be built up with pure, solid timbers. Straightforwardness in deal will be seen in all God's commandment-keeping people. Every thread of the web will be originated by the Lord, and each worker will draw his thread into the web to help compose the pattern. The fabric will come from the great loom perfect in its design.

Three thousand years ago, David asked the question, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." [Psalm 119:9.] Souls already impure need to be cleansed, purified, and sanctified. Then the testimony can be borne, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give light of the knowledge of the glory of God in the face of Jesus Christ." [2 Corinthians 4:6.] In this world we are to shine in good works. The Lord requires His people who handle sacred things to be alone with God, to reflect the principles of heaven in every

business transaction, to reflect the light of God's character, God's love, as Christ reflected it. Looking unto Jesus, all our lives will be aglow with that wondrous light. Every part of us is to be light; then whichever way we turn, light will be reflected from us to others. Christ is the Way, the Truth, the Life. In Him is no darkness at all; therefore if we are in Christ, there will be no darkness in us.

The fruit of the Spirit—what is it? Gloom, and sadness and mourning and tears? No, no; the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These graces will be seen in every stone that helps to compose the temple of God. All the stones are not of the same dimension or shape, but every stone has its place in the temple. In the temple there is not one misshapen stone. Each is perfect, and in the diversity there is unity, making a complete whole. One thing is sure, every stone is to be a living stone, a stone that emits light. Now is the time for the stones taken from the quarry of the world to be brought into the workshop of God, and hewed, squared, and polished, that they may shine.

Christians, is Christ revealed in us? We must labor to have sound bodies and strong minds that are not easily enfeebled, minds that look beyond self to the cause and result of every movement made. Then we are in a fair way to endure hardness as good soldiers. We need minds that can see difficulties and go through with them with the wisdom that comes from God, that can wrestle with hard problems and conquer them. The hardest problem is to crucify self, to endure hardness in spiritual experience, training the soul by severe discipline. This will not, perhaps, bring the very best satisfaction at the first, but the after-effect will be peace and happiness.

Temptation will come to every soul to pursue a course which will make them a spiritual weaklings. Let those who have the cause and work of God at heart say, I will do nothing to place the publishing institution in embarrassment in order to satisfy personal demands; for such an example will open the door to increased selfishness, and lessen the means which should be used in lifting the standard in foreign countries. Christ is our strength. He can enable us to stand uncorrupted, true, pure, holy, under temptation. In His strength alone we can endure hardness as good soldiers. With Christ enthroned in our hearts, we are enabled to reach the highest standard, and in heaven our names appear as overcomers, because we are complete in Him.

Lt 44, 1899

James, G.

March 17, 1899

Dear Brother:

I have words to speak to you. I have an interest in your soul. While the Holy Spirit is working upon human hearts and characters, will you not take your stand fully on the platform of truth? The regeneration of the Spirit of God is needed in your heart, that you may become a new man in Christ Jesus, not another man, but the same man renewed. The Spirit of God does not create new faculties in the converted man, but works a decided change in the employment of those faculties. When the mind

and heart and soul are changed, man is not given a new conscience, but his will is submitted to a conscience renewed, a conscience whose dormant sensibilities are aroused by the working of the Holy Spirit. We hope that the work of the Holy Spirit will not be regarded indifferently by you and no change be made in your individual experience.

God does not call upon you, my brother, to wait for a special movement upon your mind, for you are well acquainted with the evidences of truth. Why have you not taken your position on the platform of truth? "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." [Luke 12:47.] The Spirit of God is calling you in every discourse you hear. You did not at first comply with the invitation, and it is becoming habit for you to neglect every call of the Spirit. This morning I am drawn out to ask you to give yourself to the Lord. Surrender your will and mind to God. You have thought that because you have been non-committal you have not opposed the truth. Hear the words of Christ to you: "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." [Matthew 12:30.] This is how the Lord regards your position.

Your work now is to turn to the obedience of God's holy law. He has given you six days in which to labor, but has reserved the seventh as His own. He does not consult your convenience in this matter; it is His prerogative to specify His will to His human agents. He has given you His holy law to be obeyed, and your love for God and your faith in Jesus Christ can only be revealed by obedience to that law. By the position you take in this matter, you reveal whether you receive Christ as your Saviour or reject Him. You do not openly oppose the truth, but by not receiving it, you place yourself on Satan's side of the question. The Lord calls for you to take your position under the bloodstained banner of Prince Emmanuel.

You know that the seventh day is the Sabbath of the Lord, but your influence testifies that your will is not in the line of obedience to this command. Christ says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke (of obedience) upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] Why not now take a decided stand, and say, I will be a Christian; I will be on the Lord's side. You are losing time. Every hour is a loss to you while you refuse to surrender your will, your way, and your purpose to God.

My brother, you will be judged by your works. If you do not care to please and honor God in this world, He cannot honor you by receiving you into the kingdom of heaven. Your refusal to do the things you know to be right cannot prepare you for a place in the family of God. Every one who enters heaven will here be obedient to the knowledge he has of the truth. He will receive the truth and be sanctified by the truth. When the will is placed on the Lord's side, the Holy Spirit takes that will and makes it one with the divine will.

The Lord loves man. He has given evidence of this love by giving His only begotten Son to die for man, that through His grace He might redeem him from hostility to God, and bring him back to his loyalty. If man will co-operate with God, the Lord will bring his will into connection with Himself and will vitalize it by His own Spirit. But if man refuses to obey the plain requirements of the Word of God, God has no

place for him in His kingdom. This is the reason I write to you. I feel a deep interest in your soul. A heart is said to be opened to receive the truth. Is your heart open to receive the truth? The gospel must be received in order to regenerate the heart, and the reception of truth will mean the surrender of mind and will to the will of Divine Power.

“Faith cometh by hearing, and hearing by the word of God.” “Whosoever shall call upon the name of the Lord shall be saved.” “How then shall they call upon him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” [Romans 10:17, 13, 14.] This is the provision God has made for the saving of souls. The truth must be made known. Christ prayed the Father in behalf of His disciples, saying, “Sanctify them through thy truth; thy word is truth.” [John 17:17.] The work had already begun in their hearts, and the Holy Spirit, operating on heart and will, showed that the truth was the instrument in their conversion.

“The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” [John 14:26.] “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believed not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.” [John 16:8-11.]

You need to see the necessity of obedience to all the commandments of God. The law of the Lord is perfect, converting the soul. The Word of God is quick and powerful, sharper than any two edged sword. You are now ranked with unbelievers, and are standing under the banner of rebellion. You are surely deciding your own destiny.

Your mother has been losing her first love. She has not the zeal, the ardor, the courage and faith she once had. God calls upon you to take your position wholly on His side, and give your mother the help she should have. You should stand firm as a rock to duty and to principle, and give your mother all the strength of your will. She needs encouraging and reviving. There is not that tender regard and sympathy shown by Sister James for your mother that there should be. The combating of her ideas in the little things of the daily life has made a heart very sore which should have been comforted and encouraged and affectionately deferred to. The difficulties thus created could and should have been avoided. These things have left a scar and have had a tendency to confuse the mind.

Brother James, I ask you to consider these things. You cannot live a life pleasing to your Maker unless you are an obedient child of God. The Holy Spirit is seeking an approach to your heart. The agencies God has provided are to be received. God requires your obedience to all His commandments. The Lord is seeking to call you to love and obedience, but He finds in you the spirit of the world—selfishness, pride, and rebellion against God. If this were not the case, you would be an obedient and happy child of God.

It is yours to refuse or accept the invitation, “Come, for all things are now ready.” [Luke 14:17.] You may accept the truth or you may place yourself in a position where the truth cannot reach you. The Lord calls upon you to vindicate his law, not only by precept, but by example. Give your heart to God as a New Year’s gift. Make no halfway surrender. Decide now and forever that you can no longer serve God and mammon. Take the Word of God as it reads, and say, This shall be my Counsellor.



Lt 45, 1899

Brethren and Sisters in Battle Creek

March 17, 1899

My Brethren and Sisters in Battle Creek:

Be careful in every move that you make. We are now very near the great crisis. The Lord would have every action performed with an eye single to His glory. To create a new issue on the dress question would be the very thing that would please the enemy. There would be much talk, much burden one for another because all do not dress exactly alike. The agitation on this subject is not demanded. Tests are not to be manufactured. We have a test for this time—the Sabbath of the fourth commandment, and nothing is to be brought in to draw the mind and heart from the great work of preparation for this time. The dress question is not to be our present truth. Should our sisters think that they must adopt a certain style of dress, controversy would arise, and minds which should be wholly given to the work of the third angel's message would spend their time making an aggressive warfare on the outward dress. This zeal, which would be regarded by some as an evidence of piety, would only be an evidence of the want of true piety, of the ornament of a meek and quiet spirit, which in the sight of God is of great price.

Satan would have minds diverted to any subject by which he can create a division of sentiment. There is a work to be done in the individual heart lest it shall become a desecrated temple of selfishness, of self-exaltation, of a Pharisaism that will cheat the soul by mere illusions, by zealous activity in lines of work which God has not appointed to be done. Zeal in those things which God does not require leads to a neglect of the important works of righteousness, which men and women must do in order to be accepted as vessels unto honor, to work in any line where the Lord shall call them.

There is a work which I call upon our sisters to take hold of, earnestly, perseveringly, and with prayerful contrition of soul. Search the heart. Penetrate into the daily acts of life. Work earnestly to weed out from the character the defects that exist. Christ has died for you and you are to live as unto God. Let your reasoning powers, refined, purified, sanctified, be brought to God. The Lord requires the sanctification of the whole being. The mind as well as the body is to be refined, elevated, ennobled. God has claims upon mind, soul, and body. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [1 Corinthians 6:19, 20.] All must make the choice for themselves. "If the Lord be God, follow him; if Baal, then follow him." [1 Kings 18:21.] The principles that are adopted after careful consideration will, if right, become a living, molding influence, which will take hold of the very depths of your nature and will be as a well of water, springing up unto eternal life and overflowing the soul.

Our sisters should clothe themselves with modest apparel. They should dress with simplicity. Your hats and dresses need not the extra trimmings that are put upon them. You are to be clothed with modest apparel, with shamefacedness and sobriety. Give to the world a living illustration of the inward adorning of the grace of God. Place yourselves under the discipline of the living oracles of God, subjecting the mind to influences which form the character aright.

Seek to have the mind of Christ. God calls upon every member of the church to adorn the doctrines of Christ our Saviour. A child of God, a daughter of God, you are called upon to exert an influence for right that is positive. It is your privilege to obey the living Word of God as a truly converted and transformed soul, to perform the highest service as a free, heaven-born spirit, to walk worthy of your high profession, to give evidence that you are worthy of the sacred trust God has given you by sending His only begotten Son to die for you. If you believe in Christ as your personal Saviour, you receive every grace, every spiritual endowment, necessary for the perfecting of the Christian character. Show that you appreciate the sacrifice made as too great to allow you to make a mockery of your religious profession by being molded and fashioned after the world's criterion.

Why do I trace these words? Because I would have those, who under the Holy Spirit's prompting have adopted the Bible principle of action, respect and reverence in their deportment the Author and Finisher of their faith. Make it a settled principle in your life to eat, to drink, to dress in obedience to the Word of the Lord. From this let nothing induce you to swerve. Make it the law of your life to eat, to drink, to dress, to do everything you do, to the glory of God. Let no influences or circumstances seduce you from conscientious, holy piety.

In answer to the questions that have recently come to me in regard to putting on a new style of dress, called the reform dress, I would say that those who have been agitating this subject have not been inspired by the Spirit of God. The end is near. The children of light are to work with earnest, persevering zeal to lead others to prepare for the great event before us, that they may be able to resist the enemy because they have allowed the Holy Spirit to work upon their hearts. New and strange things will continually arise to lead God's people into false excitement, religious revivals, and curious developments. Let them keep advancing, with their eyes fixed alone upon the Light and Life of the world. Know that everything that is called light and truth in the Word of God is light and truth, an emanation from divine wisdom, not an imitation of Satan's subtle arts. The light of God's wisdom will be to every true, steadfast, contrite soul as a lamp to his feet.

Now, just now, without delay, build for time and for eternity. Many, very many, have built their house upon a sandy foundation. Build upon the rock Christ Jesus. Then all the false philosophy, the science falsely so-called, will not deceive you. Come what will, though heaven and earth pass away, be determined that not one jot or tittle of the Word of God shall be marred or dishonored, made void or shorn of its authority. "The law of the Lord is perfect, converting the soul." [Psalm 19:7.] This is your wisdom. You can say, "The wicked have laid wait to destroy me; but I will consider thy testimonies. ... O, how love I thy law; it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies; for they (the wise instructions of the law), are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients (ministers), because I keep thy precepts." [Psalm 119:95, 97-100.]

The great conflict that is coming will be over the commandments of God. Then let us not spend as much time in the consideration of outward dress as of the inward adorning, the need of being clothed with the robe of Christ's righteousness, woven in the loom of heaven. Be sure that this robe clothes you. Then as the test comes to you, this righteousness will go before you, and the glory of the Lord will be your

rereward. This representation is better than genius or eloquence. It simplifies all the movements of the religious life, while it elevates the receiver. The religion of Christ never degrades the receiver, never makes a son or daughter of God rough, unkind, or uncourteous. It prepares the way for every emergency and gives discernment to know temptation when it comes disguised as an angel of light.

The surrender of heart, soul, and mind to obedience to the commandments of God is as a thread of gold, binding up the precious things of God, and revealing their value in the time of trial. Therefore I say to my sisters, Enter into no controversy in regard to outward apparel, but be sure that you have the inward adorning of a meek and quiet spirit which is in the sight of God of great price. Let all who accept the truth show their true colors. Ye are a spectacle to the world, to angels, and to men. False prudence, mock modesty, may be shown by the outward apparel, while the heart is in great need of the inward adorning. Stand ever committed to the right. Do not look round to see if there are not tests that are now to be brought upon God's people. God has given a test—the Sabbath of the fourth commandment. "Verily my Sabbaths ye shall keep;" He says, "for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. ... Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever. For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." [Exodus 31:13, 16, 17.]

All who bring to the observance of the Sabbath a heart consecrated to the observances of God will find that the Sabbath is more to them than they have any idea of. "I am the Lord that doth sanctify you." [Verse 13.] "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, not finding thine own pleasure, nor speaking thine own word, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Isaiah 58:13, 14.]

Lt 47, 1899

Wessels, Philip W.

"Sunnyside," Cooranbong, New South Wales, Australia

March, 1899

Dear Brother:

I received your letter and feel very thankful that you have again taken your position under the bloodstained banner of Prince Emmanuel. May the Lord instruct you at every step. You will be tempted, you will be tried; but walk softly before God. Put your entire trust in the Lord. Serve Him with heart and soul, and believe that He pardons your transgressions and forgives your sins. He says in His Word, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Isaiah 27:5.] The Lord is soon to come in the clouds of heaven. Then the trials and tribulations of this life will be over.

You speak of being in financial difficulties. I know and our workers know what this means. We have received nothing this year from our publishing houses to meet our outgoing expenses. We are waiting patiently as best we can. The laborers working on the school building need their money, but they cannot have it, for there is no means in the treasury. But they have borne this bravely.

The providence of God has gone before us to open up new fields, and we must follow where Christ leads the way. The work in Brisbane, Queensland, has shown the distinct guidance of the Lord. An excellent spirit was manifested throughout the camp meeting there, and at its close the work was followed up mainly by Brother and Sister Haskell, Brother and Sister Wilson, and Brother Pallant. Brother Wilson is now asleep in Jesus. Brother Pallant has had to leave Queensland because of his health. For a long time he has been sick, but was unwilling to give up his work. He has been taking treatment at the sanitarium in Summer Hill, laboring at the same time in Sydney. I felt distressed over the situation in Queensland. The tent has been leaking like a sieve, but the interest has not decreased. It seemed necessary to build a chapel, but the finances were so low that it looked like an impossibility.

Meanwhile a camp meeting was held in Newcastle. We had feared we should have a small meeting, during the holidays, but it proved to be just the time. The tent was crowded night and day. I spoke four times each week, and had large congregations. The Lord has hitherto helped us. The health addresses have called out large congregations. Thirty-five have taken their stand for the truth, and they seem to be trustworthy. The net is still cast in the sea for more. I heard last night that forty were keeping the Sabbath in Newcastle, and among these there are many remarkable cases. They were taken right out of the world, men who were smokers and beer drinkers, and who have never made any profession of religion. They are soundly converted. They give up their tobacco and their beer, and are full of hope and joy and courage in the Lord. This class never attended meetings anywhere before they kept the Sabbath.

Sunday school teachers and men in positions of trust have accepted the truth as a result of the camp meeting. One man has been baptized who has been a signalman on the railway for twenty years, and always gave perfect satisfaction. He has a family of eight boys and one girl. This brother has lost his position, but others who have accepted the truth have been allowed to retain their situations and keep the Sabbath. Many interesting cases have come to our notice, and still the work goes forward.

A cooking class is held in Newcastle by our people, and women come thirty and forty miles to attend this class. A branch sanitarium has been started in Newcastle. This work has just commenced, but it is doing well.

A health club has been formed of two hundred citizens. These are all classes of people, from all denominations, and they meet together once a week.

The truth has gained a signal victory in Newcastle, and doors are opening for us to do aggressive work. The lack of means is our only drawback. A church building must now be erected in Newcastle. There is an old stone church in Wallsend, a suburb of Newcastle, which can be purchased for sixty pounds. It is in a good location. A larger church was built, and this old one was left to be the sport of larrikins. The floor has been pulled up and window panes broken. A new roof must be put on and new seats made. Then it

would make a good meetinghouse. As two churches will have to be built in Newcastle, we shall purchase this one if we can. It will accommodate two hundred people. If I had means, I would get it at once.

We expect that the Lord will work in our behalf. We came to the point not long ago where I made a most earnest appeal to our brethren in America to send us money. A few days ago some money was sent me from California, the price of some property I had sold. We saw the great necessity in Brisbane, and I donated £100 of this money to help in the building of a church there. At the same time I loaned £100 to the sanitarium in Sydney, which was in great need. In the mail before last, £100 came to me as a loan from Elder Loughborough, to help in the building of a hospital in Cooranbong. This was sent to the Echo office, but as they had been obliged to purchase a new press, because of the increase of work, and to add to their building, to provide rooms in which to work, they could not honor my draft. I must wait until they can do this.

March 17, 1899

Newcastle, New South Wales

Sister Sara McEnterfer accompanied me to Newcastle on this morning's train. I am writing in the mission home, where Brother and Sister Starr live. Both are doing their best to advance the cause of truth. The interest continues to be good, and we have faith that a large number will take their stand for the truth. Twelve or fifteen will be baptized next Sunday. How far this interest extends we know not. But the citizens who are not believers say that the whole community is stirred.

Newcastle spreads over a large extent of land, and meetings are being held in different localities. Several are giving Bible readings. The meetings held by Dr. Caro call out a full tent, and he talks most decidedly on health reform principles.

"Sunnyside," Cooranbong, New South Wales, March 20, 1899

Home again. I bore my testimony on Sunday to a goodly congregation. On Sabbath there sat in the meeting with his wife and family a man who two weeks before had cursed his wife because she decided to be baptized. Afterwards he told Brother Starr that he was ashamed of himself. We think that he will obey the truth, and himself be baptized. We hope the Lord will open the way for him.

Lay hold by faith, my brother. The Lord wants you to trust in Him who gave His life for you. Hold fast the faith unto the end. Your wife has now the reward of her faith. May the Lord bless the dear soul. I would be much pleased to have you make us a visit and see what we are doing. Brother Haskell writes that the meetinghouse in Brisbane will be dedicated next Sabbath and Sunday. O what a blessing it is that they have a meetinghouse. The tent they were using leaked badly.

There is a much larger work to do in Newcastle. Brother Lord has moved with his family to Cooranbong. He has a large family of eight boys, and has had to borrow money to come to this place. We are now sending them food. When they arrived we took them to our home and found sleeping room for them. They breakfasted with us, and then we moved their goods to their place, six miles from the station. They are now adrift for the truth's sake. His married son, with his wife and child, are living in a tent on the

Avondale Estate. He is earning six shillings a day. Brother Lord's only daughter is married, and she and her husband are now living in a small tent in a field near the school. They have given him work. So you see there are those who are suffering for the truth's sake.

The father sacrificed a good salary for the truth's sake, and now his entire family—himself, his wife, seven sons, his married son and his wife, and his daughter and her husband, are living in tents. These fourteen souls are homeless and dependent for bread to eat for what their hands can earn.

Brother Lord is a converted man, and as firm as a rock to principle. He asked his employer for a recognition of his twenty years of service. Had he made one mistake? Had he been unfaithful in the least? They readily said that he had not. Then why not allow him a pension, as they had others who had served no longer? They refused him this, but said that if he would work on the Sabbath, he should have his place and three pounds seventeen shillings a week. But if he left them, he must expect nothing.

Both father and mother are brave and courageous. God help them, is our prayer. We shall not let them suffer for food. We shall try to find them work, but at the present time we have no money to pay the workers on the school building. We are in need of the money that has been pledged but has not been paid.

You see, my brother, we know how to sympathize with you. We pray the Lord to help you out of your difficulties. The truth of God will triumph. The mail has just been received, and there was a letter from Brother Haskell. He writes to Brother Starr, "We have received the £1 you sent, and thank you for the offer of another £1 from Nellie." I cannot give you particulars to show you how much we are in need, without making my letter too lengthy. But we have had several very remarkable answers to prayer in this line. I think fully one third of the donations received in Brisbane have been from those not of our faith. One man with whom we had a little talk, and who was very friendly and came to the meetings quite often, called on us one night and although we had not asked him for a penny, said he would like to contribute to our building fund. He gave me two five pound notes. Another man who is an infidel gave us two guineas, and so it has been."

The coal mines must have the truth brought to them. The suburbs must be worked. A hospital must be built in Cooranbong. Dr. Kellogg assures me that he will raise \$1,000 for this. We shall get believers and unbelievers to donate labor to clear the one acre of land on which the house is to be built. One man has promised to give the logs for building. We are suffering for this building for our sick. One man was taken sick. When the doctor came, he did not put his hand upon him, left a little medicine, and charged two guineas. It is just terrible. The doctors do scarcely anything for the sick. Dr. Rand came and found that the man had had no action of the bladder for days and no movement of the bowels for more than a week. The doctor from Newcastle had asked nothing about his condition.

Application has just come for a sick girl to be taken into our hospital, but we have only selected the place for the building. God will help us. The building we shall erect will be a sanitarium and hospital combined, and it will be erected on the best site on the Avondale school ground. We must all walk out by faith, and humbly trust and wait and watch and pray. Let us humble our hearts before the Lord and

walk softly before Him, for we need the wisdom that God alone can give. If we are tried, let us not be impatient. We shall put our trust in the Lord, for in the Lord Jehovah is everlasting strength.

In much love.

Lt 48, 1899

Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

March 20, 1899

Dear Brother:

Sister Sara McEnterfer in company with Brother James, my farmer, has just gone to visit Brother Coulston, who lives six miles from here in the bush. This brother has embraced the truth since we came to Cooranbong. He was a fisherman, uneducated, yet possessing considerable natural ability. Before accepting the truth, he smoked night and day; but the truth took hold upon his heart. He received it and gave up his pipe, and the Lord blessed him in this. Then came another battle on the question of drinking tea. He went to the Lord for strength, and He helped him to renounce his habit. Leaving off the eating of the flesh of dead animals was a severe trial for the poor fisherman, but he passed through step by step, and obtained a bright experience. In a most wonderful manner the Lord has brought this man near to himself. Brother Coulston is showing by his life that he has a living connection with God. His testimony is always full of rich experience.

Brother Coulston has been soundly converted, and his fellow fishermen think it the most wonderful case on record. The refining influence and power of the religion of Christ has transformed the man. He has attended no school but the school of the great Teacher, and he is a new man in Christ. His case has been, as every case should be, a recommendation to the truth we are advocating. He seems to be led and taught by God, and he is teaching others. He and his eldest children, eight, ten, and twelve years old, walk six miles to Sabbath school and meeting when the weather will permit.

Brother Coulston is a fisherman, but he could not support his family by fishing, and so moved away into the bush, to a place a mile from where carriages can go. He took up a bit of land and is cultivating it. He is living mostly upon what he produces. He is a boatmaker, and sold his boat to purchase this land. His father, mother, and brother live near him, and we expect them all to receive the truth.

Now news has come to us that our beloved brother has come down with typhoid fever. Mr. Pringle is the only man in the village who knows anything about giving treatment without drugs; but six weeks ago he was called upon to attend Mr. Barnes, who was also down with typhoid. He has stayed with him night and day, and has now returned to his home, worn out with the strain. So he cannot be depended on to nurse Brother Coulston.

Sara and Brother James have gone up to see what the situation is. If Brother Coulston can be moved, he must be brought within our reach, even if he has to be carried on a litter. We cannot let him lie there and die, to leave his wife and children to the mercy of whoever will have mercy upon them.

There is no house to which Brother Coulston can be taken. We tried to hire a little house of three rooms, about a quarter of a mile from us. But the owner learned that Brother Coulston was sick of typhoid fever, and he said that we would be welcome to the house, only that he dared not introduce the typhoid fever into the neighborhood. The house stands alone, fully two miles from the neighborhood, but this man has lost a son by typhoid fever, and he is afraid to bring it within miles of his home.

What shall we do with our sick? Not a stroke has yet been made on the hospital, which we so much need, simply because we have no money. In the mail before last, Elder Loughborough sent five hundred dollars as a loan. We felt that now we could make a beginning, but the draft was sent through the Echo office, so it had to go there. Sometimes we are obliged to wait for months for money sent in this way, for they do not have it to send us. The brethren in Battle Creek must understand that when money is loaned to me, they are not to appropriate the money there, and make me dependent on the Echo Office. This has been done over and over again. Months have passed in which we could get but little, and often nothing. Let your means come direct to us, especially at this time, when we are obeying the word of the Lord, "Go forward." [Exodus 14:15.]

March 21

Sara has just returned with the good news that Brother Coulston is much better. He was attacked, but Mr. Pringle, who was able to visit him, found him a very different subject from Mr. Barnes. Brother Coulston is a health reformer, and when his case was given vigorous treatment, the fever was mastered. He is weak, but is up and dressed, and is cheerful and happy in the Lord. Sara says that the corn he is growing will help largely to sustain his family. They have a hand mill, and grind this corn over and over until it is fine. From this they make their bread, for they have not money to purchase fine flour. We shall send them some flour. This is the work that has been done in several cases. We have just helped men to help themselves. Brother Coulston has that in him that will not allow him, if he has health, to depend on any one. But the man who purchased his boat has paid him nothing, for he could not.

W. C. White saw Brother Coulston's necessity, and borrowed eight pounds from our blacksmith and loaned it to him, that he might make a beginning. And all are glad and more than astonished to see the beginning he has made. About twelve acres have been cleared and planted with sweet corn and field corn. The sweet corn they will eat, and the field corn they will sell. The vegetables that have been grown help a great deal in supporting the family. The little lads are working with their father like little farmers. They are so earnest and full of zeal that it is amusing to look at them and see how happy they are in their work. They have not much society besides their own family connections, but they are in the very best school they could be in.

We feel thankful to God for what we see, and we shall encourage those who come into the truth to take up land which they can cultivate, and so sustain themselves.



Brother Hungerford belongs to a good family. His brother is in business in Sydney. His family looked upon Brother Hungerford as one who would not amount to much. He kept a livery stable, but seemed to have no desire to better his condition. He used tobacco freely, and for nine months his wife supported the family. She thought it quite hard to have to give her means, earned by washing, to keep him in tobacco. They were all taken sick with influenza. Sara was sent for. She took charge of the mother and children, and sent for Brother Simmons to take care of the father. Sara said that the house contained the poorest supply of the necessities of life that she ever saw. The mattresses on the bed were made of old bags filled with coarse grass, with grain sacks sewed together for covers. There were only one or two chairs in the house. The necessities of the family were relieved, and with vigorous treatment they recovered in a few weeks.

The father and mother embraced the truth, and the father threw his pipe in the fire behind the chimney logs. Willie and I employed him to work for us as soon as he was able. He now has steady work at the school, in various lines, and is improving every day. He says he recognizes the great good the truth has done for him. He feels now that he can look upon himself as a man. Others are as much surprised as he is. His shiftless ways have left him. He is a man of excellent appearance. His forehead is large and broad, and I could not see why a man with such a head should be unable to support himself. We supplied the family with clothing and food, but this part of the program is over. That large head, we believe, will be of some account yet.

There are other cases I might tell you about, but you can see from what I have written that our medical missionary field is a large one.

Last Friday W. C. White and Elder Daniells went to Sydney. Sara accompanied me to Newcastle. I spoke on Sabbath and Sunday afternoons to as nice a congregation as you would wish to see. The tent was not full, either on Sabbath or Sunday, but the most interesting people were before me. A baptismal service was held one week ago. Considerable opposition was encountered by two families. Brother Lord's eldest son's wife was baptized with her husband. Her brother, sister, and mother interfered and tried to dissuade her. When they saw that she was determined, they acted like mad people. Her brother seized her arm and tried to hinder her by main force, talking vehemently at the same time. But she was firm and would not yield. Then her sister and mother cursed her and old Mrs. Lord, her mother-in-law. They laid all the blame on Mrs. Lord. Again and again the sister cursed her, and raising her hands, of course to the devil, she prayed that both her sister and Mrs. Lord might be taken sick and die, as the result of being baptized.

As the brother and sister tried to force young Mrs. Lord away, a police officer came up, and said to the mother, "This is a matter that concerns your daughter alone. You have no right to interfere, and I shall prevent you going farther. She must have liberty to follow her own convictions."

Another case was that of a husband and wife. This man had always been kind to his wife, but he was very much opposed to her being baptized. He tried to prevent her from going forward, and when he saw that she would not yield, he swore most dreadfully, saying that he would kill her, that he would never live with her again. Nevertheless she went forward in baptism.

Last Sabbath afternoon this man sat in the meeting with his wife, his children on either side of them. His countenance wore a sad, serious expression, for he was ashamed of himself. We think that he will accept the truth. He is a baker, and is the only one in Newcastle who bakes Graham bread.

On Sunday Brother Starr visited another man and his wife. The husband is fully convinced that the seventh day is the Sabbath, but the wife stands in the way. She opposes him very strongly. These people both sat on the front seat during the afternoon meeting, and I learned afterward that they were deeply impressed. I had chosen as my subject the coming of the Lord, but as soon as I read my text, I was led to speak on a different subject—the law of God. I had great freedom in speaking.

After the discourse Brother Starr said to the husband and wife whom he had visited, “You see, Mrs. White carried you over the very ground I went over, giving you the same proof texts that I gave you.” “Yes,” the wife said, “I supposed you told her what you had said to us, for she quoted the same scriptures.” Brother Starr told her he had not said one word to me on the subject. “Now,” said Brother Starr, “you should see that the Lord is calling you by His servants to believe the truth.” She said, “It is very singular, for the last text [she] quoted was the same that you gave us.” This made a great impression on their minds.

After speaking, I took the cars. To avoid the confusion of a crowded car, it was proposed that I should ride first class. I consented to this, for I understood that the tickets would only cost sixpence more. But when I learned that we would have to pay one shilling each extra, I said, No, I will not pay double price for one hour’s ride. We had a more favorable journey than I expected, and saved our two shillings. At such a time as this, it is not right to pay out even a sixpence or a shilling unnecessarily.

Before Brother Lord accepted the truth, he held a responsible position in the railway service. He occupied one of the elevated rooms on the line and worked the brakes—a position requiring the most careful management. But when he accepted the Sabbath, he lost his situation, and for three weeks he had no work. He has a large family, consisting of eight boys and a married daughter and her husband to keep. He had but one pound left when a dispatch was sent to him to come to Sydney. He thought it might be possible that he was to be taken back, but no, he was told that if he would work on Saturday he would have his position, but only on that condition. He asked his employer if he would not give him a pension of £50 a year, as he had given others. But this was refused him.

Brother Lord felt that he could not remain longer in Newcastle without work, and he came to Cooranbong to procure a piece of land. He heard of a place of two hundred acres which was to let, and on which were two buildings. But in one of these the white ants had eaten the woodwork so badly that it had to be torn out and used for kindling wood. The house remaining has no ceiling beyond the rough rafters, and altogether it is not a very encouraging place to move into.

Last night we sent our cart and platform wagon to bring the family from the station. The two teams have gone today to bring up the goods. Not a cent of money has Brother Lord, and he has had to borrow £2 in order to get his goods here. But the Lord will help those who do their best to help themselves, and who put their trust in Him. It was an unusual sight to see at our breakfast table this morning the seven boys

with their father and mother. The eldest son, who is married, is helping to put up buildings on the school ground. The married daughter and her husband are also living in Cooranbong.

This is the kind of missionary work we must do in this country in helping these people to get a start. We feel that Brother Lord and his wife have excellent material in them. If we can get money to start the food manufacturing business, there will be work for those who have ability. There are several families here now who have had much trial of faith. Want has stared them in the face. But they are now at work.

Another excellent family live in a little house built up on a rocky piece of land about fifty miles from this place. The father is one of our best Sabbathkeepers. He was a fine workman, a coach builder and first class painter. But the Sabbath stands in the way of his prosperity. These people raise scarcely anything, for their land is so rocky. When Brother Pocock built his house there, he had to carry all the building material on his back up a steep incline which no horse and wagon could climb.

He took his family to this place, and then we employed him in our house to paint and do other work. When he was leaving, he asked if we had any books we could give him. He told us that he had a small Sabbath school, but had no money to get any books. We furnished him with many of my books, and then he asked if we had any cast off clothing we could spare. We told him that we would help him, and he went away feeling rich. We have sent him a couple of boxes of clothing each year, and he says they have bought nothing in the line of clothing for the family during this time. Our editors are all eager to do this work.

Brother Pocock has worked with his neighbors, until several persons have embraced the truth. One, a farmer, is quite well-to-do.

In spite of their poverty Brother Pocock's family are always neat and are devoted, earnest, God-fearing, God-loving Christians. We have just learned how they are situated, and are trying to settle them on the school land and given him work, so that they may at least have enough to eat. Our hands are fully employed in this kind of missionary work—helping the excellent of the earth to help themselves and maintain their independence, and teaching the shiftless and those who have no work to do something, that they may through right methods become the excellent of the earth.

We are glad to do this work.

I have given my largest works to families out of the truth, and I hear the testimonies of some that it was these books, silently reflecting the light upon the Word of God, that converted them to the truth. I have given away to families no less than five hundred dollars' worth of books, and by this means the work is constantly going forward.

Responsibilities are constantly crowding in upon us, and it is our work to cast the net on the right side of the ship. We must economize, and then help those who come into the truth. Those who are thrown out of employment are to be looked after carefully. They are not to be carried, but helped to get a start. We must speak words of encouragement to all who have the moral courage to receive and confess the truth. We must try to find a place for those who possess intelligence, that this intelligence may not

decrease but increase. There is work for all who have physical strength but have not tact to set themselves to work. And they should be willing to take up the burden the Lord lays upon them, according to their several ability.

I often present before the workers of every class the truth that Christ honored labor. He understands how to encourage the worker. Our Saviour is touched by human woe, whatever it may be. He is our Burden-bearer. He gives to the weary ones the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:28, 29.] We must each come to this precious Saviour for counsel.

He never makes a mistake. Men who are not feeding on Christ, eating His flesh and drinking His blood, will make mistakes. They may reason from their own human standpoint, from policy principles, but they need more than this. They must have the Lord's ways, the Lord's thoughts. They must have the Holy Spirit working in them and through them.

We see the work of God advancing in Newcastle. Already twenty-three have been baptized, and about fifteen more, I understand, purpose to go forward at the first opportunity. The merchants, and businessmen in general, say that there never was anything like this seen in Newcastle before. They say that the influence of the work is extending everywhere.

There is a special work to be done for the miners. Many of them are interested and are convicted of the truth. There needs to be a special effort made for the proprietors of the mines. This class of work has not yet been entered upon. There must be missionaries who will carry the work to the miners. May the Lord go before us, that we may know how to do this work.

The city of Newcastle is settled somewhat in this way. The city lies in the center, with suburbs scattered round it in every direction. Missionaries must be sent to these suburbs. First the Bible readings are to be given to every class in every portion of the city. Then the message is to go to the suburbs around.

This work cannot be completed in a short time. A meetinghouse must be erected as soon as possible. We cannot tell where the money for this is coming from, but we shall go forward, and work and watch and pray. If we can get at the best classes among the miners, they can, when converted, work for their brethren. The Word had come from the proprietors of the coal mines that a great change has come over the men who have come out to the tent to hear. But there needs to be a different kind of work done than mere preaching and giving Bible readings. Some one must get at the working class in the mines and those in the outside ring.

This matter is lying with great weight on my mind, and I communicate to you the thoughts that are burdening my soul. The net is to be cast into this sea of people, and we are to draw with all our strength. I believe many souls would respond if the work could be carried on as I shall recommend. If our workers will search the Scriptures with the people, some will certainly hear the voice of the true Shepherd. They will appreciate the Word of God as it is brought to them in this simple manner. Railway stations are to be visited. Calls have come from different suburbs, and there must be work done in them. Those souls in

poverty need to know the only true God and Jesus Christ whom He has sent. If they can once obtain an intelligent knowledge of the truth, what joy and hope will enter their lives. Their families will be blessed. Christ is the bread of life, and all who eat of Him will be invigorated, and hope and joy and peace will enter their hearts.

We need those who will shoulder the burden and meet these men just where they are. These people need to understand that Christ receiveth sinful men. The Word of God can be effectually taught them by using nature as a lessonbook. As they dig for the hidden treasure, the earthly things, tell them how to labor for spiritual things, that as they have to work to get out the coal, so they must labor to discern the treasures that are hidden beneath the surface of God's Word. If they will apply themselves to this task, they will discover treasures that are more valuable to them than coal mines. These men must know what is truth, what is Bible truth. Their intellect must be awakened to receive the truth as it is in Jesus. As the miners ask for light, it must be given to them in clear rays.

When a question was brought to Christ, His answer was, "Have ye not read?" "What saith the Scripture?" [Matthew 12:3.] Christ could have answered every perplexing question to Him, but He did not do this. He directed His questioners to the great storehouse of light and knowledge. He was not always to be with them in human form, and He would put into their hands the Word of the living God. "How readest thou?" He said; "Search the Scriptures." [Luke 10:26; Matthew 5:39.] He referred them to His own inspired textbook, that when tempted by the enemy, they might meet him as He had done, saying, "It is written." Thus the truth would be sent home to the heart, and Satan would be driven back. Satan can have no power over the soul that relies on the living testimony.

"The entrance of thy word giveth light; it giveth understanding unto the simple." [Psalm 119:130.] Those who are humble enough to inquire, What saith the Scriptures? will not go from the search unsatisfied. The testimony brought to us by the pope, the minister, is not the sure word of unerring prophecy. It is the assertion and commandment of men. When the eternal interests of your soul are involved, you can rest upon nothing with safety but the Word of the living God. A "Thus saith the Lord" is of the highest value. The most eloquent and powerful reiteration of men's ideas is as nothing compared with the Word of Jehovah. That Word stands sure forever. It is as firm as the everlasting hills. Upon it we may rely. To every man God has given his work, and in this work we have a sure and safe guide. If we will believe with the whole heart, we may know just how to do the work appointed us in reaching souls, for we shall have an unerring guide.

Lt 49, 1899

Wessels, Peter

Hamilton, Newcastle, New South Wales, Australia

January 1, 1899

Peter Wessels:

We have been in this place now since December 22. This city is only twenty-two miles from Cooranbong. If we raise a church here it will be of great value in strengthening our interest in this place and in Cooranbong. At Awaba, a station eight miles from Cooranbong, and about fourteen from Newcastle, we have excellent Sabbathkeepers.

We expected this would be a very small camp meeting. We feared that the holidays would call away the pleasure lovers and also those who wanted to learn the truth. But as I stood before the people, I saw the very countenances that had been presented before me, with the earnest, longing cry, "We want the truth; we want the bread of life."

On the second Sunday after I had spoken, Willie and I were leaving the tent that I might avoid exposure, by clothing being wet with perspiration, when a man of about sixty years of age came running from the tent after us. I was just entering my room when he reached out his hand and said, "I must speak to you. My wife was sick, and I sent for the doctors and ministers, but they could not help her. We had purchased Mrs. White's beautiful books, Patriarchs & Prophets and The Great Controversy. She searched them diligently, and declared she had found just what she wanted. They made the Scriptures so plain, she said, that she could take right hold of their meaning, and she died in hope and peace. I am searching these books through myself," he continued, "and expect to find what my wife found." We have heard many speak of these books. Newcastle has been thoroughly canvassed for them.

Some of the first men in Newcastle have linked themselves up with Dr. Caro, and one has proposed to go to Sydney with him. Dr. Caro said to me, I hope he will not come until we get our bathrooms. Two wealthy gentlemen, he told me, came to the sanitarium, looked it over, and proposed to take treatment. But when they saw the bathrooms, they were disappointed, and said, I am sorry, but I could never consent to take baths in such a place as this. I would be ashamed to have my people know I had been here. This is a great trial for the doctor. He is well liked. He is simplicity itself in speaking, but he is pointed and plain, as well as pleasant and kind.

About that time I received from the Pacific Press nearly three hundred pounds. Elder Haskell was in great trouble. The tent he was using was so old that it leaked like a sieve. The only thing I could do was to let my debts remain unpaid, and let the managers of the Health Home have one hundred pounds, and Brother Haskell another hundred. I made a donation of £10 to purchase a new tent. This I felt we must have. We hired a large tent for the Newcastle meeting. We paid fifteen pounds for the use of it during that time, and another £5 for the extra week. We had to use it after the camp meeting broke up until the new tent was made.

We felt that we would make any and every sacrifice in order to open this new field—Sydney, Cooranbong, Newcastle and Maitland. Because of financial straits we have had to work at a disadvantage from the very commencement of the work. There were those on the school ground who knew not what manner of spirit they were of. When in the meeting held at Cooranbong God gave me a testimony to bear to His people, these men took me by the hand, and said, The Spirit of the Lord was upon you today. You spoke with the power of the Holy Spirit. But they have since turned back.

When the plans and methods were presented for carrying forward the work on the first school buildings erected, and one and another of the carpenters saw that they could not make large wages upon the school building, they became dissatisfied and refused to work. From sheer necessity we were forced to employ those who would work for the lowest wages, because all the money we had was £1,000 I had hired in order to make a beginning. The tempter came to those who were dissatisfied, and worked upon their minds until he had obtained what he wanted. He loaded them down with his burden of evil surmising, and the very ones who had accepted the testimony, opened their lips to utter falsehoods, just as the Jews did in the days of Christ.

When Christ's first sermon was preached in Nazareth, the people all wondered at the gracious words that proceeded from His lips. But when He spoke words that cut across their ideas, the enemy took possession of them. They tore Him from His elevated position as speaker, and hurried Him to the eminence on which their city was built. They would have cast Him down headlong had not angels guarded Him.

The evidence that those on this ground had, that the Lord had led me and spoken by His Holy Spirit through me, was brushed away as a cobweb, and their tongues were unbridled to say any impulsive thing. The false report has been carried far and near, even to Africa. But although our souls were sad and distressed because these false reports were circulated, yet we knew we were where the Lord would have us, as the future results would show. The Word of the Lord is unchangeable. The Lord would work, and no power could hinder. No human selfishness should be allowed to control matters. No ungodly principles in buying or in selling should be encouraged anywhere on this ground. To the unconverted, who view matters from the lowlands of human selfishness, unbelief, and indifference, right principles and methods appear wrong.

But the true workers will walk by faith and work by faith. Sometimes they grow weary with watching the slow advancement of the work, where the battle wages strong between the forces of righteousness and sin. But if they refuse to fail or be discouraged, they will see the clouds break away, and the promise fulfilled from God's point of view. Through the mist and cloud that Satan is ever throwing across their pathway, they will see the bright beams of the Sun of Righteousness. The glory of the Lord is to fill the whole earth. We concluded to rest in the Lord, to trust wholly in Him who is our only hope. Although those we hoped would prove to be true helpers could not understand the situation, and withdrew from us, we continued our work. We have all acted our part, and we have seen poor families acting their part, doing what they could.

Two school buildings are completed, and the main building is now going up. The meetinghouse is finished and paid for, but there are fences to be built and trees to be set out, to make the place pleasant and attractive. Nothing must be done that is not essential. But the things that need to be done, in order that the work of God in our school shall not be hindered, must be done.

One thing all the children of God need to learn to do is to pray in faith, and then seek to work in harmony with their prayers. In this way they co-operate with God. Let each one be sure not to sit for

weeks and months on Satan's stool of idleness, waiting for higher wages, for thus he throws himself directly in the enemy's way, giving him every advantage.

There are in every church two classes, those who want to lead, and those who are willing to be led. We cannot always have the privilege of planning the work, although we may feel able to do it. It may be that it would be a great blessing for some one else to do the planning, and become educated to know how, even if we suppose we know how to do everything. It is very nice to encourage those that will to do a great work, while the wise ones are aroused, not to be ready to criticize, but to advise and counsel. It is a splendid lesson to learn how to submit. The Lord tries every man just where he needs trying. If he needs his hands tied, the Lord permits them to be tied and his mouth closed.

The Lord tries us in different ways, as I realize just now. When I would have gone to Ballarat, I am allowed to become weak and suffering. I must give up my visit to Ballarat, but it may be because my voice is needed in these places close by. There is a chain of places from Newcastle to Morisset on the railway line. Toronto is a large village, a resort of pleasure lovers. We design to visit all these places, Mount Vincent, Toronto, Awaba. As circumstances are, I must interpret this affliction as providential. I know I never in all my life before worked so hard as at Newcastle. On the last Sunday afternoon, when the crowds were filling the tent, and two thousand people were before me, I felt weak and helpless. But I cast myself upon Christ's strength, and I was sustained. All seemed intensely interested, and now the workers begin to gather in the sheaves.

I have never in my previous illnesses felt as I have in this one. I think it was because I had not recovered from my great taxation in Brisbane and Rockhampton. But I will now lighten my work of speaking. God give me wisdom to refrain when I feel the spirit of the message like fire shut up in my bones. The burden of souls is upon me, and I cannot hold my peace.

Lt 50, 1899

Wessels, Brother and Sister [J. J.]

"Sunnyside," Cooranbong, New South Wales, Australia

March 23, 1899

Dear Brother and Sister Wessels:

We have been anxiously waiting for some response from you, but none comes. Perhaps it is not time. Everything here is now prepared to go forward. We do not want to make any movement without your advice and counsel if there is any prospect of your coming soon. If your mind is made up to go elsewhere, then please let us know as soon as possible. They are putting up with great inconvenience at the sanitarium, and all is in suspense until we hear from you. We hope to receive a cablegram that will settle the anxiety we are in.

Please read this letter to your mother. We see the work of God going on in the conversion of souls. We see the great work that is to be done in Newcastle, for it is a place that cannot be gone over quickly.



There are men being converted who have not attended meeting for years. They are gaining a most excellent experience. The miners working in the coal mines must be labored for. There are souls to be saved in these mines, and missionaries must engage in this work. Just as soon as the house of worship is erected, the work must be carried on and extended farther.

It seems a pity that I must mortgage my property here to obtain means to build and keep the work advancing. But the work shall not cease if I can help it.

The question was asked me by Brother Starr, "Sister White, does it seem that the Lord's providence would go before us, opening ways for us to work, and then withhold means from us, so that we cannot do that work?" I answered, No; no. It is not the Lord who does this. There is sufficient means in the hands of His stewards to do every line of work that the providence of God indicates should be done, but these means are set flowing in channels which gratify self-indulgence and selfish ideas that will perish with the using. Thus the precious cause of God becomes embarrassed. The Lord's money is not used according to His appointment. The stewards of means are not doing the work given them by God, and we are compelled to be sorely tried and put to shame before the world.

This is not the Lord's will, but those who should stand in their lot and in their place, using aright the means the Lord has entrusted to them, prove unfaithful. Selfishness and love of show and appearance blinds their judgment, and the work that should stand the highest because it is the Lord's work is left to bear an impress that falsely represents Him who owns the world and all that is therein.

O that men would only see that by following their own selfish purposes they rob God of His treasure and themselves of the large reward they might lay up in heaven! We are to do our work in God's appointed way, showing ourselves to be faithful stewards of the Lord's entrusted gift, exalting not ourselves, but our Maker. Soon the call will be made, "Give an account of thy stewardship." [Luke 16:2.]

True religion is an imitation of Christ. True Christians represent the character of Christ. They follow in His footsteps. The truly converted soul will not follow his own selfish ways. He will not exalt self and divert the means, every penny, every shilling of which is the Lord's, to be used for self-gratification. We are to work with the Lord's interest and glory in view, that we may give an account of our stewardship with joy and not with grief. The religion of Jesus Christ is an experimental matter. God is testing every man, by permitting him to trade on His goods. Each man has a personal account, accurately kept by the Lord, and he is tested by the practical results. O how little do men understand the words, "How much owest thou unto my Lord?" [Verse 5.]

There is an actual relation existing between sinful man and his God. The price has been paid for his redemption. He has been bought with a price. But the salvation of the sinner depends upon his personal union with Jesus Christ. Pure and undefiled religion is not guess work, but a practical, living experience. Christ never promises a smooth path for His followers to travel in. God sets before each a life of trial in obedience to His will, and as Christ lived not to please Himself, so His followers will not live to please themselves. The lust of the eye will not cause them to absorb the Lord's money in things which only please the unsanctified pleasure lover.

The Lord would have every soul consider that He keeps an account with every man. Each should feel his individual responsibility to work out his own salvation with fear and trembling, for it is God who works in them, to will and to do of His good pleasure. God works, and man works. If man consents to co-operate with Jesus Christ, he will be declared complete in Him who purchased men and women with His own blood. In order to make high attainment in true religion, we must love righteousness and hate every evil way.

I submit this to you to read to your brothers, for they need these words. May the Lord open their hearts to receive and act upon them.

In much love to your wife and her mother and your mother and her family.

Lt 51, 1899

Wessels, Brother and Sister [Peter]

Sunnyside, Cooranbong, New South Wales, Australia

March 23, 1899

Dear Brother and Sister Peter Wessels:

I have only a little time to write to you. I have been writing hours before daylight. I may not be able to get this copied, but I want to say we thank you that you assisted us in our time of necessity. We did need help so much, and we thank the members of your mother's family that they sent relief in our time of need, so that we were enabled to build our meetinghouse without a debt upon it. Thank the Lord, O my soul, and praise Him for all His benefits!

I think of you all because peculiar temptations come to every soul upon the weakest point in their character. That weak point needs to be strengthened and conformed in righteousness. Following Jesus Christ means that you are doing the very same works of righteousness which Christ would do were He in your place. Following always implies obedience. No soldier can follow his commander unless he obeys orders. Following means imitation. In every case of action you are to do just as Christ would do in your place. "Learn of me," says the Great Teacher. [Matthew 11:29.] Then keep your eye on the copy. Christ is our model. We are to do all things to His name's glory, and in the love that Christ has for us individually.

Christ came to our world to teach every man for whom He died how to practice His virtues in his daily life. "I," said Christ, "sanctify myself that they also may be sanctified through the truth." [John 17:19.] Christ was exalted above His associates, because He loved righteousness and hated iniquity. The Lord Jesus in His life was without sin doing that which was just and right in all things. We are to do as He did. Iniquity signifies whatever is crooked, whatever is twisted out of the right line. Oh how important that we love sound principles, sound doctrine!

The eye of God is in every place; He knows all our temptations, and He expects us to resist them as He resisted the devil. We must have sound principles, pure, elevated, ennobling; these we can take with us into the eternal world. As a divine Saviour, Jesus died for us that we might live His life of purity, truth and righteousness. He teaches us how to live. Our prayers should be, "Create in me a clean heart, O God; and renew a right spirit within me." [Psalm 51:10.] Out of the heart are the issues of life. The inward fountain of life must be cleansed, purified. The will must yield its helm to the command of Christ. Paul, the great apostle, describes this as "putting on the new man, which after God is created in righteousness and true holiness." [Ephesians 4:24.] The evidence we bear of this new creation in Christ Jesus is to love righteousness and to hate iniquity.

My brother, may the Lord God sanctify you wholly, body, soul, and spirit, because you are a diligent student in the school of Christ. As you educate yourself, you are prepared to educate others. True religion is simply to follow Christ. A religion expressing selfishness is worthless, for the sinful heart is the real citadel. Until the heart is surrendered unconditionally, the blessing of God cannot flow into the soul; the sunshine of His righteousness does not illuminate the chambers of the mind or the soul temple, and a new life does not begin.

No compromise with sin can ever be accepted by a pure and holy God. No conversion is genuine which does not radically change the heart, the character, and every line of conduct. "If any man be in Christ, he is a new creature." [2 Corinthians 5:17.] The gift of the Lord Jesus is a new character, a new creature in Christ Jesus. Not a moment should be wasted on a patchwork religion. We must shine as lights in the world. May the Lord bless you and your family, that you may reveal Christ in a life of faith, purity, true godliness, and holiness. Thus it must be with every soul who is a citizen of heaven. Our citizenship is above, where Christ sitteth at the right hand of God. This present life is only our training school, it is to purify us, that we may be without spot, wrinkle, or any such thing—meet for the inheritance of the saints in light.

We are individually to be true and loyal to higher laws. Our Redeemer, who paid His life as a ransom for us, has said, "If ye love me, keep my commandments." [John 14:15.] The world around us sets its standard of customs and fashions to suit the inclination of unsanctified hearts; but they are not the rules for those who love Jesus Christ. Christ has chosen us out of the world, and has given us His own life to be our standard and our pattern. Every one whom God loves will say, I must live in this world, and yet not be of it. I must be as Christ has appointed. He says, "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.] Keep the windows of the soul open toward heaven, and let the pure, holy atmosphere of heaven flow into the chambers of your mind and into the soul temple. Then the windows that open earthward will close of themselves.

The world will never be converted by conformity to its evil practices. But what an influence will be exerted upon the world by a people who live and speak and act as sons and daughters of God, as citizens of heaven itself! We should be as salt with all its saving properties. Oh what witnesses we would be for Christ! What a power would be our example to the world. We could lift up our voice like a trumpet, and show "my people their transgression, and the house of Jacob their sins." [Isaiah 58:1.] As souls born

again, as our high and exalted birthright, we are never to venture to stoop to anything low, cheap or questionable, never to be found in suspicious places, never to let our good be evil spoken of.

As the heavens are higher than the earth, so much higher, purer, nobler should be a Christians ways above those of the sinner. Never need he apologize to the world because he dares to do righteousness. Christ describes His people as a city set on a hill; they cannot be hid. His eyes were directed to the city of Saphet [Safed or Zefat] set upon a hill. The city was in full sight, and could be seen from a great distance, catching the beams of the morning sun and flashing back its evening glories from its bright battlements.

The Bible Christian is a man of principle, sober, watchful, prayerful, a man full of faith and good works. He is not seeking the prominence of the hill, but is firm, established, strengthened, settled. It requires a sound conscience to do the works of Christ. It requires consistent and holy living. By much prayer, watching unto prayer, [and] self-denial, the true Christian lifts the cross of Christ and follows in His footsteps. He walks with God, not with Satan. A Christian is the world's light, and the only Bible that many in Africa can read.

God help you, my brother, to be a true Christian, consistent today, consistent tomorrow, always solid in speech, with no frivolity, no lifeless or trifling words. He is reaching up unto Christ, and does not fall into spiritual declension. "Walk as wise men, not as fools." [Ephesians 5:15.] My brother, seek to be a well-built Christian, having a character symmetrical in all its parts. Be always inquiring, "Is my name written there, on the books bright and fair?"

God grant that you may have an abundant entrance into His kingdom, that Christ shall not be ashamed to own you, your wife, and your children. Be Christ's representatives, pure, holy, undefiled, sanctified to God in body, soul, and spirit. The Lord bless you and keep you sound, clean, pure in mind and practice. Then will rest upon you the heavenly benediction, "Enter thou into the joy of thy Lord." [Matthew 25:21.]

With much love.

Lt 52, 1899

Prescott, Amos

Cooranbong, New South Wales, Australia

March 23, 1899

My Friend Amos Prescott:

Your case has been brought distinctly to my mind. I was conversing with you in reference to your past experience, when you loved the Lord, and were doing Him service. You related your past experience to me, and I spoke the words to you which the Lord gave me to say. I said, Amos, you are not an infidel, and never have been one. You have been standing in the position of the prodigal son, who left his Father's house. His history is your history. You loved the Lord, you stood manfully for a time, but errors

were committed by Emma, and this was your stumbling block. She had no love for domestic life, and she misjudged her duty. You became tempted, and after a fierce battle, your heart lost all its love for your wife.

The sad result of these errors has been serious. You have given yourself up to be controlled by the enemy, but the Lord has given me a message for you. He loves you, but He does not love your sin, your disobedience to His holy law. He calls, Come unto me, you who are weary and heavy laden because of your own perversity of character. Come unto me and I will give you rest. "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.]

My brother, why did you leave your heavenly Father? He loves you still. You are not happy in your worldly business life. You desire something better than this. You want the love of God in your heart. You want Christ your Redeemer. All that Amos Prescott's talents can do is but a cypher until he puts the name of Jesus at the head of them all. He has purchased you with His own blood. If you believe in Him, learn of Him, follow in His footsteps, He will give you eternal riches, and a life that measures with the life of God, in which you will enjoy the imperishable treasures of heaven.

When the truth gains full possession of a man's conscience, when his sensibilities are aroused, his soul is all light in the Lord. The whole man is a representation of the truth. Come, Amos, the Lord calls for you. He wants your service. You are not your own. You have been bought with a price, and what a price! God calls upon you to look and live. You are beloved by Him. He is acquainted with your every trial, your every sin, your every difficulty, and He will accept you as His child if you will return to Him. You wanted me to think you were without feeling, but I knew you were not.

I would speak of your children. Will you take these with you to the enemy's side? You cannot afford to do this. You are now educating your son to dishonor the Sabbath, and how much his works may be doing in leading other souls from truth and righteousness, you know not. Your life has been graciously spared, for the Lord is inviting you, Return unto Me, and I will return unto thee, and will heal all thy backslidings.

Sin is the most costly thing in the world. It costs us the favor of God and heaven. We grieve the Holy Spirit, and what do we gain? Death. I invite you in behalf of Christ to come just as you are, and hang your helpless soul upon Jesus Christ. I urge you to consider what the opening of the books of heaven will reveal. The book of remembrance will confront you at the judgment bar, revealing in distinct lines the long-suffering of God. God could cut you down as a cumberer of the ground, but instead He points you to the open door, and says, "Repent, and be converted, that your sins may be blotted out." [Acts 3:19.] In the judgment when every case is decided, there will be revealed in its fulness the responsibility of every man. You will realize the influence you might have had over other souls had you stood under the bloodstained banner of Jesus Christ. How interwoven is the web of human influence! The course of action followed by every man has a direct bearing upon the life of others.

I have had presented to me the solemn scenes of the judgment, and I now ask you to stop and consider, How is it with my soul? Shall not the prayer go forth from your lips, "Wash me thoroughly from my sin,

and cleanse me from mine iniquity”? [Psalm 51:2.] The Lord will hear the prayer that is offered to Him in sincerity. Believe in Christ as your personal Saviour. Grasp the promises before it is everlastingly too late.

You have been entrusted with talents to improve to the glory of God. The Lord has need of every faculty and power of your being. He requires these talents to be used and not abused. He has loved you and loves you still, but regardless of God’s honor you have taken yourself in your own hands. You have abused your affections and degraded your being to please yourself. You lie down in sleep without any effort on your part to keep life in your body. Your heart beats independently of your will, because God keeps the living machinery in motion. There is a guardian eye watching over your pillow. The hand of God is shielding His undutiful child, guarding the ebb and flow of the vital current. When you awake, where are your thoughts? Do you render to God the fruit of your lips in thank offerings to Him?

Whether you realize it or not, you are bound by the most sacred ties to do God’s will, for you are His purchased possession. Should the Lord give you up for one hour, Satan would have his revenge on Christ by destroying you without one emotion of pity. You are just as dependent upon God as it is possible for a human being to be—I was going to say, as a child upon its parent; but this is no fitting comparison. A parent cannot keep the human machinery in action for its child. You are bound by the most sacred ties of God. You are His by creation, you are His by redemption. His watchcare has been over you from your earliest years.

But for how many years have you used your God-given powers to glorify your own will and pleasure? How does Christ your Redeemer feel as He sees you, whom He has bought with a price, using your talents against Him? He knows what the results will be if you continue to disregard your Saviour. He will not be able to save you. Your talents are not now used to His name’s glory, although all the brightness of your intellect was given you by God.

You are on trial for your life, the life of your soul. Have you lost eternity out of your reckoning? Your mental and physical strength was given you that you might act as a co-laborer with Jesus Christ. Have you surrendered your soul to His keeping, your life to His ordering? Are you doing those things that are pleasing in His sight? If so, you need not lie awake one moment in regard to your life insurance policy. The first chapter of Second Peter tells you all about this matter. Read the entire chapter. Here is a ladder of eight rounds for you to climb, and while you are ascending round after round, you are working on the plan of addition, and God is working on the plan of multiplication.

“If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hast forgotten that he was purged from his old sins. Wherefore the rather give diligence to make your calling and election sure; for if ye do these things (add grace to grace), ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ.” [Verses 8-11.]

This is your life insurance policy. Will you seek to make your calling and election sure? You have known these Scriptures from a child. God is responsible for you just as long as you abide in Him.

All this may be distasteful to you, but I will not close without giving you an invitation to put some of the Lord's money into a hospital for the treatment of the sick. It is to cost about seven thousand dollars, and is to be built on the school estate. The school has donated ten acres. We would be pleased to have you represented in our hospital. I am now obtaining donations for this, and if you feel free to help us in our good work, we shall accept gratefully what you send.

Lt 53, 1899

Craw, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

March 23, 1899

Dear Brother Craw:

I write you because you and I are getting old, and we need now to carefully examine ourselves. What are we doing with the talent of means lent us by the Master? What have you done during your life, my brother? Have you returned to the Lord that which is truly His? Do you feel that you have done all He requires of you to advance His work? While praying over the matter of our great need of money with which to enter new fields, and lift up the standard in places where the truth has never been preached, you were presented to me. It was as though your name was spoken, and the Lord said, "He has My entrusted money, and it would be for his own eternal interest to place it in new missionary fields that must be worked." I decided to write to you, my brother. Cannot you send us a donation in our great need?

If the Lord signifies to you that He wants the money you have to be used in the advancement of His work, will you not send me money to invest? I have used everything of my own, and now I ask you to return to the Lord His own entrusted goods. We see so many fields opening in every direction. People are calling for us to come and hold meetings with us, and we dare not refuse. I have tried to mortgage my place, but the banks in Australia do not care to invest money in this way. The Lord has indicated plainly that you could relieve us by investing means in the good work. There is a great work to be done, and we wish to move in the opening providence of God. Considerable advancement has been made, and we cannot stop now.

I address you definitely. Will you now give back a portion of your Lord's money, and relieve us in our pressing necessity? May the Lord make your heart willing, is my prayer. We wish to do everything that it is possible to do to save souls from perishing in their sins. One soul is of more value than the whole world. We realize that a good work is being done. About thirty-five souls have been baptized in Newcastle, and fifteen more are waiting for baptism. The whole place is aroused. The cities near Newcastle must be worked. Shall we be hindered for lack of money, when it is in the hands of God's stewards, and should come to us?

In the parable we are shown that every one has received something from the Master. Each is to do his part in supplying the needs that occur in advancing the truth. Property is a talent. The Lord sends His

message: "Sell that ye have, and give alms." [Luke 12:33.] All that we have is the Lord's without any question. "The silver is mine and the gold is mine, saith the Lord of hosts." [Haggai 2:8.] Why should we not, when pressed financially, present our great need to those whom God has signified hold his money in trust, to be used in advancing the work of saving souls ready to perish? We do not want you to sow sparingly, because then you will reap sparingly. We want you, my brother, to lay up treasure in heaven. They that sow bountifully shall reap also bountifully. The reaping will be proportionate to the sowing. Read the ninth chapter of Second Corinthians.

Soon Christ will reward every man according to his works. Soon your money will pass out of your hands for another to handle. It will then not be the test of your stewardship. Now it is yours, by which the Lord desires to try you. While you are alive, be your own almoner, and receive the blessings which will come to you in a faithful discharge of duty. Give back to God that which is His own. This is God's way. He always lends His talents to His stewards, to be used to spread the knowledge of the truth. This work cannot be done without the funds that are in the hands of God's servants. We now invite you to dispose of your property. This the Lord calls upon you to do. We have to build meetinghouses and hospitals for our sick. We want means to advance the work of God in this new world. Be liberal, that God may advance His cause.

In much love.

Lt 54, 1899

Henry, S. M. I.

"Sunnyside," Cooranbong, New South Wales, Australia

March 24, 1899

Dear Sister Henry:

I awake at two o'clock a.m., and know that there is no more sleep for me tonight. Your letter was read with interest. I am very grateful to my heavenly Father that if we cannot meet face to face to talk with each other, we still have the advantages of pen and ink. I have not an idea that these words I write to you will be copied.

My eyes are afflicted at the present time, but I venture this morning to write you a few lines, my sister. I was riding with my editors and secretary in the country when a gnat flew in my eye. It felt like a spark of fire. My eye felt disagreeable, but I used it. The next day, accompanied by my secretary, I went to Newcastle to fill my appointment to speak Sabbath and Sunday afternoons. Friday night I suffered much. A week has passed, and the difficulty is not yet entirely removed. I have written much with one eye bandaged; but I thank the Lord I am much better, although not entirely restored. I would not on this occasion fail nor be discouraged. Wearing my glasses, I managed to speak twice in Newcastle to an interested congregation.



There is a large work to be done in Newcastle and suburbs, and we are seeking to do all we can. Thirty-five precious souls have been baptized, and fifteen more will be baptized in a week. The ministers are now aroused to opposition. We feel sorry for the shepherds and sorry for the poor sheep who are starving for the precious words of life, which God's servants would give them, and which they long to receive, but are afraid. God help them, is my prayer. If we could only impress them with the value of the human soul, if they could be made to understand that they must act for themselves, that they have souls to save or souls to lose, they would individually act independently of any human influence. If we can make these souls, who are hanging in the balance, gain a clear conviction of the excellency of the human soul, which Christ has valued so highly as to give His life to save, we would win them for Jesus. What an account the ministers must have who are making of none effect a plain, distinct "Thus saith the Lord."

The work you are doing to help our sisters feel their individual accountability to God is a good and necessary work. Long has it been neglected. But when this work is laid out in clear, simple, definite lines, we may expect that home duties, instead of being neglected, will be done much more intelligently. The Lord would have us ever urge the worth of the human soul upon those who do not understand its value.

If we can arrange to have regular, organized companies instructed intelligently in regard to the part they should act as servants of the Master, our churches will have a life and vitality that they have long needed. The excellency of the soul Christ has saved will be appreciated. Our sisters generally have a hard time with their increasing families and their unappreciated trials. I have so longed for women who could be educated to help our sisters rise from their discouragement and feel that they could do a work for the Lord. This is bringing rays of sunshine into their own lives, which are reflected into the hearts of others. God will bless you and all who unite with you in this grand work.

Many youth as well as elder sisters appear shy of religious conversation. They do not take in the matter as it is. The Word of God must be their assurance, their hope, their peace. They close the windows which they should open heavenward, and open their windows wide earthward. But when they see the excellency of the human soul, they will close the windows earthward, which depend on worldly amusements and associations in folly and sin, and will open the windows heavenward to behold spiritual things. Then they can say, I will receive the light of the Sun of Righteousness, that it may shine forth to others. The most successful toilers are those who cheerfully take up the work of serving God in little things. Every human being is to work with his thread, weaving it into the fabric to help to complete the pattern.

The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands. Educate the youth to help the youth, and in seeking to do this work they will gain an experience which will qualify them to become consecrated workers in a larger sphere. Thousands of hearts can be reached in the most simple, humble way. The most intellectual, those looked upon and praised as the world's most gifted men and women, are often refreshed by the simple words of one who loves God, and who can speak of that love as naturally as the worldling can speak of the things his mind contemplates and feeds upon. The words

well-prepared and studied have little influence. But the true honest words of a son or daughter of God, spoken in natural simplicity, unbolt the door to many souls that have long been locked.

Every worker, whether a child, a youth, or a person of mature age, is to put on Christ, that is, seek him in prayer and believe that the prayer is accepted by God. He has been charged to watch and pray without ceasing. Some pray during the Week of Prayer, and then suppose that their praying is to cease. They do not continue in prayer, and therefore they do not receive. They must continue to ask, that they may receive. "Ask, and ye shall receive." [John 16:24.] Seek me, and ye shall find me close beside you, ready to shield, to help and bless you. I will lead the current of your thoughts away from cheap, frivolous things. I will open to you subjects the contemplation of which will bring you My peace, My joy, My consolation, and these will take away your worries. Our powers are not to be employed and worn out in bearing responsibilities which belong to God, which He has not given the human agent. Let us educate the soul not to chafe and irritate, weakening its powers unnecessarily, but keep itself in calmness and peace.

The wails of a world's sorrow are heard all around us. Sin is pressing its shadow upon us, and our minds must be ready for every good word and work. We know we have the presence of Jesus. The sweet influence of His Holy Spirit is teaching and guiding our thoughts to speak words that will refresh and cheer and brighten the pathway of others. If we can speak to our sisters often, and in the place of saying, "Go," lead them ourselves to do as we would do, to feel as we should feel, we shall have a strong and abiding conception of the value of the human soul. We are learners, that we may be teachers. This ideal must be imprinted on the minds of every church member.

We fully believe in church organization, but this is not to prescribe the exact way in which we shall work, for all minds are not to be reached by the same methods. Nothing is to be allowed to keep the servant of God from his fellow men. The individual believer is to labor for the individual sinner. Each person has his one lamp to keep burning, and if the heavenly oil is emptied into these lamps through the golden pipes, if the vessels are emptied of self and prepared to receive the holy oil, its light will be thrown on the sinner's path to some purpose. More light will shine on the pathway of the wanderer through one lamp than through a whole procession of torchlights got up for a show.

O what a work may be done if we do not stretch ourselves beyond our measure. My sister, there are many ways open before you. Address the crowds whenever you can. Hold every jot of influence you gain, by association, that will introduce the leaven into the meal. Every man and every woman has his and her work to do for the Master. Personal consecration and sanctification to God will bring better results than the most imposing display. Personal work must be done, and personal sanctification makes each one a partaker with the Lord Jesus Christ, and He is invincible. Those who follow in the footsteps of Christ will not seek for show and parade. Christ is not there. "He that will come after me," He says, "let him deny himself, and take up his cross and follow me." [Mark 8:34.] Without Me ye can do nothing to My name's glory.

All this world's pleasure and power will pass away. No soul can carry its supposed valuable treasures with it to the eternal world. But the life spent in doing the will of God will abide forever. The labor given

to advance the kingdom of God in this world will carry its results into the future eternal world. Teach our sisters that their question should be each day, Lord, what wilt thou have me to do this day? Each consecrated vessel will daily have the holy oil emptied into it, to be emptied out into other vessels. Every day we may advance in the perfection of Christian character. As we wait and watch for opportunities to do the will and work of God, every word we utter, every work we perform in Christ's lines will have an enduring preeminence.

I am so glad, my sister, that you did not sever your connection from the Women's Christian Temperance Union. You may have to sever this connection, but not yet, not yet. Hold your place. Speak the words given you by God, and the Lord will certainly work with you. You may see many things you do not approve of, but do not fail nor be discouraged. I hope and pray that you may be clothed daily with the righteousness of Christ.

In much love.

Lt 55, 1899

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

March 24, 1899

Dear Brother:

I have nothing more at present to send you, except that the Lord has impressed my mind forcibly that anything more I might say would do no good. There are some things that can be said in the future, when hearts and minds are where the Holy Spirit can work them.

All I have to say now is that your way and spirit toward your brethren is not approved by God. He calls for unity. Variance and dissension are not created by the Lord. The Lord has given light to men that it may be a help to them and all connected with them. If the same spirit is manifested to justify and condemn that has been cherished in the past, settle it in your mind that Jesus Christ is not glorified. The softening, subduing influence of the Spirit of God is greatly needed. Nothing can dishonor God more than the independent self-sufficiency which marks the defections of your brethren and fails to see your own dangers and defects. I am afraid for you. I am afraid for my brethren in responsible positions.

I will now hold my peace; for anything I might say may confuse. I fear for nothing that I have written. It lies out in clear straight lines, because the Holy Spirit is working with the human agent. I greatly fear that the power and glory of God which may come in will not be recognized. God says, Work in unity. He does not say that your course has been one which will advance and unite hearts. You need to put on Christ, to follow your Leader more closely. You are in positive danger through your own spirit, which will always strive for the supremacy unless it is kept in subjection. You are upon a high pinnacle of greatness, because the Lord has prospered the principles you have advocated. But the Lord never designed that

you should criticize your brethren and hold yourself aloof from them because they do not put their whole interest in the work you are interested in.

My brother, the Lord does not sanction any disunion or variance. If you draw in even cords with your Redeemer, you will draw in even cords with your brethren. There is need of unity, else Christ would not have prayed for this oneness. This oneness does not mean that all should do the work you are doing, or that you are to feel that you are to do the work your brethren are doing. Your several works are to blend together. If you are one with Christ and with one another, you bear the credentials that God has sent His Son into the world. The Lord then has a seal to His work.

We must cease the work of criticizing and faultfinding, and sustain the hands of our brethren. We must not tear one another down. The work of absorbing in America the means in the churches, so that foreign fields are deprived of facilities with which to carry on the work, should not be encouraged. We have been deprived, in this country, of means we should have had. The light came to me, clear and distinct, that the medical missionary work was absorbing too much, while a more definite work in special lines was being neglected, that you were gathering into your arms a class of work that is never ending, which was eclipsing the work that needs to be done in every city—the proclamation of the soon coming of Christ. The third angel's message was being blanketed, and you were not altogether straight on these things. There was danger in several ways that you did not discern. You are a man of special influence.

You will sway heavily in any course you take, whether right or wrong; and I wrote to this effect. The danger is that you will withdraw yourself, and make of your work a great center; and this you will certainly do unless you fulfill to the letter the Word of the Lord. You are to build up, and in no wise to weaken or tear down. The Lord will lead you if you do not pull too strongly to lead yourself. When you are baptized with the Holy Spirit of God, you will draw together. When your brethren are baptized with the Holy Spirit, you will all draw in harmony.

You are to stop censuring your brethren, and they are to help to sustain you, for a heavy responsibility rests upon you. You are not to exalt the work you are doing, for it is only as the arm is to the body. You would make the medical missionary work the body and not the arm. This cannot and must not be. You are out of order, and you must be called to order. I write this because I do not want anything turned in this one channel to the extinguishing of every other important work. I do not want your sympathies drawn wholly in one direction while everything else is ignored.

I leave these words with you, my brother. You are certainly gathering more than you can carry. God help you to be wise, that the church, as well as the medical missionary work, may be helped. The medical missionary work needs to be more proportionately balanced. God help you.

Lt 57, 1899

James, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

March 28, 1899

Dear Brother and Sister James:

I write to inquire if you have been successful in securing means. If so, will you please loan me as much as you can conveniently spare? We are very much in need of means at the present time. We are now clearing the ground for our hospital. We are raising means in small and large sums. Some men give work, and several have pledged one week's work each. Solicitors for many are now visiting the people.

Yesterday afternoon and evening meetings were held regarding this subject, in the afternoon at Martinsville and in the evening at the chapel in Cooranbong. These meetings were excellent.

Several men are now at work on the hospital ground. The foundation will soon be laid and the work pushed right ahead. We would be pleased if you could have some share in this work. Can you obtain any donations in Ballarat? We ask you to loan us money besides this.

I would have been pleased could I have attended your camp meeting. But I was too much afflicted at the time. I am improving now, and am gaining in strength. We see a great work to be done. We see many places where the truth has never entered—Maitland, Singleton, and the suburbs of Newcastle. There are forty new Sabbathkeepers in Newcastle. Before and after the camp meeting good work was done there, and a church will have to be erected very soon. We feel very grateful to our heavenly Father that He has moved upon hearts and opened the minds of the people to hear the Bible testimony. In Brisbane about fifty are keeping the Sabbath. The Lord is working by His Holy Spirit. There are many most remarkable experiences. The Lord is certainly going before us to prepare the way, and the truth must be proclaimed.

Please let us know at once what we may depend upon.

In much love.

Lt 59, 1899

Haskell, Brother and Sister [S. N.]; Tenney, G. C.

"Sunnyside," Cooranbong, New South Wales, Australia

March 29, 1899

Dear Brother and Sister Haskell and Elder Tenney:

I am having great trouble with my eyes. Two weeks ago a gnat flew into my left eye, and I have had a serious time with it since. Still, I cannot help using it somewhat in writing. This affliction is sometimes severe. But I feel grateful to God that I have been able to keep my eyesight thus far.

I wish you could know how grateful to God we feel that you have your meetinghouse built. I wish I could be with you when you dedicate the same to the Lord, but this is impossible. I do not know but that it is needless for me to say to you that meetings should be held in the different sections of the city, as you have been doing. I have had kept before me two distinct places of worship. The most perfect symbol of

this was presented to me in the two white clouds that appeared before me as I was on my way to Brisbane. I had tried to interpret this as Newcastle and Brisbane, but it will not admit of that interpretation. The clouds would come together and touch one another, and then part. Thus it was for several times, until we changed cars. Then I lost sight of the clouds. But I interpret these clouds to mean Brisbane.

The locality where no church is built is really more favorable for our work than the district where the church is now located. You may say, Why was not the church built there? This we may not discern at present. You are on the ground and can answer this question if the work is done in Brisbane. If the place is thoroughly worked, another church will be erected there. I have reason to expect an open door. Invitations will be constantly made by the compelling power of the truth, and many more will listen to the invitation, "Come to the marriage supper of the Lamb."

May the Lord help Elder Tenney in giving this compelling message, is my earnest prayer. He has a most serious, solemn work before him. But if he will give his whole soul and interest to the work, the Lord will certainly be with him. It is necessary that the work in both localities be kept up.

We shall have the same thing to do in Newcastle. In Hamilton a church will be erected. In Wallsend there will be another church to accommodate that part of Newcastle. It would be an expensive business if all the people had to go to Hamilton from Wallsend, ten miles away. If I had the money, I would purchase the old stone church at Wallsend, but we are bound about for means.

I am very glad there is One who knows all about our distress, and He will not leave us without opening the way for us to follow His providence. The fields are all white for the harvest, and there are only few workers. There should be one hundred workers where there is one. We expect that right here in Cooranbong and in the surrounding places in the bush souls will respond to the invitation to the marriage supper. We must never stop our work. We must go ahead.

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against them. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their ungodly lusts. These be they who separate themselves, sensual, having not the spirit.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference, and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever." [Jude 14-25.]

God help every one who can to work and press forward. The words of the great apostle come to us with all their deep meaning, "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." [1 Timothy 6:11, 12.] A great and solemn work is given to us who have experience. God will help us. Our testimony must be borne over and over again to the souls who are ready to perish. We are not to give up the matter after one trial.

There are souls palsied by sin, and the truth must be repeated to them in order to impress their senses. Nothing but the life-giving power of the gospel can reach the souls who are dead in trespasses and sins. The work of the great Physician alone can be successful in co-operating with the servants of God as they labor in word and doctrine.

The living fountain is to be kept before the souls who are perishing in their sins. They must arouse. They must come to the fountain opened in the house of David. They need the balm of the Saviour's love applied to their bruised and wounded souls. We must have the mighty energy of the Holy Spirit, with all its quickening, transforming, life-giving power, in order to penetrate the palsied soul. Work we must in spiritual lines. Lift up Christ in His power in the person of the Holy Spirit. He is waiting for them to open the door and admit Him. His presence will thrill every nerve and muscle. Every organ will begin to perform its functions, and the whole man will be restored to spiritual soundness as he sees Christ by faith.

We must call upon the people to open their windows heavenward, to let the bright beams of the Sun of Righteousness in, for He has healing in His wings. These souls are to be solicited again and again. They are to be pulled out of the fire. As workers together with God, we must pray much, and watch for souls as they that must give an account. God will work with every one who will work with Him. "Without me ye can do nothing." [John 15:5.] We must seek by earnest prayer and living faith to keep Christ as our constant Companion and Counsellor.

Brethren, there are many more souls to be sought for in Brisbane. More urgency is needed in the giving of the message. Let all see and understand that it is a life-giving message. They need it; they must have it. Open the way for the Holy Spirit to work with you, and you will see the salvation of souls.

Lt 61, 1899

Haskell, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

April 2, 1899

Dear Brother and Sister Haskell:

We received your letter this morning. No mail came on Friday, as it was a holiday.

We have been very much occupied of late. Brother Lord and his family from Newcastle are here in Cooranbong. This family with their connections number fourteen. Brother Lord has eight sons and one daughter. Seven of the sons are at home. His eldest son is married and is living in a tent on the school ground, working on the buildings as a carpenter. His daughter is married, and she and her husband live in Sister Taylor's house. They have rented this place.

Brother Lord was a signalman on the railway line at Newcastle. This is a very important position, and he held it for twenty years. When he accepted the Sabbath, he asked that he might have the day off, but this was refused. He then asked for a pension. This they are in the habit of giving men who have worked for a less number of years than he has. This they also refused. He asked them if he had not given satisfaction in his work. They said, Perfect satisfaction. He had always been trustworthy, but they had no mind to favor Sabbathkeeping. Let him keep the day others kept. Thus he lost a place where he had been receiving three pounds seventeen shillings a week.

Well, they came to Cooranbong, and are now living in a little old, broken-down, ant-eaten shanty. He was compelled to borrow money to pay their passage down. We met them with our team at the station, and moved their goods for them to their place, six miles away. I felt heartsick, fearing that he would not be able to get along on the land, as he is without a knowledge of this work. His boys can help him, but I am not in favor of their hiring land and putting labor on that which will not be their own. They must have something whereby they can get a living.

Three of the boys are working here, burning stumps and gathering up and burning brush. They eat at our table, and we pay them for their work. Brother James handed the father two pounds for the boy's work, and he was perfectly satisfied. And what if we do not get the worth of our money? We have done for them what we could. Last Friday Brother Starr was here, and we went to take them two pieces of iron roofing for the house. Brother Lacey has given them a cow which furnishes them with three quarts of milk a day.

April 3

Brother Pocock and his family came to Cooranbong yesterday. He has given up the home he selected several years ago. This place is among the rocks, on the side of a mountain, in a place which cannot be reached with a horse and carriage. He has five very pretty children. The eldest, I learned last night, is ten years old. Last week he came by request to paint on the school buildings. We learned that the necessities of his family were very great, and we borrowed three pounds, put it in his hands, and sent him back for his family. Meanwhile we were trying to find a house for him. The house by the long bridge on the way to Dora Creek was all that we could find, but Mr. Walmsley, the owner, asked three and sixpence a week for it, and it is not fit for habitation.

So we passed by that offer, and made inquiry of Mr. Hughes, who has recently built himself a nice cottage. He at once offered Brother Pocock a home in the two-roomed cottage they had left when they moved into their new home. He said that he would not charge them any rent. This was gratefully accepted, and last evening Sara established Brother Pocock and his family in their cottage, furnishing them with provision and bedding until their meager stock shall come. The whole family were obliged to



walk three miles in the hot sun, and the heat of the sun soon cut down the little boy of four years, who is next to the youngest child. Sara had to begin her work for the two younger children who were both sick when they came here, but more favorable symptoms appeared.

Now we must secure for this family a spot of land, and put them in a way to get a little house on the land. This is missionary soil. Brother Pocock is one of the most conscientious, self-denying, self-sacrificing, uncomplaining men I have ever seen. He is just such a man as will do credit to the truth. We should keep the land reserved for such ones as, without help to obtain a situation, cannot possibly provide a home and support their families. Now Brother Pocock will have a chance to help himself. He is a hard worker, but circumstances he could not control have kept him in poverty. We must help such ones. They are God's precious jewels. Now we have this family where we can do something for them. We packed a basket full of the clothing you left to be appropriated. Brother Coulston received his portion, and Brother Pocock will receive his portion, which will be highly appreciated. I want you to know that they feel highly favored with these goods.

Yesterday was a broken-up, trying day, with so many matters to adjust. Sister Harlow came from school with her brother, who was to return to his home. He is a poor, sick young man, but a Christian. We feel deeply for this afflicted lad, for he cannot be helped by any earthly physician. I made him a present of Patriarchs and Prophets and Fireside Sketches, while his sister gave him Desire of Ages. Have you received the copy of Desire of Ages from America? I charged them at Pacific Press to send you one as soon as it was published. If they have sent you a cheap binding, sell it, and I will send you the best binding. But we must wait until we get the book. I have sent to the Echo office for several copies. Let me know if you have received your book.

Yesterday W. C. White, Brother James, and I walked over some land adjoining ours. It runs back opposite the road that leads from our place to the school. If it can be obtained, we think it would be well to secure this land and cut it up in sections for just such families as I have been speaking of, in order to put them in the way of helping themselves.

Brother Colcord cannot labor any longer in Newcastle. He suffers from pains in his lungs. Yesterday he was sick in bed. Elder Starr visited him. Elder Starr is now alone in the work at Newcastle. Herbert Lacey is called to the school. Elder Daniells has had to leave the school in order to attend to money matters.

As yet we have not been able to get any means from the Echo office, and a woman who loaned the school three hundred pounds says she must have this at once. She seems very determined about the matter. I have sent to see if Sister James can loan me another hundred pounds. The Echo office is negotiating with the Pacific Press and myself in regard to the plates for Desire of Ages. We have sent terms to them. If our terms are accepted by the Echo and the Pacific Press, a set of the plates will be sent to this country.

As yet we have received not quite one thousand dollars for the hospital. The appeals sent to America have not yet brought returns. Dr. Kellogg states that if I say so he will raise five thousand dollars from our people, and five thousand more on the back of that; but I dare not go just that way to work through the doctor. It does not seem just the right way, and would not make the very best impression upon our

people. I would rather they would have the appeal, and then let the Lord impress their minds to do willingly. If the means come, I shall be very thankful. We could not obtain money to pay the workmen on the school buildings, and a large debt has accumulated at Newcastle for provisions, and at Sydney for lumber. But all we can do is to wait and hope and believe, and keep working in faith.

I have not paid my workers for a large share of last year, and nothing as yet for this year. But we hope that the next mail may relieve the situation. I thought it not prudent to give my sanction to Dr. Kellogg to sweep up all the means he could draw, using my word as an authority for doing this. I have laid open before him the work we wish to do, and now our brethren can help us in any way that seems best. I do not wish to press our necessities, irrespective of the position in which it will place the brethren in America. The Lord understands every rope in the ship, and I am not at all confused or confounded. He has the means to help us, and help will certainly come. It is no use to get tired and impatient over delays.

We are now at work on the hospital ground. We are securing volunteers to clear at least two or three acres. Today the students from the school under Brother Palmer's direction will make a bee to help in this work. I am boarding Brother Heaton from Awaba, also Brother Wood, who are helping to clear the land, donating their labor. I was to speak in the open air at Martinsville, but it began raining, and I did not go. W. C. White, accompanied by Brother Robb, rode up to the place, but I have not heard the result. I expect to speak today to those who shall work on the hospital ground. A dinner is to be prepared by the school, and served on the grounds for the whole school family, making the occasion a kind of picnic in the open air.

We are trying to make every move possible to advance. This hospital must now be erected without delay. If the Lord favors us, we shall put up a two-story building, and several small houses around it for patients sent out from the Sydney hospital.

The families that we are trying to provide with homes will now be looked after. They are not to be located on the grounds devoted to the school use, but elsewhere on the estate. At present we have medical missionary work, all that we can possibly attend to, in assisting those of our own people who are blessed with large families of children, and who cannot obtain work. At Newcastle the citizens are watching with intense interest to see how [Brother] Lord and his family are coming out. We are going to do our best for them. We must provide some kind of work for Brother Lord. These families that are turned out of employment have a great trial of faith. The employers are expecting Brother Lord to give up the Sabbath and come back to his work. It seems to be a test case.

When I wrote you in my last letter in reference to the necessity of having the work carried forward at both places in Brisbane, I knew that was the thing which it must be arranged to do, but I did not suppose that would change your attitude in regard to leaving Brisbane, and bearing your testimony to the churches in Newcastle, in Cooranbong, Sydney, Melbourne, Ballarat, and Adelaide. But do not feel that you must do this. Learn your duty from God.

Sister

"Sunnyside," Cooranbong, New South Wales, Australia

April 2, 1899

Dear Sister:

I have been conversing with Sister Wilson in reference to our getting means for carrying forward the work of God in the opening fields where the truth has never been preached. The school needs means to carry on the work that is essential there. The new building, which is now receiving its finishing work, will soon be opened, and now we are in need of a hospital, where our sick can be cared for. Some may say, Why not take them to the hospitals already built? There are several reasons why we do not do this. We do not wish to trust our dear ones in places where drugs are freely administered, and where the sick are often hurried out of the world for want of the treatment they should have.

Some time ago one doctor was called from either Sydney or Newcastle to see a very sick man. He gave him no treatment, neither prescribed any treatment for him, but charged ten guineas for the visit. One of our physicians came to see the man, and found that if he did not soon receive assistance, he would in a little while be beyond the power of earthly help. For days he had no passage from the bowels or the bladder. For two weeks after this, our doctor worked over this man, and through the blessing of God saved his life. We have seen and heard of many who have had to pay out money in this way and have received nothing in return. At times our house has had to be a hospital. Sara, my nurse and secretary, has travelled miles to attend the sick, and she has always had success.

Calls are made from different places for us to come and speak to the people. They want to hear the truth, but they are as sheep without a shepherd. Their minister seldom comes to preach to them. Today I had an appointment at Martinsville, five miles from where we live. There are two little churches at this place, very small and rough. But the people are so afraid that we shall convert some of their number that they will not give us the use of them. Last Sunday Elder Daniells spoke to a little company in the open air. All seemed interested. They were seated on the Lord's earth, covered with its green velvet carpet, with heaven's dome above them. I was to speak at a meeting of this kind this afternoon, but the rain came, and we could not go. A number of these people are interested in the truth. They are themselves struggling to secure homes, but they are willing to do what they can to help us build our hospital.

We must have a little house built at Dora Creek in which the people can assemble for worship. We cannot expect them to walk four miles to church. We now hold meetings there in a hired room. From forty to fifty persons assemble each Sabbath in this place, and as the room is small, it is uncomfortably crowded. If we can build a small meetinghouse there, all the people will do their best to help.

I tell you these things that you may see how we are situated. We would be glad to receive your help in any of these enterprises. Will you help us build our hospital? We shall be glad to receive any donations you may feel free to give. We are drawing from every resource possible, but the people here are in great

poverty, and they can do but little. I am doing to the best of my ability, and yet there is much to be done. May the Lord bless you and enable you to co-operate with Him in advancing His work. He says, "We are laborers together with God." [1 Corinthians 3:9.] The Lord expects us all to do our best, and when we do this, He will help us. May the Lord help you, my sister, and make your heart willing to consecrate your talents of influence and money to help the work along. By doing this you will lay up treasure against the time to come, that you may lay hold on eternal life.

This is our time to work. Waiting and watching and praying, we are to prepare the way of the Lord, to make in the desert a highway for our God. The warning must go. The message must be proclaimed to all peoples, kindreds, tongues, and nations. The Lord will help you and me to act our part, to stand in our lot and in our place as consecrated channels through whom the Lord can prepare the people to stand in the last great day. We must be wide awake now. We must be vigilant watchers, having the oil of grace in our vessels with our lamps.

Be of good courage under trial. Do not be cast down. Look upward. Bear patiently. Keep the windows of the soul closed to earthly things, and throw them open wide heavenward, that the sweet, pure breezes of heaven may come in and give joy and health to your souls. Let us crowd all the good possible into our earthly life, for we are homeward bound.

In love.

Lt 63, 1899

Wessels, Brother and Sister [John]

"Sunnyside," Cooranbong, New South Wales, Australia

April 4, 1899

Dear Brother and Sister John Wessels:

We were thankful to receive your letter at last. It seems a long time before we get returns from Africa. My dear brother, I shall be glad to write just as definitely as I can. I thought I had done this in my former letter. I then presented the situation as plainly and frankly as I could do, and I am unable to write you anything more definite than was said in my letter which stated the particulars to you.

The Lord does not give light in such a way as to leave the one addressed no chance to walk by faith. "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] There is not a straight line marked out for any one of us. We need to pray and believe and watch unto prayer, ever praying and trusting. My brother, you must seek the Lord in order to know your duty.

We thought we should be unable to select a place on which to build a sanitarium, but we are going to see if it is not possible to arise and build. I have directed that everything I have in America be sold. The proceeds will be but little, but the Lord can work. He is teaching us that we are not to wait for wind or tide. "Go forward" [Exodus 14:15] is the word, and in the past we have obeyed. A meetinghouse has

been built in Stanmore to accommodate the believers in Sydney, Stanmore, and the suburbs that are around Stanmore.

In Brisbane a church has been erected, and fifty Sabbathkeepers assemble there. This church was dedicated last Sunday. Thus far the rain has held off. Elder Haskell wrote me that no rain had fallen while the church was being built. But yesterday, Monday, the rain commenced falling in soft showers. It has continued to fall all through the day today, and the wind has blown quite severely. We seldom have high winds in Cooranbong.

Brother Tenney is now working with Brother Haskell, who has had much to do. Since Brother Wilson died, he has been alone in the work there.

The work in Newcastle is still encouraging. A meetinghouse must be built in Hamilton without delay. After a long drought the winter rains have set in. If the outsiders will do as well as they did in Brisbane, the church can be built. We hope and pray that it may be built as soon as possible, because it is so much needed. The building will be put up as economically as possible. It will be without any fancy or ornamental work, but will be neat and substantial.

The spot we have selected for the hospital here will soon be cleared. Last Monday the students were to make a bee to work on this ground, and were to have eaten their dinner under the trees. This would have been quite a picnic for them; but the rain came, and little work was done. The foundation of the hospital will soon be laid, and we shall advance just as fast as the providence of God opens the way.

Our largest school building is now finished. It is plain, very plain, without any artificial ornamentation. We feel that it would be a great mistake to expend one shilling unnecessarily, for the fields are all white unto the harvest. We have received a loan of £100 from Elder Loughborough for the hospital. In the work on this building, we shall obtain all the donations possible. Those who have no money will give a donation of labor. Among those not of our faith there seems to be a willingness and eagerness to do what they can. Sara McEnterfer, my secretary, has been physician and nurse to those nigh and afar off. This has made them willing to do anything for us.

This building is much needed. Sister McEnterfer has been just called away, at one o'clock at night, in the greatest storm we have had since we came to Cooranbong. I have not seen her since last evening. A sweet little child is very ill, and we fear dying. There are five children in the family, which was once in good circumstances. The father, Brother Pocock, is a coachmaker by trade, and he is also a carpenter, but unfortunately he was thrown out of work, and observing the Sabbath has kept him out of work. In appearance he is a refined gentleman, but for several years has been living with his family in a house on the side of a mountain, two miles from the nearest neighbor. He had to carry the material of which his house is built up the mountain on his back. The land is covered with rocks, so that it cannot be cultivated.

We knew that Brother Pocock was out of work, and we sent for him to come and paint on the school building. He came a week ago last Sunday, but when we learned from Brother and Sister Starr the

situation of his family, their deep poverty and their lack of nourishing food, we advised him to return and bring his family to Cooranbong.

Brother Pocock has been the means of bringing three families into the truth. Brother Starr was sent to baptize these people, and by this means we learned of Brother Pocock's necessity. We borrowed money, and loaned it to him to enable him to bring his family up, and told him to let his shanty go. Come he must. He arrived yesterday. We had secured for them a house of two small rooms from Mr. Hughes, who said that he would charge them no rent. They are now situated where they will be comfortable. We will not see them want.

All were glad to get here, but two of the children were sick, the youngest, a baby in its mother's arms, and a four-year-old boy. The whole family had to walk three miles on a very hot day in order to reach the cars, and we think this boy was sunstruck. We settled them in their house yesterday, and until evening Sara gave the sick child treatment. She was called up again in the night to go to see him, and I have not seen her since. We fear the child will not live. But I am glad they are not in that terrible place among the rocks in this fearful storm.

Brother and Sister Pocock have nothing. For three years we have supplied them with clothing. They have bought nothing, they say, for they had no money. We shall now do our best to get them a little home on the school ground, and will help them by giving him work. He has two good trades at his command and will be able to amply support his family. Their experience has indeed been trying, but they have never murmured, never complained. If they had told us anything of their situation, we should have urged them [to] leave that place three years ago.

Willie says that I am to tell Brother Harmon Lindsay and his wife and Mother Wessels that the school land is not to be sold for farms. A few acres only will be used as homes for such families as Brother Pocock's, who are the excellent of the earth.

Brother Lord was a signalman on the railway line at Newcastle, at the most important point. But he embraced the truth at our camp meeting and lost his situation. He has a family of eight sons and one daughter. The two elder children are married and have accepted the Sabbath. There are fourteen in all, including the married children and their families. They could get nothing to do in Newcastle, and have come to Cooranbong. We are trying to get Brother Lord a piece of ground, that he may set his boys at work. We have been giving some of these boys work, and they eat at our table. The eldest is twenty years of age, but looks only sixteen, as he is very small.

A letter has just been handed me, brought by Brother Lord's son, containing a pass on the railway to and from Sydney, and asking Brother Lord to come to Sydney and meet with the railway commissioners. We hope they will regard his case favorably and give him his position again. This is the second time they have sent for him. He had been in the same position for twenty years, a faithful and true workman. Not an accident that happened in his line of work. But his employers said that if they gave him the Sabbath, other men in their employ would want to keep the Saturday Sabbath, and this would cause trouble.

Brother Lord was sent for the first time two weeks ago. His employers thought he would look at his large family, and come to their terms by giving up the Sabbath. But he said that he could not do this, for it would displease God. He asked them to give him a pension because of his long years of service, but they refused him this. Whether they have sent for him now to give him a pension or to give him his place again, we know not. He will never, I am sure, give up the Sabbath in order to get work. Our farmer took him to the station yesterday in the pouring rain. We must hope and pray in his behalf. We have supplied them some money and some food since they came here. We have supplied the boys £2 for their work. As signalman Brother Lord received three pounds seventeen shillings a week, and it is quite a change for them to have nothing coming in.

This is the fourth large family that has been accommodated with land. Brother Worsnop has paid for his home, and is doing well on his five acres of land. On the opposite side of the road Brother Robb has built a house of iron, until he can earn enough to build a better. Further on lives Brother Thomson, who has ten children, seven boys, and three girls. The father and two eldest sons get work on the school buildings. They are all three carpenters. We were desirous to save these grown up children and the younger ones. I gave Brother Thomson a start by purchasing land and putting him on it. If I had been obliged to raise the cash, I could not have done this, but the school has my money, so I took the land in payment, and put the family on it. They built a house of bark and iron, and pitched a tent.

The boys have worked splendidly. They have planted a good garden, and have almost lived off it. They had cows and therefore found it easier to get along. We let them have a horse, to be paid for when they could. Thus we have tried to help them. One of the members of my family loaned Brother Thomson £5, that he might bring his family here. Before this he brought up a boy of twelve, who had injured his knee, and was obliged to walk on crutches. We decided that he must be helped. Sara gave him treatment, and we kept him with us for six months. His knee improved so much that he went home. But he is very active, and it began to trouble him again. We bought him back to our house, and Sara gave him treatment. His knee is now almost well, but he is still a member of our family. I think this boy would have lost his leg had we not done this for him.

We find no lack of medical missionary work right among us. There is a Sister Patrick, who has two smart little lads, one eight years old, and the other ten. She moved to Cooranbong that she might put her children in school. These boys work like little men helping their mother. She has only twelve shillings a week coming in, and what more she needs for the maintenance of her family, she earns by washing, dressmaking, and taking care of the church. This sister came from Queensland, where she had a nice little home before she accepted the truth. But the house took fire, and her husband, in trying to save it, injured himself, and lost his life. In one week she lost husband and home.

We are gathering in many poor families, and many more mean to come. We dare not hold out our hand to deter them. They come here that they may save their children from the associations of the city. We are helping all these families to help themselves, to get homes where they will not have to pay rent, and where they can raise from the ground much that they need. We really have a medical missionary station right here. We cannot give them money, for we have none to give, but we thank the Lord for the privilege of doing something for the needy ones, as we know Christ would do were He here. We shall

give them clothing as we can spare it, but in a short time they will be able to help themselves, for we shall employ them to do our work, instead of giving it to unbelievers.

A number of persons have accepted the Sabbath since we came here, and several more, we are sure, will keep it. Many are searching for the truth as for hidden treasure.

Never have I been more sure of anything, in any move we have made, than that the Lord's hand was in the selection of this land. We must now advance with the opening providence of God, and erect our hospital. We must have a sanitarium built nearer Sydney, but not in the city. Hawkesbury is the place we are contemplating for its location. We do not propose to have an immense institution, but a plain, suitable building in some such place as Hawkesbury. Then we can have branches established in Sydney, Newcastle, and other places. This is the way the Lord would have us do. He does not design that we shall erect a colony of buildings in one center, as has been done in Battle Creek. Our work is to extend over a large territory.

We must move forward slowly, surely, solidly. We are binding about the edges of everything. Economize we must, for it is our only way. The sanitarium in Sydney has been waiting to hear from you, but because of the way in which you have stated matters, we cannot say, Come, until you feel it your duty to come. When you can feel it your duty to loose yourself from Africa, we shall be prepared to receive you. The Lord is willing to hear our petitions, and we shall let Him work in His own way. We do not mean to wait for you or any one, if Providence opens the way for us to secure a site for our sanitarium, though as yet we have no means.

You say Dr. Kellogg writes that if I should authorize him to raise \$5,000 he would do it. He wrote me that he could raise \$5,000 besides the first \$5,000, and why do I not say, Do this? I am not permitted to tell any man what he shall or what he shall not do. I lay out our situation as the Lord has directed me to do, but I have no liberty to go farther. I wrote Dr. Kellogg a letter, a copy of which I will send you if I have one, in which I asked him why he, who was centering everything in America, and could obtain large trusts and the use of large means, did not use the intellect God had given him to understand how the work should be done in Australia?

Could he not see that the same process must be gone through again as when my husband and I started the work in Battle Creek, when we decided to take from the office only four dollars a week for our labor, and afterwards only six, until the cause of God could be established in Battle Creek, and the printing office built, and the hand press and other crude material placed in it for the work? Did we not know what it meant to work hard and press all our necessities into as small a compass as possible, while we advanced step by step on a sure basis, dreading debt as we dreaded some terrible, contagious disease? We went over the same ground in California, selling all our goods to start a printing press on the Pacific Coast. We knew that every foot of ground over which we travelled to establish work would be at great sacrifice to our own financial interests.

We have had to do the same work in this country. We have had no large donations, excepting from your mother's family. What we should have done without this help, we do not know; but you may all thank God that you have put out your money to usury, for it is doubling itself in churches raised up, in



meetinghouses built. Philip has one hundred pounds in the school, and this is accumulating. Peter, and other brethren in Africa, whose names I do not now remember, have means invested in the work. Elder Haskell has sent his surplus means, until I am in debt to him £500.

I shall never say to Dr. Kellogg, Go ahead, gather money from the churches, under my authority. This is not the way I do the Lord's work. Our physicians came from Battle Creek barehanded, and in debt for their education, and no buildings could be erected for a sanitarium. There were no means to pay the workers in the field. We could not heed the Macedonian cry. How could the work grow? How could churches be organized? I saw it all, and in the night season I was instructed to call upon Sister Wessels, and ask for the loan of a thousand pounds. She responded to this call. You, her children, I believe, advised her to do this. I thank you all for this help.

Again I was directed to call for help, and from Brother Lindsay and Sister Wessels came two hundred pounds, at a time when it told with tremendous effect. We felt that we must build a meetinghouse, but on every side was heard, "You cannot do it; you cannot build a chapel here in Cooranbong." I had talked with Brother Daniells about the matter, and he said that we might put up a shell and get into it, finishing it at some future time. We decided that though we could get no help from the conference, we would do our best. In the night season a voice addressed me, saying, "Arise and build Me a house, where I can meet with those who worship Me. Arise and build without delay." I said, "We will, Lord." The next day in the mail from Africa, the two hundred pounds reached us. If you had known how much was at stake, you would have done just as you did.

We carried forward the work, thanking the Lord God of Israel. God honored our faith and prospered His work. At that time there were in Cooranbong several experienced carpenters who were out of work. These nearly all agreed to work for six shillings per day, and gave half of their work as a donation. I do not think there has been a time since when we could have obtained workers at reduced wages or even at full pay. Our church was neatly and tastefully finished, and was dedicated without debt. It will seat four hundred people when the wings are used, and now we begin to feel that before many months we shall have to have these wings enlarged. I do not believe there was ever a church built more under the supervision of God than this chapel. The Lord's name has been glorified.

Now, my brother, I have given you a rough sketch of the matter. I want to tell you that the Lord does not bid me give you such definite particulars, so that you would move on my light and have no personal experience. If you are specially moved to go to England and begin the work, go there.

I want you to be just where the Lord would have you, be it in England or Australia. This matter I shall leave for you to settle. You must bear the responsibility of your actions. However much we stand in need of means, I shall not say to Dr. Kellogg, Gather all you can for us now, for we want a sanitarium, and should have had it long ago. That is not the Lord's way of working. I say that which I have to say, and no more. I will not say to you, I know it is your duty to come to Australia. If you ask wisdom of God, He will tell you what to do and will guide you in judgment. I have a special interest in your mother's family, as though the Lord had linked them with me.

Wessels, Henry

"Sunnyside," Cooranbong, New South Wales, Australia

April 5, 1899

My Dear Brother:

You must rivet your soul to the Eternal Rock. This will keep you steadfast and immovable. You have not yet made an entire surrender, and until you do this, you will be vacillating, unhappy, irresolute, changeable. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not than man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." [James 1:5-8.]

This is a correct representation of your case. You are strongly affected by influences. Is this weakness always to exist? Will you not walk with God? Will you not take Jesus as your Counsellor? Will you not keep yourself in the channel of light? The work is yours of keeping yourself away from the companionship of those whom you are willing to please and want to please, but who do not lead you aright. If you will be humble enough to acknowledge your weakness to yourself and to God, and then pursue a different course, you may become a man who exercises all the talents God has given him.

It is right that your name should be on the church books. Why? Because by placing it there you show that you have entered into a covenant with God to follow the Lord Jesus in accordance with His invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] Uniting in church covenant means that you have pledged yourself to wear the yoke of Christ, the yoke of restraint and obedience, that you engage by solemn covenant to be a follower of Christ.

Will you comply with the invitation to yoke up with Christ? Uniting with others in church capacity means much. It means that you have volunteered to serve Christ. But a formal union with the church without heart-union with Christ is worthless. We invite you to become a student in the school of Jesus Christ. You need a daily, genuine conversion. Link up with Christ every day by earnest prayer. "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] Have you done this? When you do it from the heart, you will see that it means much to be a Christian. But by failing to lift the cross you lose much in this life and everything in the future life. If you have decided to be towed along, as the ship is towed by the hardworking tug, you will find yourself in the condition of the foolish virgins, without oil in your vessel with your lamp. Prayers and exhortation, all the good advice in the world, cannot save you.

If God has entrusted one talent to you, use it for Christ. Do not, for your soul's sake, let your service be divided. If you give all you possess to God, this is but a small offering, but if it is your best, the Lord will work with you. Frail and inefficient you need not be if you decide that it is not best for you to try longer

to serve God and mammon. By trying to serve two masters, you spoil yourself utterly for either. You neither make a successful worldly man or a successful Christian. Your Redeemer has said—and His lips never made a false statement—“Ye cannot serve God and mammon.” [Matthew 6:24.] Then why not do the only safe thing for you to do—follow that which you know to be right, irrespective of inclination?

You have grown to manhood, but you have not outgrown your childhood of self-indulgence. Genuine conversion is a grand and noble thing. It means leaving childish things behind, and being a man, one with Christ as Christ is one with the Father, the faith clinging to Christ, the friend of sinners. When you acknowledge Christ as your very best friend, when you are entirely satisfied with Him, you will be a happy man. You will put away childish things.

You and your wife both need every word I have written. Confess to God that you have wasted your opportunities and have used His money to gratify pride, to indulge appetite and the desire for pleasure. Cut away from your life the love of the world, Henry, cut it away quick! Remember that your willpower, the power of deciding, must be cultivated. If you would be what you might be but what you are not, you must bind up your will with the will of God. In short, you must yoke up with Christ. You must join yourself to the Lord. You then join your weak indecision to His firm strength of purpose, your ignorance to His wisdom, your unworthiness to His worthiness, your frailty to His enduring might. Then your words, your habits, your moral power, will be wholly on the Lord's side. Spiritual poverty has passed away, because you have heeded the invitation, “Buy of me gold tried in the fire, that thou mayest be rich.” [Revelation 3:18.] In the place of using so much money to keep up an appearance, you will be careful, because you realize the money is the Lord's, to be placed in His treasury. You will see the necessities of the cause, and will realize that self-denial and self-sacrifice must be practiced, in order that there may be meat in the Lord's house, that those whom the Lord sends with His message to relieve suffering bodies and needy souls, will have something with which to work.

In the heavenly courts we are called “laborers together with God.” “Ye are God's husbandry; ye are God's building,” the word of Inspiration declares. [1 Corinthians 3:9.] When you wed heart and hand to Jesus, you become an heir of God and a joint-heir with Christ. God loves you with the same love that He loves His only begotten Son. You are given a life insurance policy. “Grace and peace be multiplied unto you,” the apostle Peter writes. [2 Peter 1:2.] On what condition? you ask. On the condition that you work on the plan of addition. Set your God-given talents of intellect at work.

Turn away from frivolous things and receive the knowledge of God and of Jesus Christ our Lord. Are you learning of Christ? Are you putting to the stretch every spiritual sinew and muscle to obtain an increased knowledge of God through obedience to His commandments? Let us read on. “According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [Verses 3, 4.]

Do not suppose that you can unite yourself with the amusement-loving and self-indulgent, the gay and pleasure-loving, and resist temptation. But if you are seeking a knowledge of God, whom you realize has

called you to no cheap character building, remembering always the words, “Ye are God’s husbandry, ye are God’s building” [1 Corinthians 3:9], the companionship of Christ takes you right away from the company of those lacking in virtue and nobility, and places you in a life-giving atmosphere, because you are seeking with all your powers to glorify God. Man works and God works, and the promise is, You shall be a partaker of His divine nature, because you have escaped the corrupting influences of the world.

What is your experience, Henry? You are not to stop at any low standard. You cannot serve God and the world at the same time. There is a ladder for you to climb, round after round. The base of this ladder rests firmly upon the earth, and the topmost round reaches to the highest heaven. Christ Himself took humanity. He hid His divinity under the robe of humanity, that you might follow in His steps. The apostle continues, “And besides this, giving all diligence, add to your faith virtue, (character), and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [2 Peter 1:5-8.]

Henry, will you work on this plan of addition? Will you work on the giving side? While you add to the value of your character, the Lord works upon the plan of multiplication, for we read, “Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord, ... But he that lacketh these things is blind, and cannot see afar off.” [Verses 2, 9.] He lacks discernment. He needs the gold of a virtuous character—faith in Christ, the love expressed in the new commandment. The man who has forgotten that he was purged from his old sins cannot see the advantage of keeping self under control. He is uncleansed, as he was before, full of passion, full of wrath, full of bitterness.

If with the diligence enjoined in this chapter he had continued to advance in Christian growth, living upon the plan of addition, he would not be so blind as to what constitutes a virtuous character. He would understand that without the oil of grace in his vessel with his lamp, he is in a worse condition than the sinner, for though he has had the light, he cannot see the advantage of possessing the advantage of holiness.

“Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall.” [Verse 10.] Henry, my brother, this language should be sufficient for you. This is your life-insurance paper, not made out according to the manner of the world, but according to the abundant provision of God. It assures you that if you work in God’s lines, you shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ. Can you, my brother, take hold of this hope set before you in the gospel? Jesus Christ is made unto us wisdom. How much you need this in verity and in truth, that you may determine to labor steadfastly to reach a higher standard.

A reward is presented to you far beyond any of the trifling things with which you now occupy your mind, the amusements which bring no satisfaction, no reward. Cannot you see that you must give account of your influence? It is God’s talent, lent to Henry Wessels, which he is not to bury in the earth. He is under obligation to God to use his entrusted gifts to glorify his Redeemer.

Are you doing what you can to co-operate with God in the saving of your own soul, which will never be saved unless you co-operate with God with all your mind and soul and strength? All that there is of you God requires you to put into the conflict; and improvement will come, in wisdom, in grace, in intensity of desire to conform your will to the will of God, and heed the exhortation, "Give diligence to make your calling and election sure." [Verse 10.] You can make your life a lamentable failure by rejecting the light, or you can make it a glorious success by complying with God's conditions. Your calling and election has been provided. Every means has been placed at your command; therefore be diligent, be earnest, be determined to make a record altogether different from the record you have made.

Blessings infinite and eternal are given to those who in this life partake of the divine nature and bear witness to what the truth of God can do for them. Will you not show the world what the truth can do for Henry Wessels? For your soul's sake remember that it is your privilege to lay hold upon divine sufficiency. This will enable you to be a lightbearer to the world, because you do not exalt self, but Christ. You have consented to build in harmony with God, to bring altogether different material into your character-building.

"Ye are laborers together with God." [1 Corinthians 3:9.] Take care, Henry, take care. You are now building on the sand. The storm and tempest will beat upon your house, making of it a complete wreck, unless you turn square about, refusing to associate with those who will lead your feet in false paths. If you go on as you have been going, all your castle-building will prove vain and treacherous.

"Ye are not your own; for ye are bought with a price." [1 Corinthians 6:19, 20.] You and your wife have acted more like children than like souls bought with the precious blood of Christ. Christ says, My son, give me thine heart. [Proverbs 23:26.] I will lead thee, I will guide thee in safe paths. Will you now accept the rich blessings God waits to give you, before which all earthly objects, all ambitious projects, fade into nothingness? Man can receive no greater good than eternal blessedness in the kingdom of God. With Christ as an abiding Saviour, your joy will be full. Blessings you will have to give and by and by eternal riches to receive.

You are asked to be a laborer together with God. Are you, Henry? The Lord has rich blessings for you if you will receive them. Seeking for them, you will no longer be vacillating, all hope and brightness one day, yielding to temptation and expressing unbelief the next. Christ will pardon all your transgressions if you will only believe. There is full redemption for you if you will now humble your soul before God, closing the windows of the soul earthward, that the poisonous malaria of unbelief may not enter, and opening them heavenward, that the bright beams of the Sun of Righteousness may shine in. Remember that there is something for you to do. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you.

Rest in the promises, for God is behind every promise. Jesus loves you. He is making intercession for you. Do not be so indifferent, so careless and unstable. This is the height of folly. You must awake to divine realities, or you will surely lose your soul. A wise and prudent man will heed counsel. I have strong hopes for you. May God help you to see this matter as it is. Dismiss the temptations of the devil. Heed no cunningly devised fables. Enter into no evil path. Choose the good, and depart from evil. Cling

to Christ every day, and you will be safe. Deny yourself, take up your cross, and follow Jesus. If you will heed these words, they will help you to help your brothers.

In love.

Lt 67, 1899

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 6, 1899

Dear Brother:

I have just read your letter. This, with the enclosures, was the only mail I received this month. I am very much better in health. I can accomplish a large amount of writing, and I find there are many things to engage my mind.

I wish I could see you face to face, but as I cannot I will write. Thank you for your prescription. I will be careful. The Lord help me, is my prayer; and I pray that the Lord may help you, my brother, that you may not take on too many burdens, and by so doing disqualify yourself for the management of them. Should you be removed by sickness or death, who is there prepared to carry these responsibilities? The physicians under you may have an interest in this large and broad work, but they have not the long experience you have had. While you are in a position to educate, you should select a number of men and train them to carry the responsibilities. Under your education they may learn to do the work you have been doing by the help God has given you.

The influence you have gained in the medical profession is large and broad, and in some respects it has been as God would have it. You have caused the light God has given you to shine forth to others, and this light has influenced others to labor in the different lines of the medical work. But according to the light the Lord has given me, something of the spirit of Freemasonry exists, and has built a wall about the work. The old, regular practice has been exalted as the only true method for the treatment of disease. And to a large degree this feeling has leavened the physicians connected with you. They have resorted to drugs in cases of fever—to break it up, as they have thought. This method has broken up fevers and others diseases, but it has <in some cases> broken up the whole man with it. The Lord has been pleased to present this matter before me in clear lines.

Fever cases need not be treated with drugs. The most difficult cases are best and most successfully managed by nature’s own resources. This science, fully adopted, will bring the best results if the practitioner will be thorough. The Lord will bless the physician who depends on natural methods, helping every function of the human machinery to act in its own strength the part the Lord designed it to act in restoring itself to proper action.

Dr. Kellogg, God has given you favor with the medical fraternity, and He would have you hold that favor. But in no case are you to stand as do the physicians of the world to exalt allopathy above every other practice, and call all other methods quackery and error; for from the beginning to the present time the results of allopathy have made a most objectionable showing. There has been loss of life in your sanitarium because drugs have been administered, and these give no chance for nature to do her work of restoration. Drug medication has broken up the power of the human machinery, and the patients have died. Others have carried the drugs away with them, making less effective the simple remedies nature uses to restore the system. The students in your institution are not to be educated to regard drugs as a necessity. They are to be educated to leave drugs alone.

The medical fraternity, represented to me as Freemasonry, with their long, unintelligible names, which common people cannot understand, would call the Lord's prescription for Hezekiah quackery. Death was pronounced upon the king, but he prayed for life, and his prayer was heard. Those who had the care of him were told to get a bunch of figs and put them on the sore, and the king was restored. This means was taken by God to teach them that all their preparations were only depriving the king of the power to rally and overcome disease while they pursued their course of treatment, his life could not be saved. The Lord diverted their minds from their wonderful mysteries to a simple remedy of nature.

There are lessons for us all in these directions. Young men who are sent to Ann Arbor to obtain an education, which they think will exalt them as supreme in their treatment of disease <by drugs,> will find that it will result in the loss of life rather [than] restoration to health and strength. These mixtures place a double taxation upon nature, and in the effort to throw off the poisons they contain, thousands of persons lose their lives. We must leave drugs entirely alone, for in using them we introduce an enemy into the system. I write this because we have to meet this drug medication in the physicians in this country, and we do not want this practice, <as in Battle Creek,> to steal into our midst as a thief. We want the door closed against the enemy before the lives of human beings are imperiled.

Dr. Kellogg, I am perplexed to know what to do for means, but I do not ask you to take this burden upon you. God forbid that you should have any unnecessary burdens to bear. On thing I shall do: I shall make appeals to every church, irrespective of any persons in responsible positions. There is a work to be done in this country, and the people who have had the benefit of my husband's labor any my own in building up the work on the Pacific Coast and in Battle Creek must understand how hard we have labored, and help us. We do not call on the conference. I come to the people and appeal to them for help. If we can once get established, we shall work without assistance, but we must have help now, we cannot do without it.

You write that the conference [brethren] say that Australia has had more means than any other place. That may be, but as long as the providence of God opens new fields for us, shall we refuse to enter them and <refuse to > establish in this new world a working force that will send laborers into other fields? How can the people hear without a preacher, and how can he preach except he be sent? We mean by the help of God to warn the world, to carry our testimony to regions beyond.

We are called upon by the Lord to preach the truth without delay. All the country between the places where interests are already established is calling for the truth. We have the third angel's message, the commandments of God and the faith of Jesus, and this truth is to encircle cities and towns. We are to carry the message from point to point, establishing in each a little community of missionaries. The workers in Australia are directed to enlarge the sphere of their labors by sending help to the unpromising fields in regions beyond, where the standard of truth has never yet been lifted.

We do not propose to colonize, to build up strong centers to the neglect of other fields. But we are to enlarge the circle of our operations, as those who believe they are giving the last message of warning to the world, <as Christ gave to His disciples just before His ascension (Matthew 28:19, 20; Mark 16:19, 20).> God's professed people in America should have been awake to do this work. In the place of centering so many interests in Battle Creek, plants should have been made in city after city. If they had been filled with zeal for the truth, they would have let their light shine to others, and would have labored to prepare a people to stand in the day of the Lord.

We may have had more means than <some> other places, but we have a showing for all this. Progressive work has been done. New fields have been entered, and still there are more opening around us. <The word comes, Add new territory.> We are to traverse all parts of Australia. Missionaries are needed who will come to this country to do earnest work for the Master. May the Lord arouse His people who know the truth to impart the knowledge they have. Let us pray each day the prayer so full of meaning that Christ gave His disciples: "Our Father who art in heaven, hallowed by thy name. Thy kingdom come, thy will be done on earth as it is in heaven." [Matthew 6:9, 10.]

Aggressive warfare is before all who believe the truth. We are to make unbounded progress and improvement in carrying forward the work that mortal man is privileged to do under the command of the great General of armies. God sends His angels as ministering spirits to go before the true worker and unite with him. The truth is to work our hearts by the Holy Spirit's power. We are to call upon those who know the truth to enter into the work of co-operating with the angels of God. We are to be discouraged at nothing. We are to hope for everything in moral advancement, in spreading the knowledge of God and Jesus Christ our Lord. We are to call upon the Lord in every emergency, at every step.

Living principles are laid down in the Word of God. Why do not believers read to a purpose <and obey?> Why do they not appoint themselves missionaries? We need families in Australia, not men and women who wish to be carried, but workers, wise men who can manage. We want those who can lift with us.

Our duty to the world is broad and deep. We are to do unto others as we would they should do unto us. The truth must go everywhere, and we want those who can plead with the Lord in prayer, who will bend the knee before God, abolishing the fashion which has come in among our people and has been transported by our workers to other countries, of standing like the Pharisees and praying to be heard of men.

We want all who know God and Jesus Christ whom He has sent to bow low at His footstool, and pray that the world may hear the message of warning, that it may be caught up by those who hear it and carried to those who know it not. Let us kneel before God with humble hearts and give expression to our



reverence for Him. All pride, all pomposity, must be laid in the dust. Make known your desires to God. The sincere, truehearted worker will not fail nor be discouraged, for God from His high and holy place looks upon the contrite one, and He will empower him at every step. He will set in action almighty agencies to warn the world to prepare to meet its God.

The human instruments through whom God works are not to stand, <as now,> in discord and variance. Those who have faith in Christ as their all-sufficient Saviour will be in perfect unison with Him. When self is hid with Christ in God, there will be no disunion, no variance, no strife. All will be in perfect sympathy with Christ to save the world in God's appointed way. God calls upon His church to minister for Him and with Him in the saving of perishing souls. Then in the place of drawing away from Christ and from one another, the workers will seek to keep the breath of life in the church. They will trim their lamps with the holy oil which the two olive branches will, through the two golden pipes, communicate to them. Light will be imparted by the two anointed ones who stand by the Lord of the whole earth.

God will test every church in our world. Those who know the truth but are not doers of the Word are the worst stumbling blocks we could have in our work of advance. God calls upon His people to arouse and trim their lamps. Never till Zion travails for perishing souls can she see the working of the Holy Spirit in sinners born again. Christ is waiting to be gracious to those who will labor with one spirit and one mind to minister the truth for this time. Christ has appointed the Christian ministry and the various means of grace comprehended in the ministry. When unity in Christ is revealed, when Jesus is acknowledged by precept and practice, the Holy Spirit will reveal the willingness of the two anointed ones to empty the golden oil out of themselves into the vessels prepared to receive it.

Lt 68, 1899

Wessels, Brother and Sister [John]

"Sunnyside," Cooranbong, New South Wales, Australia

April 10, 1899

Dear Brother and Sister John Wessels:

We received your letter and were much pleased to hear from you. I was brought into a position where I could hear words that passed among some of the members of the Wessels family, casting on me the imputation that all I wanted was the money you would bring with you to Australia. I cannot say that I wanted this money, for personally I did not want one penny. What I do want is that your money should help us in our emergency, for it has been placed in your hands as stewards of the Master, to be appropriated to the glory of God in the advancement of His work.

Whenever we have been called to any new country, it has been to break ground and to cultivate the Lord's vineyard. I came to this country at a sacrifice of all that I possessed, for it will take every penny I have to cancel the debts I have incurred in obeying the call, "Go forward." [Exodus 14:15.] We have been advancing from point to point, saying, I will not fail nor be discouraged. As the Lord directed me to

call upon the Wessels family to impart of the Lord's goods for us to trade upon in this field, I called, and I thank God that a response came in a time of our greatest need.

I thank the Lord that Mother Wessels and Philip Wessels did make at the first an offering to God. In that great day when the judgment shall sit, and the books shall be opened, every member of the Wessels family, if they continue in the faith, making Christ their personal Saviour, will be of that number who shall receive the benediction, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Enter thou into the joy of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things.

Brother Peter Wessels, Brother and Sister Lindsay, have co-operated with the Lord's servants in laying the foundation of God's work in this new field. My heart rejoices to see the work that has been done. It brings joy to my soul to see companies of Sabbathkeepers converted to the truth. If those who have acted any part in holding up our hands, in providing facilities which have enabled us to work, will be true and faithful, steadfast in the faith, they will receive their reward.

I have seen your danger as a family. I have been giving you messages of warning, for I have seen that you were in danger of losing your heavenly reward. I have invited your donation in the past, not for myself; for I am putting every dollar in[to] the treasury, except what I actually need for food and clothing, and to provide a humble house to live in, and a place where ministers, and doctors who come to visit the sick, and any who need my hospitality, may be entertained and refreshed. It is not Sister White who wants your money. The Lord invites you through His delegated servant to lay up for "yourselves a good foundation against the time to come, that you may lay hold on eternal life." [1 Timothy 6:19.]

"Charge them that are rich in this world that they be not highminded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." [Verse 17.] This danger is surely not only threatening, but is in reality imperiling your souls, and as I am to watch for souls as they that must give an account, I have sent warnings and entreaties and most earnest appeals to the Wessels family. We will thank God that some of your money is in bags that wax not old, laid up in the bank of heaven. It is the Lord's money, entrusted to you for this very purpose.

The charge continues, "That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Verses 18, 19.] It means a great deal to me and to you what disposition we make of our means. It means very much to every member of the Wessels family whether they lay up for themselves a treasure in the heavens or whether they bury their Lord's talents in the world. The talents entrusted are to accumulate by being invested in the work of saving souls. These souls saved will work for other souls, and the work will go forward and upward, the treasure all the while accumulating. May the Lord make you channels of light.

When I asked Dan to make a donation of the one thousand pounds, I was in earnest. I wanted him to give back to the Lord His own, willingly, gladly, to show by this practical action that he felt his accountability to God, and that he would render to Him a thank offering. The Lord never leads His

children otherwise than they would choose to be led if they could see the end from the beginning and discern the glory of the purpose they are fulfilling as co-workers with Him. Of all the gifts that heaven can bestow upon men, fellowship with Christ in His sufferings is the most valuable, and brings the highest honor. But I would not accept an unwilling offering. Dan shall not be disappointed in getting back the one thousand pounds, unless he feels, himself, that he would consider it a privilege to return to the Lord His entrusted gift. Can he not at least return this much to the Master?

The work here is opening in many places. The Lord has moved upon the people in Battle Creek to help us put up a sanitarium, and we shall do the very best we possibly can with the means that has been given. We shall not build a mammoth building, but one that will serve the present emergency. Our methods of treatment are taking with the people, and we hope that the sanitarium, having once obtained a standing, will gain success that will give solidity to the work in this country. It is best to work where God is working.

Brother and Sister John Wessels, what I have written, I have written, and now I must leave the burden on you. It rests not on others, but on you personally.

We do not desire everything to be centered in one place. Plants are to be made in different localities, that the light may shine forth. We do not want to do as they have done in Battle Creek, where they have established a publishing house, a school, a sanitarium, an orphans home, and a home for the aged, in one city. Homes for the aged should be found in private families, where they can receive love and attention. God has a people in this world, and there are many who can adopt children, and care for them as God's little ones. But the changeable life of a minister and his wife makes it impossible for them to take this responsibility. They are to be fathers and mothers to their own flesh and blood, and so train their children that they will be laborers together with them in the work.

The influence centering in Battle Creek should have been divided and sub-divided. One quarter is all that could be properly and thoroughly carried. And the first building, in Cape Town, the sanitarium there, was all they could properly carry. Spacious buildings will not run themselves. There needs to be men of mind, men of talent, men who learn every day in the school of Christ, to carry on all that has been entered into. If the sanitarium was capable by its large proportions of converting the people, it is none too large. It has grown large, but the advancement in piety and Christlike experience has not been proportionate to the growth of the building.

This is my anxiety for you. The windows of the soul are not closed earthward against the malarious atmosphere deleterious to piety; they are not opened heavenward to the rays of the Sun of Righteousness. What is the matter with the people who have had great light and great opportunities? They are world-bound, they do not obey God's direct command, "Come out from among them, and be ye separate, and touch not the unclean thing." [2 Corinthians 6:17.] To what does this refer? To all spiritual defects in character and practice, to every window opened earthward, which looks out upon the world, allowing its habits, its customs, its pride of appearance, its extravagant use of the Lord's entrusted capital, to lead the human agent to gratify unsanctified ambition. The sinful lust of selfishness, this is the unclean thing. This worldly element hides Jesus from the view.

The Lord will not prosper any such self-glorification. Everything pertaining to selfishness and self-love is condemned by God. "Come out from among them," is the call, "and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Verses 17, 18.] This is the Word of the Lord. But worldly customs and worldly practices are preventing men and women from growing in grace and in the knowledge of the only true God and Jesus Christ whom He hath sent. The Lord is not served, the Lord is not worshipped, the Lord is not glorified, by a divided, half and half life.

Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where, through accepting Christ as his Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ.

Christ's perfect example and the grace of God are given him to enable him to train his sons and daughters to be sons and daughters of God. It is by teaching them, line upon line, precept upon precept, how to give the heart and will up to Christ, that Satan's power is broken. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] This is the work, the grand and holy work of parents. They are to keep before their children the great and vital work of receiving Christ, of believing on Christ as their Redeemer, the Lamb of God, which taketh away the sin of the world. This is the instruction they are to give to their children. All who will accept Christ by living faith will take His life as their pattern.

"Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [1 Corinthians 6:19, 20.] What a privilege to be adopted into the royal family, to be children of the heavenly King. "We are laborers together with God; ye are God's husbandry; ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." [1 Corinthians 3:9-17.]

Satan will try to snatch these things out of our minds. Shall we allow ourselves to be made the sport of his devisings? He lies in wait to catch souls, but as Christians we ought to know that it is high time to awake out of sleep, for the time of the end is nearer than when we first believed.

Lt 69, 1899

Wessels, John

“Sunnyside,” Cooranbong, New South Wales, Australia

April 12, 1899

Dear Brother:

I can only say that what I have written I have written. You must do what you feel it your duty to do. The conference is sending us means to advance the work in Australia, and this is the right thing for them to do. The money I shall receive on my last book will, I hope, settle the debts which have long been a burden on my mind, and when these debts are wiped out, I shall thank the Lord and go forward still. We shall not fail nor be discouraged.

You may ask, “Why am I needed?” My brother, the Lord is working in Australia. We see a great work to be done in Western Australia, and in all the regions about us. If this work had been placed on a proper basis years ago, it would have given the people confidence in us, but as it is now, we need help, and we shall be very pleased to have you with us. But I cannot advise you what to do. I dare not. I just lay the matter before you, and you must work out the problem for yourself.

It has been presented to me that this move on your part may prove the means of drawing the Wessels boys from their present associations, placing them where they can breathe a different atmosphere. Their abundance of means, to handle for the indulgence of self, has been no benefit to the young members of the Wessels family. Henry has not exerted a saving influence. Neither he nor his wife have felt their accountability to God. For years the matter has been laid before me that these young men must break up their present association by placing themselves in the light, and by yielding themselves to the influences of the Spirit of God become a savor of life unto life. Unless the Holy Spirit shall mold and fashion their entire experience, they will make shipwreck of faith. Do you suppose Satan will leave them alone for one moment? He has spread his net for their souls, and unless a change takes place in them, and they strive to reach the gospel standard, they will lose eternal life.

I am constantly writing to the Wessels family, in the hope that sometime my words will break down the barrier, and they will see that if souls would shun perdition, they must pursue a course different from that which they have hitherto taken. It is the glamour and gloss of riches that has made so many lives what they are, deceptive and soul-destroying. The enemy took Philip from under Christ’s banner, and placed him under his rule. Philip thought to have his own way, and to do marvelous things in his own human weakness; but the Lord, who loved and pitied him, would not prosper him, because He knew it would prove his ruin.

Philip’s failure in financial matters has been a blessing in disguise from God. He must now heed the words of the great Teacher, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [Matthew 11:28-30.] When Philip yokes up

with Christ, humbling himself before God, then the Lord will lift him up. But just as long as he strives to be a great man by breaking the commandments of God, all heaven will pronounce him the least.

All Sister Wessels' children need to cleanse the soul-temple from moral and spiritual defilement, or they will perish in their sins. God is in earnest with us. We cannot play at loose purposes with Him. He requires the whole being, heart, mind, soul, and strength, to do Him service. Shall this be a game that wins heaven or that loses the soul? Life or death will be the result of what we individually are before God. Christ has made every provision whereby we shall be saved, but notwithstanding the light shining upon our pathway, leading us to the strait gate, the narrow way, the perverted imagination, the unconverted appetites and passions, are leading souls to choose the broad way, to the ruin of the soul.

High and holy must be the purposes of every soul who obtains the character we must all possess if we win a crown of everlasting life. Which way do we face? Which road are we travelling? The broad road of self-indulgence or the road that leads heavenward? These are solemn and important questions for every soul. If we are walking in a safe path, the only path that leads to glory and honor, immortality and eternal life, then we shall catch the spirit of Christ our Saviour. We shall love to contemplate His beauty, and by beholding Him, we shall become changed into His divine image.

Which road are we travelling? We may take with us into the broad road all our evil tendencies, our cheapness of character, our associates in evil. We may choose to listen to their words and laugh at their wit, but in so doing we shall descend lower and lower in the scale of moral value with God, and at last the words will be spoken, "Cut down the unfruitful tree. Why cumbereth it the ground?" [Luke 13:7.] It remains to be seen whether the members of the Wessels family have chosen Christ or the world, whether heaven is of the highest value to them, or whether self and self-indulgence are more to them than Christ and God and heaven. It remains to be seen whether they will follow Christ. "He that will come after me," Christ said, "let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.]

Dan entertains the idea of becoming a lawyer. He may have the companionship of Christ instead of that of associates who will lead him away from truth and holiness and heaven. This is a life and death question with him. He should have taken his stand long ago, giving his life and influence to Jesus Christ, who gave His life to redeem him from ruin. The great work before the children of my much-respected Sister Wessels is to keep before their mind's eye Him who loved them and gave Himself for them. There is no honor in this world save that which Christ Himself has purchased with His own blood.

Satan will present his allurements, but he has woven a tissue of lies. He presents honor to all who will follow him, but he gives the reverse of honor. His followers reap degradation and slavery to sin. It seems to me as I look upon the gins and nets of Satan, whereby he deceives souls, that the schemes he has devised by which to ensnare the human mind are without number. How, I ask myself, can human beings choose this companionship and be deluded by his insinuations and his lies?

I would now address Dan and Andrew. The Lord says to each of you, "My son, give me thine heart." [Proverbs 23:26.] The great object to be gained by you is the salvation of your souls. This you should ever keep in view. Vain hopes, vain theories, vain calculations, are now composing your character-

building. Come to Jesus just as you are. This is the invitation Christ has given you. You must not suppose that you must have a special agonizing of souls, but you must repent of your sins. As you advance to Christ, He will advance to you. He sees your disorders. He knows that your soul is diseased by sin, and He would say to you, Young men, thy sins are forgiven thee. Whatever may have been your sins, Christ knows how to deal with them. Shall He be forced to say of these dear youth, Ye would not come to me, that ye might have life? The great Physician will save to the uttermost all who come unto Him. He understands what to do for you.

I feel an intense desire that you, Dan and Andrew, should have your sins washed away in the blood of Jesus Christ. Do not delay. Do not wait for any feeling you suppose you must have. Christ has invited you to come. He will save all who look to Him and believe in Him as their personal Saviour. Do not dishonor God and Jesus Christ your Redeemer. For your soul's sake, make no delay. Commit the keeping of your soul to Him, as to a faithful Creator. Christ's dying love for you is a proof of His willingness to save. His resurrection and ascension are proof of His power.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] "O Zion, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringeth good tidings, lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Judah, Behold your God! Behold, the Lord will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young." [Isaiah 40:9-11.]

Young men, will you come? I cannot endure the thought of you remaining in a Christless state. If you will conform your will to His, Christ will enter into all your life, directing, pervading, and giving character to every action. Enter into His service, and He will be your teacher. If you will come to Jesus, enlisting in His army, your personal qualities will be acknowledged by the heavenly angels. Put your heart into God's service. Be a true child of heaven.

I will carry this matter further in the next letter I write. Please write to me, for my heart is drawn out to you both. The Lord has given to every man his work, and each of you have a work for the Master. Then enter into it. Take it up. Be men. Leave behind you a bright light that others may follow.

"Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." [Isaiah 55:6, 7.]

Lt 70, 1899

Haskell, Brother and Sister [S. N.]

"Sunnyside," Cooranbong, New South Wales, Australia

April 14, 1899

Dear Brother and Sister Haskell:

Yesterday, April 13, the main school building was dedicated. The morning meeting commenced at six o'clock, a time when those who had been and still were working on the ground could have the benefits of the meeting. W. C. White, Brother Palmer, and Brother Hughes spoke for a short time. Then I spoke, and at the close of the meeting made the dedicatory prayer. This was a very precious meeting, and I was glad in my heart to see so many students present. If you and Brother and Sister Tenney could have been here, it would have pleased us much. It seemed to me all the while that you ought to have been here. The new school chapel is, I think, an excellent room. It is large and very favorable for the speaker.

At the three o'clock meeting, we expected Elder Starr and some of the government men. We sent to Morrisset and Dora Creek to meet them, but no one came. I suppose the reason was that the sky looked as though we might have a downpour any moment. Nevertheless the room was full. The room was decorated and festooned by flowers from our gardens, and beautiful tree ferns, some of which were placed before the entrance to the building. W. C. White spoke well. Brethren Palmer and Hughes followed. Herbert Lacey then addressed the people, but I had become so weary that I could not remain till the close of the speech, although he spoke well. It is painful for me to sit long in one place, and I had to leave. I remained longer than I ought.

Several weeks ago Brother Pocock was sent for to help in the painting of the building. He is a coachmaker and a painter and builder. We had been calling for him for some time, but he was reluctant to leave his wife and little ones. We have from our family sent them clothing from time to time, and the clothing you left will help them. We made most searching inquiries in regard to the situation of his wife and children, for we had been informed by Brother and Sister Starr of their extreme poverty. We learned that he could not live where he was and provide for his family. We sent him right back, with word to bring his family to Cooranbong without fail.

When they reached here the two youngest children were very sick. The whole family had to walk three miles in the hot sun to reach the train, and they thought the little boy had been sunstruck. He is four years old, a pretty child, and very intelligent. They came to our house from the train, and after dinner they were taken by their earnest wish to the cottage of two rooms which Brother Hughes of Cooranbong has in the liberality of his heart granted them. Mr. Hughes and his family have done everything they could do in their kindness of heart for Brother and Sister Pocock. This family must be saved if possible.

Sara immediately began giving the little boy treatment. We soon saw that his symptoms were those of acute poisoning. He was not well when he left his home. After walking three miles he drank a lot of water. The day before leaving, the father and mother sent the children to the grandparents, while they slept in their shanty for the last time. The grandparents are not believers, and they had cooked a parakeet, of which the boy ate very heartily. He was tired and hungry, and this used him up. Afterwards nothing could be given him which he could retain on his stomach, but the discharges continued nearly constantly.



Sara was with him night and day, and Sister Robb was sent for to share the burden with her. We knew that it would be a battle for his life, and everything was done that it was possible to do. But the boy died on Sabbath about eleven a.m.

I spoke on Sabbath morning, after Brother Palmer, who read some extracts from the Special General Conference Bulletin. I was much pleased with the way in which he handled the matter. We had a most precious meeting, also a meeting in the afternoon, which I dared not venture to attend.

On Sunday afternoon brother Pocock's dear little boy was laid at rest. There was a good attendance at the funeral. Brother Hughes conducted the service and, it is reported, did excellently well. I could not attend the service, for I had an appointment at Dora Creek, at an open air meeting. Ninety were present, and I had the best of attention. Some were seated on the ground, others were standing. The fishermen stood off in a little company by themselves, but they may come nearer after a while.

I had much freedom in speaking on this occasion. I spoke upon the subject of Christ as a healer. Not only was He the sin-pardoning Saviour, but the Restorer. I felt very pleased with the freedom with which W. C. White spoke. He set before the people that our work was to do the work of Christ, to seek to save the souls and bodies of the afflicted. He referred to the efforts we were making to erect a hospital. The school has given fifteen acres of land for this purpose, and now they think they should add five or ten more for the benefit of those who shall come to the hospital. They should have an opportunity to get exercise in cultivating the soil.

I now feel interested in the work of building small churches at Martinsville and Dora Creek. We shall be helped in this by those interested in the truth, but who have not yet united with us in church capacity.

We have been in one of our closest straits financially, but we hope that release will soon come. Some has already been sent from Battle Creek, but it had to go through the Echo office, and they could not raise it for us, for they were short of means. It has become necessary for Brother Daniells to disconnect from the school to go to Melbourne and Adelaide to raise means. If the people in Battle Creek make us dependent on the Echo office, we shall not have anything more than we now have. Why cannot they see and understand these things? If the Echo office had the means, we could obtain from it that which we need. But we shall expect something by the next boat from America.

All these circumstances, the sickness and death of Brother Pocock's child, the opening of the new building, the clearing of the land for the hospital, have taxed every power that we possess. On Wednesday the school had a holiday and took their dinner to the school ground near the chapel. It commenced misting in the morning and kept up some time. After dinner the weather was showery, and a meeting was held in the church. Several of us had something to say. After one hour the meeting closed, and again the workmen went on to the grounds. W. C. White and Brother Palmer were right on the ground with the workmen.

I am very glad that there is some prospect of help from America. We have been so perplexed to know what to do, but light is coming in, and we hope it will not cease its shining until the perfect day. As yet we have received nothing from America except the donation of one hundred pounds from Elder

Loughborough, and that was tied up in the office for two months. Half of it, I think, has come, but there are workmen here waiting to get their pay. We are hoping and praying that means will come, that we may not be dishonored before the world.

Everything that comes into our hands is swallowed up as quickly as possible, and still we want more. Dr. Kellogg says he has sent us money, but nothing of the kind has reached us except the one thousand dollars for the hospital. We had thought it best to use this at once to pay the workmen; then the school can give us its value in lumber for the hospital. The large school building is completed. It is plain, neat, and roomy, and all feel pleased.

We are hoping, trusting, and praying. Encouragement has come, and we trust we shall not have to wait long. I think if our American friends knew how we were placed financially, they would not send their money round by the Echo office. If the Echo office had money, we could have used it long ago. But they cannot get it. A widow lady who had loaned Elder Daniells £300 for, as he thought, a long time, called for it some time ago from the Echo office, and would not wait. They could not obtain the money from the bank to pay her. Thus it is at the present time. We hoped that the mail would bring us some drafts that we could use, but they forget, or do not know, that we must have a duplicate. If the duplicate does not come in this mail, we shall have to wait until it does come. But it will all come right soon. We have had a long time of waiting and anxiety. We almost fail; then we gird up by faith, and pray, and trust, and wait.

Now, Elder Haskell, as soon as you think you can, please come and you shall have our parlor or Sister Peck's room, just which you please. We shall be very glad to have you any time, and if you need rest we shall be glad to have you rest. The perplexities we have had in the past, we hope will soon be over. There is hope for us in God.

I will write more when I am rested. The hospital must now have our attention. We expected Dr. Caro yesterday, but he did not put in an appearance. We want some suggestions from him in reference to size of the hospital rooms and bathrooms. The clearing of the ground will continue while we can get donations from the workmen. We mean to make our money go just as far as possible. I must now close. I have written this letter in great haste, and am feeling very tired. Remember us to Brother and Sister Tenney. Tell them our next letter will be to them.

In love.

Lt 71, 1899

Anthony, R. S.

"Sunnyside," Cooranbong, New South Wales

April 17, 1899

Dear Brother Anthony:

I have a few words to say to you this morning. I cannot write much, for the mail to Africa must leave this morning. I intended writing to you yesterday, but Brother and Sister Starr and a sister who stands in a responsible position in Hamilton, Newcastle, were here visiting us. This sister has been convicted of the truth for several weeks, but has only just come to the point of decision. Thank the Lord for this. None of her family are with her, but have opposed every step of advance. The Lord is working upon her mind, and she is now fully convinced of the truth. May the Lord strengthen her.

A matter has been presented to me by letter for advice in regard to the color line. When you see souls seeking for the truth as for hidden treasure, no distinction should be made because of the color of the skin. All are to be treated as Christ would treat them. This is a vexed question, because of human prejudice. The world's Redeemer made no difference because of caste, nationality, or color. He, the Majesty of heaven, gave His life for the life of the world, and all who receive Him are His property and are to be treated as such.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] Think of this. Shall we make distinction between believers because of color? Never. Among the colored people are some of the choicest souls, and shall we venture to say, "Don't sit near me; You are black; I am white"? Rest assured that the one who takes this position needs to have his soul washed and purified from its uncleanness.

I will write you further on this subject another time. I wish to ask you why you hold on to Brother John Wessels. Has the Lord given you light from heaven, that you venture to do this? I write this merely for you, but I say, Take your hands off. The whole family needs to be broken up, and obtain an experience altogether different from that they have had, or they will lose their souls. In the place of hindering him, you should have helped him to make this change with as little delay as possible. I would not have written him as I have done if I had not understood what I was writing about. He is waiting for me to say more than I have said, leaving him no chance to exercise faith. I shall never do this. He must seek light from God, and walk in the light as He is in the light.

I now leave this matter with you to act upon discreetly. I can say no more now. May the Lord help you, and give you clear discernment, is my prayer.

In much love.

P.S. Show this to Brother Hyatt. Tell him not to hinder in this case.

Lt 72, 1899

Tenney, Brother and Sister [G. C.]

"Sunnyside," Cooranbong, New South Wales, Australia

April 20, 1899

Dear Brother and Sister Tenney:

We feel very grateful to our heavenly Father that we can advance, and that the Lord has helped us. There are means coming to us from America. I expected help in this last mail, but none came as we expected. It will come next mail, we hope, for we want to go forward with the hospital. The plan of the building is already drawn. I see a great work to be done in the sanitarium to be established, and we wish to secure the very best location possible. We shall consider Hornsby and Hawkesbury, which are within easy reach of Sydney. Then we can have branches in the city and in Cooranbong. Our hospital will be one branch, Newcastle another. Newcastle perhaps will be more of a center.

We need much wisdom and grace, and we know just where to obtain it. I could not believe that the Lord would leave us destitute of help and leave the impression upon the people that we must depend upon them to help us, that we are in their power to keep us down and limit our influence. God would have us stand on vantage ground, [with our] buildings that will leave a favorable impression on the people and bring glory to God. Time has been lost, but the Lord will work in His own way. I wish Dr. Kellogg could visit Australia, and give us some of the influence and knowledge. I am going to ask for it. Let us have courage in the Lord. We shall cling to one mighty to save even to the uttermost.

I believe the Lord will give more souls as sheaves in the very field where you are now laboring. Christ is your Helper and your God. Take firm hold of His strength, and you will see the salvation of God. We must reach the people just where they are. One phase of our work is to give the compelling message, for there are those who need your urgency to make them decide to obey the Word. "Come, for all things are now ready." [Luke 14:17.] I am so glad that so many have taken hold of the truth. This is as it should be. Everything should be done that can be done to win souls to Christ. Then everything possible should be done to draw them to Him. The work is to be done that is represented by Jude as "pulling them out of the fire, hating even the garment spotted by the flesh." [Jude 23.] God will work to co-operate with His chosen workers. We are never alone. One can chase a thousand, and two put ten thousand to flight.

You can see what need there is to hold on after the camp meeting, making every effort to gather in the sheaves. Souls are precious. Christ gave His life to save the highest in authority, like Nebuchadnezzar. The Lord God of heaven would have that king bow to His authority and own that the Lord God of heaven rules. From the light given me by the Lord there is not the effort made that should be made to convince and convert those in the highways. There are honest men who will yield to evidence, and efforts should be made to draw them, and even to pull them.

Those who have worked on false principles, and have perverted their sense of righteousness, are not to be left without effort. God calls them. The Lord would have special pains taken to win them and leave them without excuse. We must work on the right hand and on the left. We must draw nigh to God and obtain His Spirit, and then work for souls. Even the great men are more easily drawn by the simplicity of the gospel than by any effort made in human power. We need more of God and far less of self. God will work through the weakest human agent who is charged with His Spirit. He wants every worker to be supplied with His abundant grace.

In the history of men we learn how dangerous is prosperity. It is not the men who have lost their money and their property who are in the greatest danger, but those who have obtained a fortune and are

placed in a high position. These need careful, earnest labor. Adversity may depress, but prosperity elevates to presumption. Prayers are often requested for men and women in affliction, and this is as it should be; but the most earnest prayers should be solicited for those who are placed in a prosperous position. These men are in the greatest danger of losing the soul. In the valley of humiliation we can walk securely, while we reverence God and make Him our trust. On the lofty pinnacle, where praise is heard, where our wisdom and greatness are extolled, we need a special power, a special arm to sustain us.

This is the light in which we should regard those not of our faith. The men who are exalted and praised need greater help in the simplicity of Christ than they receive. They need more earnest, persevering prayer, that they may be saved from destruction. The minister of the gospel should be faithful to every soul, but the wisest, firmest labor should be given to those ministers who are not of the faith. There are many who know no better than to be misled by ministers of other churches. Let faithful, God-fearing, earnest workers, their life hid with Christ in God, pray and work for honest ministers who have been educated to misinterpret the Word of life. Our ministers are to make it their special work to labor for ministers. They are not to get into controversy with them, but with their Bible in their hand, urge them to study the Word. If this is done, there are many ministers now preaching error, who will preach the truth for this time.

Brother Tenney, let us draw closer and still closer to our Redeemer. He will save us with an everlasting salvation. We want light every day. We want a power that God alone can supply. We must have it. There are precious resources for us if we will walk in the way of the Lord to do justice and judgment and to hide self in Jesus Christ.

Daylight is coming, and I must speak this morning to the students at the school.

In much love.

Lt 73, 1899

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 17, 1899

Dear Brother:

I have received and read your letter with surprise. I cannot sleep past twelve o'clock p.m. I am inquiring what I ought to do or say that will change the condition of your mind. I have had the most intense interest in your behalf, and may the Lord guide my pen. The Lord has made you a man of His appointment, and angels of God have been your helpers. I have written that the Lord has placed you in the very position that you are in, not because you are infallible but because He would work your mind by His Holy Spirit. It is the Lord who has placed you where you are to impart the truth, present the truth

as it is in Jesus, in this period of the earth's history. I know the position you are in, where such great and momentous responsibilities are entrusted to you.

On no account should you be entangled and woven up in any work that will endanger your influence with Seventh-day Adventists, for the Lord has appointed you to fill a place of His appointment, to stand before the medical profession, not to be molded, but to mold human minds. Every day you are to be under the supervision of God. He is your Maker, your Redeemer. He has a work for you to do, not separated from Seventh-day Adventists, but in unity and harmony with them, to be a great blessing to your brethren in giving to them that knowledge which God has given you.

We are God's great building. Every stroke, every stone put into the building, is only a part of the whole. Every worker is himself to become just what God designs he should be in building his own life with pure, noble, upright deeds, that at the end he may be a symmetrical structure, a fair temple, honored by God and man. God must be in this work. "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] Through you He has worked, and will work, to <do> honor <to His name> by trusting to you <these> great responsibilities. "We are laborers together with God," and God would use you and me and each individual who engages in His service. Each is to stand upon his watchtower and listen attentively to that which the Spirit has to say to him, for every word and act leaves an impress not only on our characters, but upon the characters of others engaged in the work.

The Lord would have you stand forth as Daniel, every phase of your character under His own ministration, that day by day you may grow into a structure that will stand forth not as a perfect whole in itself, but, connected with the work of other chosen workmen, as a beautiful temple for the Lord, a living witness to the value, stability, and mobility of the man who keeps his eye single to the glory of God.

Your faculties are separate and distinct, yet each is dependent for its success upon the other. So each day God works with His building, stroke upon stroke, to perfect the structure, which thus grows into a holy temple for the Lord. One stone mislaid affects the whole building. This figure represents human character, which is to be wrought upon, point by point. There is not to be a flaw in it, for it is the Lord's building. Every stone must be perfectly laid, that it may endure the pressure placed upon it. God warns you and every worker to take heed how you build, so that your building may bear the test of storm and tempest because it is riveted to the eternal Rock. Take heed how you build. Every hour may be spent in placing the stone on the sure foundation, ready for the day of test and revelation, when we shall be seen just as we are.

This warning God presents to me as essential in your case. He loves you with a love that is immeasurable. He loves your brethren in the faith, and He works with them to the same end that He works with you. His church upon the earth is to assume divine proportions before the world, as a temple composed of living stones, every stone emitting light. This building is to be the light of the world, a city set on an hill, which cannot be hid. It is composed of stones laid close together, stone fitting to stone, making a solid building. All the stones are not of the same form or shape. Some are large, some are small, but each has its own crevice to fill. And the value of each stone is determined by the light it

reflects to the world. This is God's plan, and He would have all who profess to believe His Word fill their respective places in the great, grand work for this time.

We are, dear and much-beloved brother, living amid the perils of the last days. Every mental and physical power is to be cultivated, for all the powers are essential to make the church a building which will represent the wisdom and character of the great Designer. We are to cultivate the talents given us by God. They are His gifts, and are to be used in their right relation to each other so as to make a perfect whole. God gives the talents, the powers of the mind; man makes the character. The mind is the Lord's garden, and man must cultivate it earnestly in order to form a character after the divine similitude.

The Lord has wrought with you, my much-respected brother, enabling you to act your part as His workman; but there are other workmen who must act their part as God's agents, His members, who help to compose the whole body. <Bear in mind,> all are to be united as parts of a great machine. The Lord's church is composed of His living, working agencies, who derive their power to act from the Author and Finisher of their faith. The great work resting upon God's individual workers is to be carried forward in symmetrical harmony. There is a work for you to do. God has appointed you to do your work, as a physician and your brethren to do their work. You and your wife have been noble workers and have set a right example to the world. But God has also other instrumentalities which He uses to do their work, that all may become, through sanctification of the truth, members of Christ's body, of His flesh, and of His bones. Representing Christ, we act for time and for eternity, and men, even worldly men, take knowledge that we have been with Jesus and learned of Him.

God's people are not to be in confusion, lacking order and harmony, consistency and beauty. The Lord is greatly dishonored when unity does not exist among His people. I have been sensibly impressed with the strife, discord, and emulation in society. Those who believe the truth for this time must know that truth is a unit. Spasms of feeling are not inspiration. The unity that God requires must be cultivated day by day. <The lips must be sanctified, the tongue, the voice, must be trained to do the right kind of service> if we would answer the prayer of Christ. The disunion that has existed among those who claim to believe the last message of mercy to be given to our world is a great hindrance to the advancement of our work. All are to be united in one as Christ is one with the Father, their powers, illuminated, inspired, and sanctified, making a complete whole. God is dishonored by the variance existing among His people. Those who love God and keep His commandments are not to draw apart but press together. <Philippians 2:1-4.>

The Lord does not forsake you, my brother. Bear in mind that this world is but the pilgrimage through which we are passing, that the future world is the home to which we are going. Have faith in God. If my words have wounded and bruised your soul, I am sorry, for I am wounded and bruised also. Our work, a strange work, a great work, given us by God, links us heart and soul together. You dare not throw off your armor. You must wear it till the end. When the Lord releases you, then it will be time for you to lay your armor at His feet. You have enlisted to the very close of the battle, and you would not disgrace yourself and dishonor God by deserting from the army. May the Lord open to you many matters which He has opened to me. Satan is watching his opportunity to dishonor the cause of God. I have been

shown your peril, and your guardian angel preserving you again and again from yourself, keeping you from making shipwreck of faith. Lift up the standard, lift it up, and be not faint-hearted or discouraged.

I cannot think that I have written anything to you that should make you write me such a letter. I know that at times I have greatly wondered how my brethren in America could think we could possibly make headway with nothing to create even a foundation for work. The providence of God has been opening the way, the people have been turning to us for light and knowledge, but we were not prepared to educate them.

I have a letter written to you January 15, but find none written January 25. I shall look again carefully. In the letter written January 15 I refer to the publishing house and the working of men in that office. There were two articles I did not send, which were written in January. I read them, and thought that there might be a possibility of Dr. Kellogg or some one thinking I meant the sanitarium, when I did not refer to it at all, but to the dishonest measures which have been clearly specified again and again. I said, I have not strength to read those articles for this mail. I will read them and send them next week. I thought I would make their application definite. Is it possible that these articles went to you? I know not, unless you send me the original.

Did I not send you a letter stating how the Lord had kept you from dishonoring Him in the time of test and trial, when so many failed? I certainly thought those letters went to you. The Lord would not send matters to you which were not true. Have not letters reached you, telling you how God had been leading you step by step, and that, as you looked to God in your critical operations, angels of God were standing by your side, and their hands were seen as your hand? Was not the statement made that God had put you in a position of trust, of wonderful responsibility, that through you He had wrought to remove prejudice from the minds of physicians and people of all countries, because your religion was respected and elevated, and God was honored? What you have applied to yourself regarding scheming and underhand work belongs where you know as well as I it belongs.

The light given me by God, which I have written to Brother Moon and to Brother Irwin, and which they can show you, was that they should have helped you, that you should counsel together; that in the place of holding themselves aloof, they should have been your fellow helpers; that you were ordained by God to stand in a position of trust, that as you used your talents, God increased them, and that you needed help instead of censure.

Please send me the letter which had led you to suppose that I have not confidence in you, for I cannot find it. In my intensity of desire that you should make straight paths for your feet, I have written earnest words, but never, never to denounce or condemn you. I thank the Lord every day for the Saviour's keeping power. O that God would let you understand that I have not changed in the least in my faith or deep interest in you. I have had only an intense desire that you should stand in God, firm, tried, and true, for your own good and for the glory of God. I know that the Lord wants you to have the crown of victory. I thought to send you a cablegram this morning, but decided that the Lord could speak His word to you much better than a human agent could.



The Lord loves you, the Lord upholds you. In God you can triumph. I have appreciated the confidence you have ever maintained in my humble self, as the Lord's servant, who speaks and works His will. You have ever shown me respect. In return you have my sincere appreciation of the same. I would not wound or bruise your soul, but restore and heal. If I have spoken plainly to you, Dr. Kellogg, it is because I have seen dangers that you have not seen, and which I wished you to guard against.

I thank you for your liberality in proposing to send means from yourself and your kind brother Willie, whom I have ever loved since he was a babe in his mother's arms. The Lord loves him, and He would claim him as His own beloved son. He would have him take his position as His witness. By the Review of March 14, you will see that your words to me were not idle tales, that there was money in the Sabbathkeeping churches that could be invested in the work in Australia. This makes your donation, for which we thank you in behalf of the sanitarium. If you could now visit Australia, and give us the benefit of your talks for a short time, we would be so very, very glad. How would it do for you to undertake this journey. I would be so glad, and many others who know you have said the same. But do not send your gift, wait until there is a positive necessity. You are in debt yourself.

And Willie—what shall I say? I appreciate his offer more than the value of the money, because he thus testifies he has confidence in the work we are seeking to advance. But I would not take your means. I never thought of such a thing as Willie or you making a personal donation. The light given me was that your influence would place the work where it would give speech and power to the medical missionary work in this country. Over and over again I have laid out our necessities quite distinctly to the General Conference, without one favorable response. Then light came to me to make an appeal to the managers of the sanitarium, because the Lord's money was to come to us in Australia and England, that we might build humble houses of worship, a health home in Cooranbong, and a sanitarium near Sydney. We are now thinking of building a house of worship at Hamilton, Newcastle, one at Dora Creek, and one at Martinsville, six miles from here in the bush. The two last will be very humble houses.

As yet we have received only two hundred and fifty pounds from you. Special direction was given in regard to the manufacturing of health foods, but lately we have not had money to invest in peanuts for our own family. We eat no meat or butter, and use very little milk in cooking. There is no fresh fruit at this season. We have a good yield of tomatoes, but our family think much of the nuts prepared in a variety of ways. <We use one fifth as much as the recipe specifies.> For many months my food has been uncooked tomatoes and bread.

I cannot eat a great variety of food in the vegetable line. Sometimes I venture to go a little farther in taking dried peas, prepared as I had them prepared at the sanitarium. But it costs me too much. Gas accumulates and crowds my heart. We have nice string beans, but these I do not eat. I do not use potatoes. But I am so thankful that the Lord has given us enough to eat. There are poor families who do not have enough to satisfy hunger. I am thankful that I can eat my two meals, and feel in every way comfortable. Apples here are high, and of an inferior quality, but we shall soon have fresh oranges and lemons.

We have a prospect of financial relief, but do not send our money to the Echo office, for they cannot relieve our necessities. They had to overdraw on their own account in the bank in order to get the last money sent us. Sara McEnterfer has had no pay for her last year's work. We have had to dole out a few shillings at a time to our workmen. Brother Palmer, with whom we have just been talking, said he managed to keep one shilling now, whereas for many days he had only sixpence, while five hundred pounds were to be paid to the workmen on the main school building.

We thank the Lord that now the sanitarium will be built. You know something of what that will cost. The hospital must go right up, else we fear we shall bury Sara. She is supposed to be the most successful physician in treating the sick. She has been working over the sick night and day, and she is very much worn. Last Sabbath she had an exhaustive sleep that nearly cost her her life. She slept fourteen hours, and could not be awakened. Her breath was almost gone. She has not appeared like herself since. We want that hospital so much.

I would say again, I have had no thought of you taking from your personal funds for me to use in the work here, and I am not now compelled to do this. I am so glad. The word comes that means has been sent to us, but as yet nothing has come except what you have sent. We live in prospect of some financial help. If we once become established, I think we shall get along nicely. In our keen necessity and almost despair, I may have written too strongly, and not as guardedly as I should have written. But I have felt for the suffering cause of God. We are trying to bring souls into the truth, and the representation they see of our work is so hopeless, as though the Lord did not favor His commandment-keeping people. When the pictures of our poverty and inability to do what ought to be done was presented before me, and the instruction was given me to call for means to cultivate the Lord's vineyard in this new world, I felt ashamed, and yet I knew I could and must press the matter; for the Lord would move upon hearts to do this.

I am pleased that you can dispose of my place in Battle Creek. The mortgage will cut out quite a slice, but I will probably have fifteen hundred dollars. Five hundred of this must go to build a small cottage for Brother and Sister Belden. Both are quite incapacitated <as far as means is concerned> by their stay in Norfolk Island. We support them. The money I receive will allow me to build them a comfortable house. Brother Belden works a little, but he had been very sick and is yet far from well. He has nothing at all to depend on. But they want for nothing, and shall be cared for as long as I and they shall live.

I have received no letter from Edson for some time. I know not where he is. I see him in my dreams very busy getting out a book, but this is all I know. Forgive me for taking up so much of your time to read this letter. I will not write as much as I have done. I shall only write when I am charged to write.

In much love and sorrow because I have caused you sorrow.

Lt 74, 1899

Butler, G. I.

"Sunnyside," Cooranbong, New South Wales, Australia

April 21, 1899

Dear Brother Butler:

I received your letter a few days since and read it with interest. Every mail I have designed writing to you, but each time something has come in to crowd me upon other things, and I could not get your letter written. But now I will write you a few lines.

You misapprehend me when you suppose I have lost all hope of you. This has never been the case. I have had a great desire to see you, and to converse and pray with you. I would be pleased to see you take hold of the work again and move forward, drinking in the rich truths which God has given us. I desire to see you stand on vantage ground and realize the blessing of God in your own heart and life.

I ordered that The Desire of Ages be sent to you, because it is a privilege to me to have you and Aurora have this book, which the Lord has helped me to get out. All the people of the world should have it, but our own people especially need the instruction which it contains. I am glad you are pleased with it. If the Lord accepts this from His unworthy child, I am satisfied. All the money coming from this book, above our immediate expenses, will be devoted to missionary fields. This field is large and has been represented to me as a new world, a second America, but very different from America in its government. But America is far from being what it once was. I feel sorry when I consider this.

In regard to your situation, be assured that if I had the opportunity, I would grasp your hand with gladness and call you brother. I think I am unchanged from the simple, humble servant of Jesus Christ you have always known me to be. You and I are getting along in years. But as far as my memory and activity are concerned, I have never in any period of my life done more earnest, hard work in speaking and writing than during the year 1898. I see so much to do. I cannot see any place where I can let go my hold. Souls are perishing, and I must help them. I speak in the church and out of the church. We drive out into the country places and speak in the open air, because the prejudice against the truth is so great that the people will not consent to our speaking in the little rough house where they assemble for worship.

Last Sabbath I spoke in our chapel in Cooranbong, which must soon be enlarged. I had a most solemn message to bear to the people in regard to practical godliness. On Sunday we went to Dora Creek, three miles away, and spoke to the people in the open air. About ninety persons were gathered there, and I had much freedom in presenting to them Christ as the great Healer and wonderful Teacher. All listened with interest. By this means I can reach a class who will not come to any hall or meetinghouse. We have good singing. When I closed, W. C. White spoke with much clearness.

Last Sabbath I spoke again in the church in Cooranbong. There was quite a revival among the students. Twelve went forward in baptism. This day will long be remembered because of the manifest grace and mercy of God. Some hard cases took their position on the Lord's side. We were much encouraged to see this movement among the students. On Sunday afternoon I filled an appointment at a place called Martinsville, six miles distant. Here the people have taken up land right in the forest and are cultivating it. They have excellent crops of corn, and they plant trees and make gardens in the wilderness. They take

up government land and work their way until they get farms of their own. Martinsville has one little store, and the people have some good cottages. Poor, but intelligent men and women are living in this place. In some cases a carriage cannot be driven within miles of the houses.

Notices were sent out that Mrs. White would speak to the people Sunday afternoon. There were about sixty persons out to hear. The Lord gave me special freedom. Our meeting was held in a paddock which had no entrance. I had either to crawl under the fence or climb over. I chose to crawl under. I spoke to the people from I John 3:1-4. Some planks were provided as seats, and all the people were as decorous as in a meetinghouse. I think I have never had more freedom in our large camp meetings than at this meeting. I trust that the seeds of truth were sown in hearts, and that they will spring up to bear fruit to the glory of God.

Yesterday I spoke for one hour to the students in the school. The Lord helped me to present before them the preparation essential for the higher school in the kingdom of God. Then we devoted the forenoon to counselling in regard to the Health Home that is to be built on the school ground. Miss Peck and Sara and I just left for home when a messenger came with the word that there were about twenty dignitaries from Sydney who had just come up in a steam launch from the lake to see the school and to know the reason why we had left the city to establish ourselves in such a retired place as Cooranbong. Among the number was the brother of the Premier of New South Wales. Willie inquired if he could have his mother's carriages and horses to add to the school conveyances to take them round. The outfit was soon in readiness. The visitors took lunch at the school, and were then shown round. I have not seen Willie since, and do not know the result of this visit.

W. C. White accompanies me to Newcastle today, Friday, to speak to the people [on] Sabbath and Sunday afternoon. W. C. White speaks in the evening. Elder Starr is to speak in Stanmore. His wife accompanied him to Sydney, and also a Miss Gow, who is at the head of a large drapery store in Hamilton. She has been investigating the truth for months, and this coming Sabbath will take her stand. She has come out of a large family, all of whom are engaged in this store. It has seemed impossible for her to keep the Sabbath, but she is now determined. God will help her, and her business will not stand in the way. This lady is the responsible one in the shop, and if she comes out, she will be the means of doing much good.

Sometime ago a minister from one of the suburbs of Newcastle visited our school, and he has now sent his son to be educated here. Miss Gow's father also visited the school, and he sent his son. We are gaining an influence among the people high and low, and the Spirit of the Lord is going before us. Forty have embraced the truth in Newcastle. Sixty have taken their stand in Brisbane, a city in Queensland, twenty-four hours' ride on the train from Newcastle. All the places along the line from Newcastle to Queensland are to be worked. We are to have no release.

The towns and villages along the line between Newcastle and Sydney are to hear the message of truth, and also from Sydney to Melbourne. The standard is to be planted in new fields. Ministers are needed who will open the gospel of truth to the people, who will prepare the way of the Lord and make a highway for our God. We must have centers, but we will not stop to build up as they have done in Battle

Creek. There must be no tarrying until the banner of truth is lifted high and established in all the cities and suburbs of Victoria, New South Wales, Queensland, and in the regions beyond.

The Lord lives and reigns, and His work must go. The light must be carried into all parts of the world. In every place where the standard of truth is planted and churches are built up, there must be faithful work done to impart the light. We must do our appointed work. We must not fail nor be discouraged. The end is near, and we have no time to lose. "Go forward" is to be our watchword. [Exodus 14:15.] Circumstances are not to make us; we are to make circumstances, and form our surroundings. We are not to be creatures of circumstances.

Light, precious light is for the people of God, and we must lay hold of it and improve it. I see work, work, work, everywhere to be done. Sabbathkeeping means very much to some. There are many who are turned away from their employment, and we are glad that we have land where we can help these poor people to help themselves. We are glad we are away from the city, where we can place large families on a few acres of land and teach them how to cultivate the soil, that it may yield its treasures. In this work we are doing the highest kind of missionary work.

Sister McEnterfer is nurse and physician for all the region round about. She has been called upon to treat the most difficult cases, and with complete success. We have at times made our house a hospital, where we have taken in the sick and cared for them. I have not time to relate the wonderful cures wrought, not by dosing with drugs but by the application of water. We use charcoal largely, making it into poultices. It destroys the inflammation and removes the poison. We are teaching the ignorant how to become intelligent and keep well.

But I must stop writing. It is now five o'clock a.m., one hour before daylight. I left my bed at one o'clock. I have written this letter to you and two pages to Dr. Kellogg since then. Tell me in your next letter if you can read my writing. I cannot always get my letters copied. If you can read them, I will send some in this way. I would say to you, Have faith in God. Trust in Him for He knoweth all things. He is true and patient with all His erring children. God bless you, is my prayer.

Lt 75, 1899

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

April 20, 1899

My Dear Brother:

We have just returned from the school buildings, where several of us met to discuss the plans for the hospital. We had a long council, and decided that the prospect for building a sanitarium was favorable. A few miles out from Sydney, toward Cooranbong, there is a healthful location, Hawkesbury and Hornsby Junction. This latter is situated on a high elevation. If a regular sanitarium could be established there,

away from the din and noise of trams and the constant rattling of carriages, this would remove the necessity of a large building being erected in Cooranbong.

We learned also that we must not call our building a hospital. If we do this, we shall come under the supervision of the medical authorities, shall be forced to observe special laws, and employ a physician, perhaps of their own choice. We shall call it a Health Home, and shall not make it as large as we had planned. We shall try to build it within one thousand pounds. This will not include the furnishing, which perhaps will be an extra expense. We shall not appropriate more than we can possibly help, for we must have something to establish the work in Western Australia. This is a new field, and is now being worked. There are thousands of people in that part of Australia who must hear the message. The Lord means that they shall have it. When our numbers are increased, there will be means enough to sustain the work. Then a school must be established and a church built, and workers sent to this field. You can judge how we feel as we see so many places calling for workers and have none to send.

After dinner W. C. White sent me word from the school, which we had left only a short time before, that a company of twenty grandees, men of responsibility, had come to the school in a boat from the lake, and W. C. White asked if I could spare all our carriages and horses to show them round. One man was brother to the Premier of New South Wales. They are now being accommodated with the best we have. I am so glad that the main school building is up and furnished. This was done in a cheap way, but it looks nice. We treat all who come with deference and respect. We desire to make a good impression. We have had bankers and men of high repute call upon us to see what was going on here in Cooranbong. This place has been regarded as so insignificant, and the inhabitants so poor and degraded, as to be unworthy of notice. But all are surprised at that which is being done here.

People keep coming, and we shall soon be known. We are anxious to make as favorable an impression as possible. Of late we have had so little margin in the bank that we have not been able to borrow money. The bankers do not think we are safe. But if the Lord stirs up the minds of the brethren in America, as I know He has done and will continue to do, the work will advance. The money is the Lord's, and we shall use it as a sacred trust upon which to trade.

We are helping families to settle on the school ground on the other side of the road from the school buildings. A few acres are now being secured for our much-esteemed Brother Pocock. He is the pattern of a Christian gentleman. I tell the school board that I will consent to trust him and let him pay as he can. In our family all who are able will unite in helping him to put up a house, which will be built cheaply, costing about forty pounds. He has suffered much poverty. He has a good trade and is an excellent workman.

We encouraged him to leave his little house among the rocks on a high mountain. No carriage could reach this place. He carried up on his back to this place all the lumber needed to build a little shanty. But the family were often hungry. Once or twice a year our family sent them a box of clothing, and this is all they have had.

One of the little children died a week after they moved to this place. He was poisoned by eating a cooked parakeet. Everything was done for him that could be done. Sara was with him day and night, but

the poison had taken hold too deeply. The night before they left their home, the parents sent the children to their grandparents, while their goods were carried to the boat to be brought to this place. No doubt the neighbor thought that she had done a very neighborly action in giving this boy this kind of food, but it cost him his life.

No sooner was Sara released from this family than she was sent for from down the river. She went in the carriage for about three miles, and then eight or ten miles in the boat. She found the children apparently sick unto death. They live close by the waters of the lake, and they had gathered crabs, cooked them, and eaten them. Sara and Sister Robb did all they could to save the children. For two nights they watched over them and gave them treatment. But one of the children died. Sara was so used up by the terribly offensive effluvia that we were afraid for her. But she has been improving. I do not know what the state of the two other children is now. The children threw up half digested crabs. The mother did not know what had made them sick until the contents of their stomachs were discharged.

If our building had been up, we could have taken these children from their home and given them treatment, and perhaps saved them all. But we fear the other children will die, if they are not now dead. They were beautiful children, as handsome as a picture. But the people need to be instructed in regard to what to eat and how to cook it. The love the children expressed for their father and mother, and the parents for their children, was very marked. O, I see so much to do, and yet can do so little. Our Health Home must be erected, and then we shall be able to do something for the sick. I try not to feel too strongly about this, but I cannot prevent an intensity of desire and earnest zeal, try as I will.

Friday morning, April 21

I cannot sleep past one o'clock. There are families all through the forests who have taken up their residence there. Among these are some most excellent people, and we are reaching them. They have no shepherd to visit them, and they are hungering for truth. We must send our hunters and fishers all through this country, that we may by the help of the Lord find lost sheep and gather them in to the marriage supper of the Lamb. Our work is to go forward to victory. This morning I have had light. The whole of yesterday afternoon was devoted by responsible men, Sister Peck, Sister Sara McEnterfer, and myself to considering the plans of the Health Home. We decided that as money was so short, we would cut four feet from the plan.

But in the night season light came to me. We must not diminish. All the room which the plan specifies will be needed. Then we shall enlarge if necessary. The building would not be symmetrical if four feet were cut away from it. Better invest the necessary money now than spend double the amount in making additions. I am now fully settled in regard to this matter. A two-story building must be proportionate, or it will look objectionable and show to disadvantage. In all our houses we have yet built we have no place to accommodate those who visit us. We have to make room by turning our own family into any position, however disagreeable. If there are unoccupied rooms in the Health Home, we can make it a home for the comers and goers, who will continue to come and go as they have done in the past.

Doctors, ministers, over-worked women from different departments of the work, have come to Cooranbong for change and rest, and my house and W. C. White's have had to receive them. I am glad

we shall have, not a hospital, but a health home. Elder Haskell and his wife are worn out by constant labor, and they must have rest, away from the school where the bell is heard every few hours. All I can offer them is a small room which we use for parlor and reception room. If the Health Home were only ready for them, they could find rest for soul and body.

The first plan for our Health Home will cost £350. The £50 we planned to save, but we dare not do it. Light has come, and we shall accept it and walk in it. This is an important center, and we must devise liberal things. Thus the lesson is given us.

Another point was presented to me. We should not solicit money from unbelievers. All about here are poor, and one dollar given will be looked upon as a large thing. They will think that they should be treated free because they have given this. The feeling will be created in their minds that the building was erected by the contributions of the people, and therefore they have a claim on it, as if it were wholly a charitable institution. None of the needy poor will be turned away, but it would not do to say anything of the kind in this place. We must build, but we must not solicit money from the poor families, or from those outside our faith. If the Lord moves upon hearts to give, we shall accept the donations gratefully. Some have given a few days of labor in clearing the land. Others have promised to do the plastering. This we accept, because it is the promise of a man who will soon unite with us in the faith. All these minor points mean very much to us here in Cooranbong.

When we came to this place, it was full of lazy, shiftless families, who lived by begging and stealing. But the community has changed wonderfully, and it is remarked by all who know the place. There are here worthy people who will receive the truth and obey it. We hear on every side, "You can never know what your coming to Cooranbong has done for this place. It is like the garden of Eden in comparison to what it was before you came." We have helped those who were poor and shiftless to have respect for themselves, to be diligent, and to place themselves in a more favorable position. We have done all that we could for them. Land is now being cultivated. Families are tilling the soil. Our labor has been an object lesson to all around us, and has brought its result.

We shall trust God and go forward. We are in a place where above all places I have ever visited there is a most decided work to be done. We see things that make us very sad. Everywhere we go we see imbruted souls, bodies weak and ill-formed through hereditary degeneration, through wrong habits in eating and drinking, through the use of tobacco and liquor. How can we reach the beclouded and almost eclipsed mind? How can we awaken in them a desire to be purified and strengthened by hygienic food and proper exercise?

The body needs attention, before the mental powers can be quickened for moral improvement. They must be educated from the A B C, for they are deplorably ignorant. They had led shiftless, idle, corrupt lives, and need to be trained, yes, drilled into orderly habits. They need to be taught to rise above their wretchedness. We have a work to do—and the Lord will help us to do it—in every place, in the cities and in the byways of life. The Lord Jesus is the great Physician of the soul. He comes to heal. It was not the purpose of Christ, in coming to the world and giving His life a ransom for its sin, to destroy the pure and



holy law of God, the standard of human character. He did not come to save man in his sin, but to take away the sin of the world.

Lt 76, 1899

Brethren in America

“Sunnyside,” Cooranbong, New South Wales, Australia

April 26, 1899

Dear Brethren in America:

We feel deeply grateful to our heavenly Father that the Holy Spirit has moved your hearts to action in regard to the work in Australia. The school work here is advancing. The first term of this year is now closing, the second term commencing. We humbly acknowledge the Lord as the first great Cause, standing behind the work which has been going on in Battle Creek. The Lord is the source of all power, all strength, all sufficiency.

We see a great work to be done. We find no place where we can sit down and fold our hands. There are many places to be worked. Every town or village on the railway is to have the message the Lord has given us. We cannot stop to rejoice over a few victories. We must press the battle to the very gate. The Lord has never left Himself without a witness. The truth must be presented in the different suburbs of Newcastle. At times we may have to speak in the open air. I have done this on two Sunday afternoons with good results. Last Sabbath I spoke to a goodly number under the tent at Newcastle. The Lord gave me much freedom.

On Sunday I spoke in Wallsend, a suburb ten miles from Newcastle. Notice had been given that I would speak there. A goodly number were present, and the Lord gave me a message for them. The people seemed to rejoice that they could feed upon the Word. This suburb has eight thousand inhabitants. Newcastle has only begun to be worked. We have not sufficient workers to take hold of the work. We are hoping and praying and waiting for earnest, devoted men and women. The work has been going forward in Hamilton, Newcastle, and most marked reformations have taken place. We are now planning to begin work in a different part of Newcastle. God will help us by raising up laborers for this field.

Our brethren desired me to go to Newcastle last week to make a beginning in Wallsend. It was a question whether to commence the work there, but the people are intensely interested and have been saying, “We want meetings held at Wallsend.” This place is nearer Cooranbong by ten miles, and although the road is a mountainous one, we can reach it best with our horses and carriage.

Then there is [Awaba], a place eight miles from Cooranbong, where they have secured a church in which I am to speak as soon as I can find time, which will be next Sunday, or one week from Sunday. If they had not given us permission to speak in the church, we should have held a meeting in the open air. Then there is Toronto, a pleasure resort. These places are all within ten and twenty miles of Cooranbong and must be entered as soon as we can find consecrated families whom we can locate there to hold the

interest awakened. All these fields are white for the harvest, but we can do nothing without devoted workers, who can enter, and arouse and hold an interest.

We look to God to lead us on. We need to feel a sense of dependence which will drive us to prayer. We shall then have the experience that He is the rewarder of all them that diligently seek Him.

When this ground was first brought to our notice, I was shown that there was a large work to be done in and around Cooranbong. Repeatedly companies had been presented to me, reaching forth their hands in supplication, and saying, "We are as sheep without a shepherd; come and open to us the Word of God." This means much to us. God and Jesus Christ whom He hath sent are to be kept before the people.

The Lord designs that a new revelation shall come to them in the opening of His Word, showing His dealings with the world and with individuals in the working out of His great plan. He would have them realize man's accountability and responsibility in view of the future judgment. Then our Redeemer and Advocate will be our Judge. We have a great work before us, and men and women must be prepared to communicate the knowledge they have of the infinite wisdom, love, and power of God. He who died to make it possible for the world to be cleansed from sin and keep the commandments of God would have believers meet and work harmoniously, one in the unity of faith, bound up with God, one with Christ as He is one with the Father.

We must work our way very carefully in order to remove the prejudice we find in every place. We must have places in which the people can meet to worship God. Wherever a company is raised up, a chapel must be erected. Many of the people are quite poor. The indolent, the tobacco devotees and liquor drinkers, are many. But the truth must go to them. It has worked wonders in this very place, and will still do great things. Our faith in the Lord Jesus Christ and in present truth must not abide alone with those who receive Christ. Christ died to save the world, and we are to work more zealously in acting our part.

We are to look upon fallen humanity as our field. God cares for them. They have been bought with a price. They are His special property, and upon every true believer in Christ rests the solemn responsibility of being a laborer together with God, of speaking the truth as it is in Jesus. All are to become messengers to proclaim the truth. Through the power and work of Satan, the world has mistaken and forgotten God, and is living in sin. Man's influence works against God. His knowledge of God and His Word is perverted. His understanding is darkened. But the Lord speaks through His delegated servants. Not one soul is to be left in darkness. The Lord is not careless in regard to His work. He will not look upon the peril of men, and remain silent. He sends His warnings, and we must voice His words, "Prepare ye the way of the Lord, and make his paths straight." [Matthew 3:3.]

In this new world we feel intensely. We thank God every day for the increasing light. As we follow on to know the Lord, we shall know that His goings forth are prepared as the morning. The world is bearing its last message of mercy. This is a solemn thought. All must be willing now to take their place in the vineyard and cultivate every neglected corner. All our consecrated influence is needed. Every soul is to stand in his appointed place. There are to be no idlers. God calls for workers, for means, for men and

women who will give the Word of life to those who are starving for food. The knowledge of God has long been perverted, and there must be no limit to our labor.

There is nothing that will bring vitality into the church like the earnest work of those in the church. Those whose duty calls them to tarry by the home, to be home missionaries, revealing the truth in the character, are doing faithful work, and will be rewarded by God. But there is to be a much wider influence go forth from every true believer, who is a representative of the faith, and therefore a representative of Christ. He is to do the work that Christ did when He was in the world. Every self-sacrificing worker will have the witness in himself that there is a God, and that God is his God, his Father, his Helper, his Friend.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent.” [John 17:3.] The Spirit of God within me draws my heart but in praise and thanksgiving because of the help we expect from America. We hope it will not be diverted into other channels. We must have the sanitarium erected here. This will give character to the work. We are working toward this. There is nothing that converts the people like the medical missionary work. This work makes the path straight before us, and bears the impress that it is of God. Jesus is in the work, and He cannot be hid.

Lt 77, 1899

Wessels, Brother and Sister John

“Sunnyside,” Cooranbong, New South Wales, Australia

May 1, 1899

Dear Brother and Sister John Wessels:

I received your letter dated March 26, and will answer it so as to reach the boat which leaves Thursday. I do not want to urge anything upon you that seems unreasonable, but I have said that which I felt it my duty to say. A letter to Brother Lindsay should have gone to him in the last boat, but was overlooked until too late for it to be copied.

My brother, I want you and your wife to be perfectly convinced in your own minds in regard to your duty. The experience of the past should have an influence upon your mind. What the future may unfold before us in Australia, we know not; but we do know that the present is our time to work in Australia. This time we must improve to the very best of our ability, and we are seeking counsel of the Lord to know just how we shall move. We will not, cannot move hastily.

To every one God has given his work. He will give light and conviction in regard to duty. This He has done in your case. My brother and sister in the Lord, I must leave you with the Lord, to understand your duty for yourselves. Seek the Lord, and whatsoever He bids you, that do. I think you understand the matter. You can come yourself, with your wife and family. Then after seeing the situation, you will better know how [to] take hold. As the Lord leads the way, you will receive impressions from the Holy Spirit as to how to advance.

From the first knowledge I have had from the Lord of your situation, I have known that the Wessels family would do much better in every way if they were not situated and connected as they are. They have reason to praise the Lord that they have used their means to advance His work. This is all known by the One who has entrusted them as a family with means. And if you see that the influences surrounding you are of a character to hinder spiritual advancement, God has given you reasoning faculties to inquire into the matter and find out, by searching investigation and most earnest supplication, the reason of all these hindrances.

The Lord not only has made you a family stewards of means, but He has also made you individually responsible for every capability—mental, physical, and moral—which you have. The Master wants the whole man, and all there is of him. If His purchased possession is, through association or influences temporal or spiritual, placed where he is trammelled or misdirected, where his powers are weakened, the Lord would have him look to Him, and He will give impressions and convictions which, if heeded, will place him where he can use all there is of him to gather with Christ, and not scatter abroad.

Every soul in our world is the Lord's property, by creation and by redemption. Each individual soul is on trial for his life. Has he given to God that which belongs to Him? Has he surrendered to God all that is His as His purchased possession? All who cherish the Lord as their portion in this life will be under His control, and will receive the sign, the mark of God, which shows them to be God's special possession. Christ's righteousness will go before them, and the glory of the Lord will be their reward. The Lord protects every human being who bears His sign.

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among the people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death; wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [Exodus 31:12-17.]

This recognition of God is of the highest value to every human being. All who love and serve Him are very precious in His sight. He would have them stand where they are worthy representatives of the truth as it is in Jesus. The whole of the Wessels family have been bought with a price, a gift of as much greater value and magnitude than gold, silver, and precious stones as it is possible for us to conceive. Yet as a family, gold and silver have an influence over them, an influence which has hindered their spiritual advancement. God says to every member of that family, "Come out from among them, and be ye separate (from the world), and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.]

Here is the covenant which God would make with every member of the Wessels family. He says to you, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Isaiah 27:5.] God is an all-sufficient Saviour. It was God who gave His life a ransom for the human race. Be assured He will set His mark upon every man or woman who will accept His righteousness. If they see no beauty in Him, that they should desire Him, it is because they have not taken pains to "behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] Satan has more charms for them than Jesus Christ. And therefore the Redeemer declares, they will not come unto me, that they might have life.

God's healing power runs all through nature. If a human being cuts his flesh or breaks a bone, nature at once begins to heal the injury, and thus preserve the man's life. But man can place himself in a position where nature is trammelled so that she cannot do her work. Physicians in sanitariums have borne the testimony that if the narcotic tobacco is used, the body becomes saturated with the poison, and when accident occurs to a tobacco-user, he is difficult to cure, for the healing power of nature is weakened to a greater or less extent, so that life is endangered. When intoxicating liquor is used, the system is not able to resist disease in its original, God-given power as a healer. It is God who has made the provision that nature shall work to restore the exhausted powers. The power is of God. He is the great Healer.

It is possible for man, by yielding to Satan in the associations of the world, to lose his power to exercise his will in resisting temptation. The wiles of the enemy are constantly pressing in upon mind and soul to bind man a captive to the force of habit. The evil finds entrance, and he does not resist it, but deliberately chooses the evil in place of the good. The spiritual kingdom is regarded as of little consequence. He does not appreciate its pure, elevating, ennobling principles; and therefore he is not made pure and holy by them. A great injury is done to mind and soul by the indulgence of appetite. Men and women who allow themselves to be governed by appetite cannot appreciate God in Christ as the great Physician. Self and self-indulgence becomes a power which counterworks the work of God.

Do you want to be healed from your sins? Heed the invitation of Christ. Come to Him of your own free will, and put yourself under the care of this mighty Healer. Then Christ can say to you as He did to the poor paralytic, "Thy sins be forgiven thee." "Rise, take up thy bed, and walk." [Mark 2:5, 9.] We must understand this soul-healing. Then we shall not inquire, "Is there no balm in Gilead? Is there no physician there?" [Jeremiah 8:22.] There is One who is longing to be your Healer, One who has all power. But you must place yourself under His care, to do His will and take His prescriptions. He may say to the man whose physical and spiritual health is in danger, You must have a change of climate. You must no longer breathe a malarious atmosphere. You will be helped in every way by this change.

In every place there needs to be close attention given to this matter, so that the best results may be secured from our labors. The Lord has given to every man his measure of usefulness and power; but He does not ask any to live in an atmosphere which means spiritual death to them. Every worker is to arouse and put forth his God-given ability to place himself where he can walk and work in a manner acceptable to God. He is to be as a light that burneth. None of us live to ourselves. Therefore each has a solemn sacred duty to perform in preserving every jot of spiritual and physical power, even if in order to do so, he has to leave his country and associations.

Let the ministers, the shepherds of the flock, contemplate these things, and be explicit with the members of their churches, counselling them, if they are in danger, to change their associations, lest they sleep the sleep of spiritual death. They must instruct line upon line, precept upon precept, here a little and there a little, if by any means some who are now in constant danger may change their attitude and place of labor, and the truth of God be carried through the heart and conscience to the hand and life.

Great deception will come to the minds of men. They will acquiesce in the theory of the truth, but they do not apply the truth to the life. Therefore they do not become one with Christ. It is not enough to assent to a faultless creed while leading a godless life. Let none perpetuate the reign of sin under the control of the powers of darkness. He whom Christ makes free is free indeed. Let us think and act intelligently. Progression in spiritual lines, growth in grace, will make the human agent strong and aggressive. Each will realize that he has a mission from God, and that he is bound to fulfill his high calling in Christ Jesus.

Our day is signalized by an intensity of action on the part of the powers of darkness, for the enemy sees that he has but a short time to work. Shall those who are entrusted with the greatest truth the world has known be half asleep? The Lord would have us wide awake, and gathering with Christ, preparing His truth to go from nation to nation, until it belts the world. The intensity of Satan is setting in operation every evil work, to counteract the efforts made by the heavenly universe. God's people are to co-operate with Him, and no longer retard the final completion of His eternal plan.

Truth is being planted in foreign countries, and if the churches would lay hold of the light God has graciously given them, and work in accordance with the command to let their light shine, what would be accomplished? Truth is extending. The knowledge of it is spreading over the world. God calls upon the churches to arise and shine, for their light is come, and the glory of the Lord has risen upon them. They are not to sit down in self-complacency and talk of the good sermons they have heard, doing nothing to communicate to others the precious light they have received.

You may ask, What is our work? Every believer is to be a messenger. It is not great light that we need, but an earnest zeal to let the light we have shine forth to others. We are no longer to work with antagonism but in harmony, co-operating with one another in one great brotherhood.

I now leave this matter with you. I can say no more than I have already said. You must decide for yourselves. The Lord help you, is my prayer.

Lt 78, 1899

Lindsay, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

February 20, 1899

Dear Brother Lindsay:

I cannot keep you out of my mind. I have written you some things in regard to your failure to improve your talents. By this neglect you are sustaining a great loss and losing your influence for good, with the church and with the Wessels family. Had you used your God-given talent of influence, you could, in the hands of God, have been an instrument of blessing to that family. I am distressed, for you are losing the capabilities and knowledge you have obtained, because you are not trading upon the Lord's goods. May the Lord help you, is my most earnest prayer.

My brother, I want you to recover that which you have lost. Would it not be best for you to leave Capetown and come to Australia? I regard this as the very best move you can make. Come and obtain a better fitting up for school work. You have been a growing young man. You did run well for a season. Why did you not continue to improve? Your talents are such that you could be a man of influence wherever you are. We would be pleased if you could feel free to come to Australia, and recover from that state of mental weakness which has come over you because of inaction. You must be converted to God every day, as a vessel cleansed and purified, that you may be a fit receptacle for the Holy Spirit. We are to examine our own souls, and we can only calculate our resources and measure our ability by looking to Jesus, our efficiency. We shall have a clear view of God as we understand His Word. "Wherewithal," asks the psalmist, "shall a young man cleanse his way? By taking heed thereto, according to thy words. With my whole heart have I sought thee; O let me not wander from the commandments. Thy word have I hid in my heart, that I might not sin against thee." [Psalm 119:9-11.]

Brother Harmon Lindsay, come to Australia, and you will see that it is the busiest place you were ever in. Your duty is plainly marked out. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." [Philippians 2:14-16.] You are to gather to your soul divine rays of light, and you are to gather that you may give. You are to receive the truth, that you may communicate it to others. Man is to keep his soul as clear as crystal, then heaven's light can shine through him to others. "Ye are the light of the world," Christ says. "A city that is set on an hill cannot be hid. ... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:14, 16.]

Christ is our light. "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 Corinthians 4:6.] The Creator has set the moon in the heavens, that it may reflect to us the light of the sun after it is set. So He designs that men shall reflect to his fellow man the light of heaven as seen in the face of Jesus Christ. Are you doing this, my brother? Do you reflect the light of the love of God? Is your life all aglow with heaven's light? Arise, and place yourself in the channel of light, that you may shine to the world.

I am concerned for you, for you cannot now be that which it is your duty to be in the Wessels family. Time and influence have been lost. Will you now work for the souls of others by consecrated, noble effort, and with a determination that will not fail in its purpose? Arm yourself with the mind of Christ.

Brother Lindsay, I would urge that you and your family come to Australia. Let us have an opportunity to study together, and to seek the Lord with full purpose of heart. You are not to give up in

discouragement, but climb the ladder round by round. I could bring forth strong reasons why you should come. For your own sake your surroundings must change. You must open your windows heavenward instead of earthward. This is your trouble. You can do a good work in the strength of the Lord. To let yourself go down in literary attainments is a mistake. You have not been laying upon the foundation gold, silver and precious stones, not because you cannot, but because you do not arouse yourself and realize the great fact that your life must be hid with Christ in God, that "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." [Colossians 3:4.]

We cannot say what position you could fill in our school in this place or in any other place, but I know the Lord is not glorified in your life now. Your work can be more telling in the establishment of His kingdom. He who abides in Christ learns what it means to be crucified with Him, to be dead to the world and alive to Christ. If you abide in Christ, you become partakers with Him of His resurrection-life. He is glorified in you. You have a work to do for the Master which no one can do for you. If you wear the crown of life, Christ must be formed within, the hope of glory.

Monday, May 3

I have strength to write but little this morning. I leave my bed at two o'clock a.m. to write something for the African mail. The night before last I could not sleep after ten o'clock p.m., and wrote a letter to John Wessels. We invite you to put on the whole armor of God and be prepared to do His work and glorify His name. You have talents which are unused. The machinery has become clogged by disuse. Had you kept your powers in action, you would have been much farther advanced in intellectual lines than you now are.

Brother Lindsay, we see a great work to be done right here, within thirty miles from Cooranbong. Newcastle is a large city, widely spread out, and there is work to be done in the different suburbs. We have no less than three or four small meetinghouses to build, just as the location demands. In Hamilton, a suburb of Newcastle, a meetinghouse must be erected at once. It should have been now in running order, dedicated to God, but the first stone is not yet laid. The land is not yet purchased. This would cost more money than we can now obtain to invest in it. One week ago last Sabbath I spoke in the tent at Hamilton to an intelligent audience. About forty souls have newly come to the faith there. The church is not yet organized, but will be as soon as another baptism takes place. Connected with the church will be a school building.

Maitland, only twenty miles from Newcastle, is a very pretty, flourishing city. This will be worked during the year 1899. A church must be erected there, and a church school started. We must make preparations to hold all we gain and keep the standard uplifted. Next comes Singleton, a promising place. All these towns were greatly stirred, and many people living in them were convinced of the truth by the camp meeting held in Newcastle.

A week from last Sunday I spoke in the hall at Wallsend. Here there is a little stone church which can be purchased for sixty pounds. The brethren thought best to open the work there at once, and therefore made appointment for me to speak in the larger hall, and thus test the interest. About sixty came out to hear. They were much interested, and said if we would come again, they would give the appointment



more thoroughly, and there would be a larger number out. We see new places that must be entered without delay, and churches must be built in every place where a company is converted to the truth, because the different denominations will not permit us to enter their churches. They see that there is a power in the message we bear and are afraid to have us enter their cities and towns. But the truth is bound to go. We must move with the opening providence of God.

May the Lord teach you your duty, my dear brother. We would give you a hearty invitation to come to Australia. There are schools to be established, and the word from the Lord is, "Go forward." [Exodus 14:15.] This we are doing. We must advance from city to city, not stopping to build up great interests, but only to create centers when it is essential, and then from these centers work out into the suburbs. The Lord is coming, and we have a great work to do. Under Jesus Christ our hands must build for time and for eternity.

I leave this with you, asking you again to visit this place with your family, if you can do so. We see a great vineyard to cultivate, and we would have you catch the spirit of the Samaritan woman, who heard the words of Christ and then went into the city to do missionary work, saying to all her Samaritan friends, "Come, see a man, which told me all things that ever I did: is not this the Christ?" The Lord Jesus said to His disciples, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." [John 4:29, 35, 36.]

I am too weary to write more. We welcome any who desire to enter the harvest field. May the Lord direct you, is our prayer.

Lt 79, 1899

Hyatt, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

May 3, 1899

Dear Brother Hyatt:

There are many things I would be pleased to write to you, but I have not the strength I desire. We have been most earnestly engaged in aggressive work. We are now holding meetings in the open air. I have spoken twice recently to ninety people at Dora Creek, a place three miles from Cooranbong, and two weeks ago last Sunday at Martinsville, in a grassy paddock to sixty souls. Planks had been arranged in a half circle for seats. Some were seated on rugs on the grass; others were in carriages just outside the fence.

There is no other way to reach these people but by holding open air meetings. There seemed to be a deep interest manifested by some. Two or three are now on the point of deciding, and the ripening fields are all ready for the harvest. Unless we make decided efforts to go outside our own immediate

circle to meet the people where they are, we shall miss the saving of many souls. There is not the least chance of getting into the little rough churches in the bush. We have been refused all chance to speak to the people in this way. But in the Lord's great temple, the open air, the heavens our dome and the earth our floor, we can obtain hearers who otherwise would not hear.

We feel intensely over the matter of lifting the standard of truth in these places. The people have no shepherd. The State church in Cooranbong stands locked week after week, and the people hear no preaching. We see that there is a great work to be done in out-of-way places in the open air. I have an appointment for such a meeting next Sunday afternoon at Dora Creek. We have now two places where these meetings are held.

The meetings at Hamilton, Newcastle, are to be continued. One week ago last Sunday the work was opened at Wallsend, ten miles from Hamilton. This is a thickly settled suburb. About sixty people met in the large hall, and the blessing of the Lord seemed to be in our midst. The people seemed deeply interested. Elder Haskell has just come from Brisbane, Queensland, to help in the work in Newcastle and the surrounding places. We know the providence of God is opening our way, and now we need men and women and means to advance the work.

Maitland is only twenty miles from Newcastle, and many people come from this place to the meetings. The whole community is interested. I cannot tell you how anxious we are to see the work advance. I pray the Lord to imbue His people with the Holy Spirit. You need it in Capetown, Africa, and other places. Launch out into the deep, and let down your nets. We need to do this in all the highways and byways.

It is not for us to stay in a place with the people who know the truth. Do not rest until you can see souls convicted and enlightened. Go where the people know nothing of the truth, and lift the standard, proclaim the message. We have felt an earnest interest that the Wessels family shall be differently situated. They will do far better if they go away from Capetown with its godless influence, and commence work with different surroundings. A spell like a death stupor is upon many members of this family. A malarious atmosphere is putting them in a dangerous position spiritually. John Wessels might better, far better, have left for Australia at our first call. You may bind men and women up in that place, but unless there is an individual, personal humiliation before God, unless God is sought most earnestly, souls will sleep the sleep of spiritual indolence and death.

Those extra buildings in Capetown might far better have been plants in other localities. The erection of building after building in Battle Creek has not been after the order of God. Plants should have been made in regions beyond. The same mistake has been made in Africa as in Battle Creek. We ask you to keep your eyes open, and see if there are not ways to reach the souls who are not of our faith. Do something in this line.

Again I say, Do not hedge up the way of Brother John Wessels coming straight from Africa. After he has worked in aggressive warfare here for a while, he can return, if he feels that God would have him there. If Brother Harmon Lindsay would come also, it would be well, for in the work here he may recover from

his present state of inaction. There are offices he can fill to good advantage if he will work in Christ's lines.

Lt 81, 1899

Belden, Frank

"Sunnyside," Cooranbong, New South Wales, Australia

May 8, 1899

Dear nephew Frank Belden:

I have received your letter. Thank you. Your father also received his letter, and if he decides to remain with us, we shall take care of them. They are both quite feeble in health. During the last year they spent on Norfolk Island accidents happened to them both, and we feared to have them stay there longer. For two years we opposed their going there, but still they were inclined to go. The year 1898 was a hard year for them, and I urged their coming away, but they had to wait some months before Sister Belden could be moved to the boat.

When they came to me we had a house prepared for them, plastered and made comfortable. They had their own stove, which they purchased in Sydney on their way here. We have been preparing a piece of land, and getting lumber to build a house for them, but your father can now do no taxing work. He has plenty of ambition, but he is a sick man. He has little strength. Not long ago he was taken sick, and we thought his recovery doubtful. But he is now up, and does a little, all he ought to do, and this, I believe, is too much for his worn-out frame. He has some cough.

Today for the first time I have asked him what he would do with your invitation. We talked over his real situation. I tell him that if he wishes to go back to America, he may go, and I will pay his fare. I do not require this from you. But I am disinclined to the idea of his going. The money it would take to pay the fare might better be used to make them comfortable here. They are, if they do not improve, like two children. The long journey by water is something I should dislike to subject them to if they were my parents.

We shall not discourage your father attempting to work to pay his way if he stays with us. We shall provide their food and clothing, and do for them all that any one could do, except giving personal care. If this becomes necessary, I shall hire a nurse to take care of them. At present Sister Belden is able to care for her husband. They have been supplied from our stock with eggs, milk, fruit, and anything that we raise. I give you these particulars, that you may know how they are situated.

I feel very sad when I think of your father. He has so much natural independence that it is a hard struggle for him to give up. He is not as old as I am, but he feels his last sickness, and has come to the conclusion that he will be compelled to give up the idea of earning his living. I am not one of the kind to make him feel his dependence. With complete rest, giving up the wrestling, and feeling that he cannot work, he may possibly rally.

We have here now in midwinter the most beautiful sunshiny days with cold mornings and evenings. We think your father is better off here with us, and we shall do our best with him, and for him and her. Sister Belden is not strong, but she is much better healthwise than her husband. If they can take care of themselves, we shall be thankful. They are children of the heavenly King, and I will do by them as I would wish to be done by were I in their place.

I believe that I have now told the story in regard to your father. As I write, I am more convinced that it is best for them to remain where they are.

My dear brother, I am very thankful that you are in the Review & Herald office. If you walk humbly with God, be assured that the Lord will give you favor with all with whom you associate. Let Frank Belden die. Let the life which you now live in the flesh be wholly consecrated to God. He gave His life for you. Give your life for Him. My soul yearns for you, that you may be perfecting a Christian character. The Lord loves you, and has given you an opportunity of again passing over the ground you passed over before. My brother, you can do a good work if you will be taught by the greatest Teacher the world has ever known.

Lt 82, 1899

Brethren

May 8, 1899

Dear Brethren:

The canvassing work should never languish. The agencies set in operation to do this work need always to be under the control of the Holy Spirit of God. There must be perfect harmony and unity of spirit among the workers who handle the books which are to flood the world with light. Wherever the canvassing work is presented among our people, let both the health works and the religious works be presented together as parts of a united work. The relation of the religious and health books is presented to me as illustrated by the union of the warp and the woof blending together to form a beautiful pattern and a perfect piece of work.

In the past, the health books have not been handled interestedly by many. It has not been regarded as essential that they should go to the world. But what can be a better preparation for the coming of the Lord, and for the reception of other truths essential to prepare a people for His coming than to arouse the people to see the evils of this age, and to stir them to reformation from self-indulgence and unhealthful living? Is not the world in need of being aroused on the subject of health reform? Are not the people in need of the truths presented in the health books? An altogether different sentiment regarding the health works should be entertained by our canvassers in the field than has prevailed heretofore.

Divisions and distinct parties are not to be seen among our canvassers and general agents. All should be interested in the sale of the books treating upon the health question, as well as the religious works. The

line is not to be drawn that certain works only are to occupy the attention of the canvassers. Perfect unity must be manifested in all the work.

Just as much education is necessary for the successful handling of the religious books as for the handling of those treating upon the questions of temperance and health. Just as much should be said regarding the work of canvassing for books containing spiritual food, just as much effort to encourage and educate workers to circulate books containing the third angel's message, as is said and done to develop workers for the health works.

Let each publisher and general agent work as enthusiastically as he can to encourage the agents now in the work, and to hunt up and train new workers. Let each build up and strengthen the work as much as he can without weakening the work of others. Let all be done in brotherly love, and without selfishness.

The indifference with which the health books have been treated by many is an offense to God. To separate the health work from the great body of the work is not in His order. Present truth lies in the work of health reform just as verily as in other features of gospel work. Neither branch of the work can be a perfect whole when separated from the other.

The gospel of health has able advocates, but their work has been made very hard because many ministers, presidents of conferences, and others in influential positions have not given the question of health reform its proper attention. They have not recognized it in its relation to the work of the message, as the right arm of the body. While very little respect has been shown to this department of the work by many of the people and by some of the ministers, the Lord has shown His regard for it by sending to it abundant prosperity. When properly conducted, the health work is an entering wedge which will make an opening for other truths to find entrance to the heart. When the third angel's message is received in all its fulness, health reform will be given its place in the counsels in the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will work to serve and protect the body.

"I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Romans 12:1, 2.] This solemn exhortation, found in the [twelfth] chapter of Paul's Epistle to the Romans, should be carefully studied by us. Only those who practice self-denial and self-sacrifice, living simple, healthful lives, will understand what constitutes the acceptable and perfect will of God.

The twelfth chapter of Romans was presented to me as written in golden characters, containing wonderful truths which are not practiced. In this chapter the voice of God is speaking to us in clearer stronger words than I could express. The fourteenth chapter also is the voice of God to those who are engaged in the work of health reform. Study these chapters, brethren and sisters, and make them your guide in future labors.

The Lord desires His church to be a perfect body, not all arms, not all body without arms, but body and arms together, every member working as one great whole. As the right arm is connected with the body, so the health reform and medical missionary work is connected with the third angel's message, and is to work efficiently as the right arm for the defense of the body of truth.

Lt 83, 1899

Norman, Captain

"Sunnyside," Cooranbong, New South Wales, Australia

May 4, 1899

My Brother in Christ Jesus:

I feel very grateful to my heavenly Father, who has answered our prayers in His own time and His own way. Often in our experience we have been brought into very strait places, but the Lord has answered our petitions and has greatly blessed us. Again and again we have presented our cases before the Lord, wrestling as did Jacob before he met his brother Esau. Some months ago the assurance was given me to call upon our brethren in America for help. The Lord said, "Continue to pray, continue to ask. I will move upon hearts, and means will come in the way I have appointed." Since receiving this communication from the Lord, I have felt no distrust. I have awakened in the night season with these words upon my lips: The gold and silver is the Lord's, and He will not fail us in our emergency.

How wonderful is the way of our Lord! It is His glory to impart to us the things we most need. In the night season I have seen the arm of Omnipotence outstretched to guide us, and lead us onward and still onward. "Go forward," the Lord said, "I understand the whole case, and I will send you help. Continue to pray. Have faith in Me: it is for My name's glory that you ask, and you shall receive. I will be honored before those who are watching critically for your financial failure. They shall see the truth triumph gloriously. And whatsoever ye ask in My name believing, ye shall receive."

I have often been instructed in cases of perplexity as to the path of duty. Where there is a sincere desire to do the will of God apart from all selfish, personal consideration, the Lord will hear and answer prayer.

If we rely upon the promises God has given in His Word, we may with assurance go forward in spite of discouraging appearances. The Lord will raise us up helpers in men whom He will move upon by His Spirit to impart to us in our necessity. Every lawful scheme for advancing the work of saving perishing souls will be a success. We are to see and acknowledge the working of God's special providence. The Lord authorizes us to pray, declaring that He will hear the prayers of those who trust, not in their finite wisdom, but in His infinite power. He will be honored by those who draw nigh to Him, who faithfully do His service. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusted in thee." [Isaiah 26:3.]

The Lord has made you a steward of means. I thank my heavenly Father for impressing you to identify your interests with the work of advancing His kingdom in our world. The safest rule of action is to abide

closely by God's Word. The Christian is given the invitation to carry his burdens to God in prayer, and to fasten himself closely to Christ by the cords of living faith.

I have a request to make of you, my brother in Christ Jesus. Will you appropriate a certain sum to create a fund for the education of workers to give Bible readings in families after camp meetings have closed? During this time we can also hold meetings for the children on Sabbath and Sunday afternoons. This rule we have followed in our camp meetings here. There was not one Sabbathkeeper among the citizens of Newcastle when the tent was pitched there. Since then thousands have had an opportunity to hear the truth, and we know that many of them heard it gladly. They seemed to be hungry for the truth.

During the Newcastle camp meeting children's meetings were appointed. The best teachers were appointed, and during the week from one hundred to one hundred and twenty children came to the meetings each day. These were given precious lessons on the love of Christ and His willingness to save all who would come to Him. Between three and four hundred children came out to the meetings held on Sabbath and Sunday afternoons. The children behaved well, and when they returned to their homes they told their parents about the lessons they had learned. Some of these parents have received the truth.

Tent-meetings have been continued in Newcastle since the camp meeting closed, and thirty-five have been converted and baptized. Many more are interested. Wonderful conversions have been witnessed among men who had not attended a religious meeting for years before coming to the tent. Smokers and liquor-drinkers have seen themselves in the gospel mirror as transgressors of the law, and have in repentance received Christ as their personal Saviour. The ministers are astonished, for they see those who were smokers and beer drinkers no longer smoking and drinking, but changed and converted. This to them seems like a miracle.

A house has been hired for the ministers and their wives and those whom they are educating to give Bible readings from house to house. The people are invited to ask their friends and neighbors to these meetings, and opportunity is given for them to ask questions on the lessons given. These are occasions of deep interest. I have great confidence in this method of labor. The workers who are hunting and fishing for the souls of men and women labor hard from morning till night. Often their appointments are not over till ten o'clock.

Work has now been begun in Wallsend, a suburb of Newcastle, ten miles from Newcastle, and in Maitland, a town twenty miles from Newcastle. This is a large field, and we shall employ workers who will give their whole time to the work. Elder Haskell and his wife are now laboring in Newcastle. They have tact and skill, and teach the truth both in public, and from house to house. There will be no other ministers there besides Elder Haskell and the Bible readers. No less than twelve workers are needed in this place, for it is a large field.

In the past I have appropriated means to sustain this kind of work, but my fund is now exhausted, for in this field the calls have been continual. Missionary work has been done in many cities.

The ministers' wives join their husbands in this work, and accomplish that which their husbands could not possibly do. In order to do the work, these sisters have to hire someone to do their housekeeping. It takes the very best talent to do this class of missionary work, and the women who do it should receive a suitable amount for their work. But because of the dearth of means, our sisters have received very little pay, yet they have faithfully worked on, without any definite provision being made for them. Less qualified workers, who are receiving instruction by precept and example, are paid one pound a week, out of which they pay their board. But as yet the minister's wives have been paid nothing.

I wish to create a fund for the payment of these devoted women who are the most useful workers in giving Bible readings. I am also led to say that we must educate more workers to give Bible readings, and I come right to the point. Will you consent to make me your steward, entrusting me with certain amount to be invested in educating and sustaining workers, and also in helping to erect the humble meetinghouses we have to build? I have invested means in every house of worship save one which has been built by our people in Australia.

I think I have made the case plain. If you desire, I will send you a half-yearly statement of how your money has been invested.

I have been determined to advance the work here, and to do this, I borrowed one thousand pounds from Africa. A few months ago this loan fell due, but it has been extended for one year at four and a half percent. I have also borrowed money from America at five and six percent. I am not pressed to pay this money, but when it is called for, it must be paid. Those who lent it to me felt that it would be safer in my possession than in the bank; but now some of them are in straitened circumstances. One or two are widows, and they must have their money sooner or later. I tell you this that you may know why I ask you to help me to raise this fund to keep workers in the field.

Lt 84, 1899

Jones, A. T.

"Sunnyside," Cooranbong, New South Wales, Australia

April 28, 1899

Dear Brother:

I have written several letters to my brethren in America. I hope the one in regard to the royalty on books will receive candid attention and respect, for I know that the Lord gave me true wisdom in this matter, showing me the only true way to do. If we will pursue the right course of action, we shall perplex the enemy and defeat his deep laid plots to bring distress upon our publishing institutions. The letters I have written you in the interests of the publishing work will let in light and close the door to a selfish, grasping spirit.

I am very anxious to learn how this letter on royalties was received. The matter of royalties will affect me more than any other person. The only thing I can say is: The word of the Lord is good. I receive it,



and all the light and blessing it brings to my heart, for it is a sure indication that the Lord has turned His face toward His people. My heart rejoices. I praise His holy name that the Sun of Righteousness has risen upon His people and institutions in Battle Creek. This is worth more to me than any amount of gold and silver and precious stones. Let the clouds be dispersed, and our churches and institutions will have increased light from the Sun of Righteousness.

My brother, you need to guard A. T. Jones. You need to dip your pen into the holy oil of grace and love. You need to taste of this holy oil, that you may bring forth words that are full of gentleness, and that no coarse, harsh words may come from your pen or lips to bruise the souls of your fellow men. The Lord will help every one of us where we need help the most in the grand work of overcoming and conquering self. Let the law of kindness be upon your lips and the oil of grace in your heart. This will produce wonderful results. You will be tender, sympathetic, courteous. You need all these graces.

The Holy Spirit must be received and brought into your character; then it will be as holy fire, giving forth incense which will rise up to God, not from lips that condemn, but as a healer of the souls of men. <Your countenance will express the image of the divine.> No sharp, critical, blunt, or severe words should be spoken. This is common fire, and must be left out of all our councils and intercourse with our brethren. God requires every soul in His service to kindle their censers from the coals of sacred fire. The common, severe, harsh words <that come from your lips so readily> must be withheld, and the Spirit of God speak through the human agent. <By beholding the character of Christ you will become changed into His likeness. The grace of Christ alone can change your heart, and then you will reflect the image of the Lord Jesus.>

God calls upon us to be like Him—pure, holy, and undefiled. We are to bear the divine image. “Love your enemies,” He said; “bless them which curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to shine upon the evil and on the good, and sendeth rain on the just and on the unjust.” “Be ye therefore merciful, even as your Father which is in heaven is merciful.” [Matthew 5:44, 45; Luke 6:36.]

We may talk of the blessings of the Holy Spirit, and pray in regard to receiving them; but unless the human agent is worked by the Spirit of God, he reveals that he has Him not. When the Spirit molds and fashions the character after the divine similitude, He will be unmistakably revealed in every word we speak and in everything we do, showing to the world that there is a marked difference between the children of light and the children of darkness. The Lord wants us to stand stiffly for the faith once delivered to the saints. We are to speak the truth in love. Our great Teacher says, “Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:29, 30.] Selfishness and sharpness will creep into the character if we are not faithful sentinels over ourselves. This is where so many fail, because they neglect to eat the flesh and drink the blood of the Son of God.

The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus. Every true child of God “may prove what is that good and

acceptable and perfect will of God.” [Romans 12:2.] You need that faith which works by love and purifies the soul. You need to humble yourself under the hand of God. You must be molded and fashioned after the divine similitude. Your entire being needs the divine touch. God declares, “I will be honored of all them that come nigh unto me.” [See Leviticus 10:3.] If you will honor God by a reception of His Spirit, then the truth you advocate will be exalted. The exceeding grace and mercy and love of Christ will be the fruit you bear. The pardoning love of God will be revealed in all you do and say. The Holy Spirit by the mouth of Zechariah beautifully presents this truth as “salvation through the tender mercy of God.” [Luke 1:77, 78.]

We make a great mistake in contenting ourselves with speaking of the Holy Spirit and our need of it, while we continue to work without its immediate influence to mold and fashion our characters. Evil spirits are all around us, making every unguarded house their abode, that inherited and cultivated tendencies to evil may be developed. Impressions are made that are detrimental to the work of God. This greatly dishonors God, and may result in the loss of souls. Let every minister of God be that man that Christ at infinite cost has made it possible for him to become, that in his work for God he may not give vent to hard, passionate words which hurt the souls of others. The man who speaks unadvisedly and unthinkingly needs to have that repentance that needeth not to be repented of.

My brother, press toward the light. If you would work to bring souls under the moving of the Spirit of God, you must die to self and be renewed in the divine image. Then you can impart that which you receive. You have had great light. The Scriptures have been opened to you, and you have feasted upon them. But there are still greater blessings for you. You are to more fully reveal the work of grace in your character. The Lord would have every teacher of truth behold Him, until he is changed into the same image. Then he will delight in the law after the inward man.

It is not enough that those who know the truth merely have a knowledge of it. They are to walk and work in love, conforming themselves to the law of God. The Lord declares, I will put my laws in their minds, and write them in their hearts. God is the mighty all-powerful agency in this work of transformation. The writing of the law of God in the heart is accomplished by the Holy Spirit. Divine relationship is to be renewed between God and man. “I will be their God,” He says, “and they shall be my people.” [2 Corinthians 6:16.] Sin will not be harbored. In the refining furnace all dross will be consumed. Saith God, “There is no attribute of My nature that I will not freely give in order that man may reflect My image.” When we place ourselves in this relation to God, we can represent Christ. Only a spiritual people can shine as lights in the world. God’s people are to be a peculiar people, zealous of good works. “This people have I formed for myself,” God says; “thou shalt show forth my praise.” [Isaiah 43:21.] We may have the Lord as our sun and shield, and our exceeding great reward.

My brother, you have had great light. God has made you as a lamp that burneth, but your light needs to be more free and clear. Humble yourself under the hand of God, and He will lift you up. I leave these words with you. God will make you the repository of sacred, eternal truth, but that truth must sanctify you, soul, body, and spirit. If you have an abiding Christ, He will be seen at all times and in all places. I will send a copy of this letter to you, and a revised copy to all the ministers, for they need it every word. We need to place ourselves individually in His hands. God’s messengers should take themselves in hand

and purge from their souls the leaven of corruption, that they may be holy and without blame in the great day of God.

Lt 85, 1899

Editors of The Christian Educator, and The Youth's Instructor

"Sunnyside," Cooranbong, New South Wales, Australia

May 14, 1899

See also Lt 85a, 1899.

To the editors of The Christian Educator, and The Youth's Instructor:

Dear Brethren:

The editors of The Christian Educator should carefully consider the character of the subjects which they place before their readers. Why has The Christian Educator presented to its large list of readers the pictures and the works of men? The exaltation of these supposedly learned men in the Educator and the Instructor does not reflect glory to God. Is it the purpose of your papers to recommend the men, the methods, and the books to which you refer? If so, what has this to do with Christian education? The subject which should be kept before the people is not the lives and the achievements of men engaged in educational work, but it is the education which comes from the greatest Teacher that the world ever knew, which is found in the Word of God.

With this instruction before us, so unlike the teaching of the popular schools of today, we have no need to hold up before the people the names of educators who are not conversant with, and obedient to, the Word of the living God. These men may suppose that they are teaching the principles of Christianity, but have we not unquestionable evidence that they are teaching for doctrine the commandments of men? Are they not far behind in the education most important for this time? Has the Lord given to us the work of presenting in our periodicals the pictures of these men, and their history?

The true higher education is but dimly understood by those who have charge of The Christian Educator. I see no light in calling for money to sustain this paper. We have higher authorities to study. There is One who has written excellent things in regard to the principles underlying education.

The apostle Peter says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of the Lord Jesus Christ, but were eye witnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scriptures is of any

private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." [2 Peter 1:16-21.]

The Lord has called out a people from among men, and has given them great light and knowledge in regard to His Word. In Exodus 31:12-18 He declares the relation which they are to sustain to Him. God has not authorized us to exalt men and keep the minds of students directed toward those who evidently do not bear the signature which He has placed upon His chosen people. "Verily, my sabbaths ye shall keep, for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." [Verses 12, 13.] Those who refuse to stand as God's chosen people, sanctified and made holy through doing His Word, are as guideposts pointing in the wrong direction. So also are they who would encourage the youth to study as a pattern the so-called wise men, who have not been wise enough to know God and do His commandments.

Let not the editors of the Educator and the Instructor divert minds from God to man, and encourage the study of books written by men who have been disloyal to the God of heaven. The Lord will not be pleased by any turning aside of those whom He has made depositaries of sacred truth, to inquire of the gods of Ekron. Let us seek that God shall be honored, and His name glorified in all that appears in our periodicals. Let them not be devoted to the publication of the ideas of education held by the wise men of the world. Our work is to educate those who shall carry the light of truth to men, seeking to prepare a people for the second appearing of Christ in the clouds of heaven.

Instead of the constant reference to authors in our papers, instead of the publication of the lives of men, and what they have done or are doing, let a decided message to the world come from the pens of men whose writings reveal that they are under the influence of the Holy Spirit, who understand and heed the admonition of Paul to Timothy, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." [2 Timothy 3:14.] Those who work under the direction of the Holy Spirit will keep the educational forces turned towards Him who is too wise to err, too good to be unjust.

Man's ideas of education are not to be exalted. Greater heights than these are to be kept before God's people. The Lord is waiting to bestow His Holy Spirit upon all who will hunger and thirst after righteousness. The inclination that is manifested by those who claim to be educators, to exalt and extol learned men, is foolishness in the sight of God. Paul declares, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

“Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.” [1 Corinthians 1:18-29.]

Again the Lord says, “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight ... Behold, the days come ... that I will punish all them that are circumcised with the uncircumcised.” [Jeremiah 9:23-25.]

Why does the Lord speak so plainly on this matter? It is because so many of the men who are exalted before the people are disloyal to Him, and therefore those who are exalting them are dishonoring their Creator. The men who use their time and talents in this work, while they claim to be working for the Word and cause of God, show that they need to learn of the great Teacher, for as educators, they must have the spirit of the Master of education. They are making no difference between the circumcised and the uncircumcised, but are placing all upon the same level. If their perceptive faculties are not sanctified and quickened, that they may distinguish between the sacred and the common, they will go on placing man where God should be. Failing to distinguish between obedience and disobedience, they will give the trumpet an uncertain sound, and men will be unprepared for the battle of the great day of God.

The Lord makes every difference between the obedient and the disobedient. “Thus saith the Lord, thy Redeemer, the holy One of Israel, I am the Lord God which teacheth thee to profit, which leadeth thee by the way which thou shouldest go. O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea.” [Isaiah 48:17, 18.] “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That according as it is written, He that glorieth, let him glory in the Lord.” [1 Corinthians 1:30, 31.]

How important it is that the men to whom students look for instruction shall diligently search the Scriptures, that they may know the Way, the Truth, and the Life. In the sixth chapter of John there is instruction of great importance to those who would be teachers. Let it be carefully studied by our teachers, that they may be able to give their students meat in due season. “It is written in the prophets,” said Christ, “And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.” [Verses 45-51.]

“Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread that came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever ... It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” [Verses 53-58, 63.]

If these words were studied and clearly understood, they would bring joy and light, but there are some who will never see their beauty or importance. “The words that I speak unto you,” said Jesus, “they are spirit, and they are life.” [Verse 63.] Perfect excellence is found only in the Word of the living God. Educators of the youth may freely feed upon this with safety, but they should know that there is danger in feeding upon other books, though there may be many excellent things in them.

Let the editors of all our papers seek to attract the attention of their readers to the Book of books, and to those books and periodicals which present the Word of God in its true bearings. As the Holy Spirit controls the writers for our papers, more of God’s Word, and less of man’s ideas will be presented. As our editors sit at the feet of Jesus, and learn from Him who is infinite in wisdom, they will understand by living, spiritual experience what it is to eat the flesh and drink the blood of the Son of God. All who teach the Word must have this experience.

To those who make the Word of God their study book, some will say, You are too narrow in your ideas. You would have us separate so completely from the world that we can do it no good. This is a mistake. The evil feared will not be realized. God would have His people distinguished from the world in all things, or they will become confused, as were the disciples who turned back and walked no more with Christ.

Christ does not ask from men the glorification of their fellow men. He does not ask of men that they shall praise His beauty of countenance. He did not plan that the attention of men should be centered upon His beauty of form or feature. His design was to draw the attention of men to His virtue of character, His perfect obedience, that by beholding, His people may become changed into the same glorious image, and represent His goodness, His mercy, and His love to the world.

Lt 85a, 1899

Editors of The Christian Educator, The Youth’s Instructor, and other periodicals

“Sunnyside,” Cooranbong, New South Wales, Australia

May 14, 1899

See Lt 85, 1899.

To the editors of The Christian Educator, The Youth’s Instructor, and our other periodicals:

The editors of The Christian Educator should consider the subjects they are placing before the people. I look at The Training School Advocate with more peace of mind than I can possibly have when I see in The Christian Educator the pictures of the men you are presenting before such large numbers of people. The presentation of these supposedly learned men in the Instructor and the Educator does not reflect glory to God. If the purpose of your paper is to recommend the books to which you refer, what has it to do with Christian education? Professors and others who are engaged in educational work are not the subjects which are to be kept before the people. The higher education is but dimly understood by the men who have charge of The Christian Educator. What is higher education? It is the education which comes from the greatest Teacher this world ever knew, and is found only in the Word of God. With His instruction before us, so unlike the teaching of the schools of today, we have no need to bring before the world the names of educators who are not conversant with the Word of God; these men are far behind in the education most important for this time.

We cannot see any light in calling for money to sustain The Christian Educator. We have another Author to study than those which this paper presents—One who has written excellent things in regard to the principles underlying education. The apostle Peter says, “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost.” [2 Peter 1:16-21.]

The Lord has called out a people from among men, and has given them great light and knowledge in regard to His Word; and in Exodus 31:12-18 He declares the relation they are to sustain to Him. God has not authorized us to exalt men and keep the minds of students directed toward those who do not bear the signature which He has placed upon His chosen people, “that they may know that I am the Lord which doth sanctify them.” [Verse 13.] Those who refuse to stand as God’s chosen people, sanctified and made holy, are as guide posts pointing in the wrong direction, educating the youth to study so-called wise men, who have not been wise to know God and do His commandments. The editors of The Instructor and The Christian Educator are diverting minds from God to man, and advising the study of books written by men who have been disloyal to the God of heaven. Is the Lord pleased by this turning aside of those whom He has made the repositories of sacred truth to inquire of the gods of Ekron? Is He honored, is His name glorified, by the selections which appear in these papers? These periodicals should be devoted to directing and educating those who are carrying the light to men, seeking to prepare a people for the second appearing of Christ in the clouds of heaven.

The constant reference to authors in our papers is not the work God has marked out for His people. Our papers are not to publish the lives of men, what they have done, or are doing. We have a decided message to bear to the world, and it is to come from the pens of men whose writings reveal that they are under the influence of the Holy Spirit’s teaching, men who understand and heed the admonition of

Paul to Timothy, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:14-17.] Those who work under the direction of the Holy Spirit will keep the educational forces turned toward Him who is too wise to err, too good to be unjust.

The Lord has higher aims for His people than the study of man. Man's ideas of education are not to be exalted as supreme. There are greater heights than these to be kept before God's people. The Lord is waiting to bestow His Holy Spirit upon all who will hunger and thirst after righteousness. The inclination to extol men that is manifested by those who claim to educate, God calls foolishness. Paul declares, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." [1 Corinthians 1:18-29.]

Again the Lord says, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight. ... Behold, the days come ... that I will punish all them that are circumcised with the uncircumcised." [Jeremiah 9:23-25.]

Why does the Lord have so much to say on this subject? It is because these men who are presented before the people are disloyal to Him, and those who are exalting them are dishonoring their Creator.

The men who are using their talents in the work and cause of God show that they have not His Spirit, which as educators for this time, they should possess. They are making no difference between the circumcised and the uncircumcised, but are placing all upon the same level. And if their perceptive faculties are not sanctified and sharpened, that they distinguish between the sacred and common, they will place man where God should be. Failing to distinguish between obedience and disobedience, they will teach in such a way that the trumpet will not give a certain sound, and men will be unprepared for the battle of the great day of God.



“Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadest thee by the way which thou shouldest go. O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea.” [Isaiah 48:17, 18.]

The Lord makes every difference between the obedient and the disobedient. “But of him are ye in Christ Jesus,” he says, “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that as it is written, he that glorieth, let him glory in the Lord.” [1 Corinthians 1:30, 31.]

The men to whom students look for their instruction might better search the scriptures for themselves. When they are controlled by the Holy Spirit, they will have a clearer perception of what true education means. The sixth chapter of John is of great importance to those who claim to be teachers. These need to give it careful study, that they may be able to give students meat in due season. “It is written in the prophets,” Christ said, “and they shall be all taught of God. Every man therefore that hath heard and learned of the Father cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. ... Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever. ... It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” [Verses 45-51, 53-58, 63.]

These words are not understood as they should be, and there are some who will never see their importance. Educators of the youth are here forbidden to feed upon the productions of other authors, though there may be many things that are excellent in them. Perfect excellence is only found in the Word of the living God. Those who would make a right use of Scripture must understand by spiritual experience what it means to eat the flesh and drink the blood of the Son of God.

In many things connected with our papers God is not leading. What the editor of every paper needs to do is to attract the attention of every reader to the book of books. When the Holy Spirit controls the men who write the articles for our papers, more of God’s Word and less of man’s ideas will be recommended. When our editors sit at the feet of Jesus and learn of Him who is infinite in wisdom, and whose they are by creation and by redemption, they will understand by living experience what it means to eat the flesh and drink the blood of the Son of God. They will bring the word of God into the practical life. “It is the Spirit that quickeneth,” Christ said, “the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life.” [Verse 63.]

To those who make the Word of God their study book some will say, You are too narrow in your ideas. You would have us separate so completely from the world that we can do it no good. This is a mistake; but God would have His people distinguished from the world in all things, or they will become confused, as were the disciples, who turned back and walked no more with Christ.

Christ does not ask from any man the glorification that some are now giving to men in our periodicals. He does not ask you to praise even His beauty of countenance. He does not want your mind to be concentrated upon His beauty of form or feature, but upon His virtue of character, His perfect obedience, that, by beholding, His people may become changed into the same image, and thus represent His goodness, mercy, and love to the world. It is by obedience to the laws of God that we are brought into fellowship with Christ.

Lt 86, 1899

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 5, 1899

Dear Brother:

I must caution you to restrain the influence you may exert in a wrong direction, under the name of the medical missionary work. Be careful lest this work become the body, rather than the arm of the body. Your conclusions must be guarded. Your plans in any one line must not become all-absorbing. Your large plans for rescuing the unfortunate will gather to you responsibilities which you will be unable to carry. You make desperate efforts to push forward a line of work which will make—which is already making, I may say—the medical missionary work the all of the gospel. The men in the ministry are demerited, while medical missionary enterprises are extolled.

The Lord has instructed me to tell you that we must consider the work in all its bearings, that it may be proportionate, and not one-sided. Many men are being drawn into the medical missionary work who should be engaged in the ministry. They could learn much by practice, and as they imparted to others the light they received, they would receive more light to impart. It is of the highest importance that now, without delay, we lift the standard of truth in places where it has not yet been planted, and this you will some day realize.

Among your associate workers are men who have considered this matter, but they leave their thoughts unexpressed and pursue a course to make your mind their mind. When they might counsel you, they remain silent. In this they prove unfaithful to their duty. These men cannot honor God unless they seek Him for their individual selves.

My brother you do not realize that your mind has a controlling power over other minds and that the ability and talents God has given you are in danger of being misdirected. If you are not guarded, the continued thought and labor you give to the many lines of work you have devised will result in

unbalancing your mind and disqualifying you for your legitimate work. God does not design that you shall treat the men whom He has commissioned to give the last message of warning to the world as you have treated those engaged in the medical profession who have not received their education in the same school as yourself, calling them quacks and unreliable men.

In enlarging the interests of the so-called medical missionary work, you are in danger of cherishing the same ideas in regard to your brethren in the ministry and looking upon them in the same light in which you have regarded all medical practitioners except those who have learned in the same school as yourself. But your expressed opinion has not made quack doctors of those men whom you have denounced, neither does it make your ministering brethren any less reliable.

My brother, you need to call a halt. God has given you a work to do. He has honored you by placing you in the position which you now hold, and uniting with you men who will co-operate with you in the interests of that line of work for which the sanitarium was brought into existence. This institution has a work to perform as the Lord's appointed agency, and God <will> work with and through you, <when you make Him your Guide and Counsellor.> He designs that this work <of health reform> shall be an entering wedge, to prepare the way for the saving truth for this time, the proclamation of the third angel's message; but it is not to eclipse that message, or hinder its designed success, <for then you work against truth.> This message is the last warning to be given to a fallen world.

The medical missionary work is to occupy its rightful place, as it ever should have done, in every church in our land. Now selfishness and covetousness and pride prevail, and the attention of the people must be called to the part they have to perform. The church is to act her part in fulfilling the gospel ministry <in Christian reforms.> The Christian world needs to be aroused to take up the work it has dropped. We must have an interest in every soul, for Christ died for all. To every truly converted person God has committed the well-being of souls, and He expects His people to work for them.

The sanitarium was brought into existence to call men to a knowledge of the only true God, and Jesus Christ whom He has sent, to educate as Christ Himself has directed, teaching them the laws of the kingdom of God. This is, and always will be, the only true Higher Education. In the days of ancient Israel the law of God was considered of such importance that directions were given to the children of Israel to compose that law into song; and as they travelled through the wilderness, they were to sing these songs accompanied with the music of instruments. Thus the requirements of God were indelibly written in their minds and hearts.

The well-being of souls is largely dependent upon the course pursued by fathers and mothers. The defects in the characters of parents are not only felt by themselves; they reach to their children, and their children's children, even to the third and fourth generation. This fact should have weight with human beings of today. Then the "Thou shalt not," of God, which often seems a hardship, would, through the working of the Spirit of God, come to be regarded as a blessing. Converted fathers and mothers would arouse to give instruction to their children. Parents must not neglect to arm their own minds against sin, to guard against that which will not only ruin themselves, but transmit pain and every kind of misery and evil to their offspring. By correctly educating themselves, parents are to teach their

children that the Heavens do rule. This established truth is to be taught line upon line, precept upon precept, here a little and there a little.

Nebuchadnezzar had to learn the lesson that the Lord, and not man, is ruler, that His kingdom is an everlasting kingdom, and His dominion endureth to all generations. By severe discipline the king of Babylon had to learn the lessons he had ignored and forgotten, that it was not his scepter, but the scepter of Him whose kingdom is an everlasting kingdom, that was supreme in its control of the nations. So men through whom God works will have to learn that the living, ever-present ever-acting God is supreme. True medical missionary work will exalt every agency that God has set in the church to preach the gospel, for this was the work of Him who made man, and lent him talents to use, an intellect to originate, a heart to be the seat of his throne, affections, to flow out in blessing all with whom he shall come in contact, a conscience to convict of sin, of righteousness, and of judgment, because he is worked by the Holy Spirit of God.

Man knows the right, he is intelligent in regard to the wrong, and God has placed him under law. If there were no law, there could be no Lawgiver, no subject, no governor to rule. This is the education that is to be constantly given. The truth for the time in which we live is to be patiently unfolded. We are to proclaim the third angel's message, the last great testing truth for this time. Men and women are to be sanctified through the truth. The number of workers in the ministry is to be increased rather than diminished. The Word of the living God, which is present truth for this time, is to be proclaimed.

The disciple John writes: "After these things I saw another angel come down from heaven, having great power: and the earth was lightened with his glory. And he cried mightily with a strong voice saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." [Revelation 18:1, 2.] Read the whole of this chapter, and judge if the minds of God's people should be diverted into any lines that would hinder the message from being given with all its power and efficiency. The human agencies whom God has chosen are to proclaim this message with a loud voice. The world is not to be left in darkness. Revelation means revelation. This is the last work to be done for the world, and those who take part in it are to understand that the message they give is to prepare a people to stand in the great day of God which is fast coming upon us with stealthy, awful dread.

My brother, I tell you in the name of the Lord that the medical missionary work is to be the arm, and not the body. The idolatrous world must have the message. I have been shown that many who are now being educated in medical lines should be giving the last warning to the world. God will be the instructor of His workers. He has given light, great light, through His own appointed agencies, and He calls upon you, my brother, to fall into line. You have been misapprehending the work to be done for this time. You have often spoken disparagingly of the ministry, making work for the outcasts the all-absorbing theme.

Some of the men who have been rescued from the slums have been given a work to do to which the Lord has not called them. They have been pressed to the front to speak to others, when they knew comparatively nothing of the truth. They have been led to suppose they were doing the work most essential, but these men need to hear the Message for this time that they may work in the right way.

They need converting to the truth. If you lower the banner on which is inscribed, the Commandment of God and the faith of Jesus, you will become an uncertain guide. These poor degraded souls, who have just come out of the darkest places of the earth, are not to be set up and preferred. They have had no experience in the way in which the Lord has led His people, and they have everything to learn before they can become teachers. They need Christianity in the heart, that truth may take the helm.

Lt 87, 1899

Hickox, Brother and Sister [A. S.]

Hamilton, Newcastle, New South Wales, Australia

May 18, 1899

Dear Brother and Sister Hickox:

I have been impressed to write for you to come and labor in the work that is needing to be done in New South Wales. Brother Haskell has just come to Newcastle. He will work in that vicinity, and he needs help. He can help you greatly, and by connecting yourself with him, you can be a help to him in this great work. I am desirous that you shall attend the conference of ministers which will be held here in Cooranbong. I wish you to realize that it is the will of the Lord that you should prepare yourself for labor. There is a great dearth of workers. We know you have a family to support. We understand this, but you can support them as well in New South Wales as in any other part of the country. You can have a little home in Cooranbong or in Newcastle, or wherever it is most favorable for you; but it is best that you should come to this part of the field, where you can be a help, and where the need for those who can bear a part in the gospel work is great.

I have talked with Brother Haskell about this matter, and he thinks it is the right thing for you to do. There is work to be done at every station from Cooranbong to Queensland. Our next camp meeting must be held at Maitland. The work has only begun in Newcastle, and you can be a help in that city.

We think it will be best for you and your family to be present at the conference we are to hold in Cooranbong. Borrow the money, if you do not have it, and I will be responsible for it. I want you to come, for this is the will of God concerning you. You may say, "I do not wish to engage in the ministry," but if the Lord wishes you to do this, will not He give directions? "We have not an high priest which cannot be troubled with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [Hebrews 4:15, 16.]

I write you this because it is my duty. I have been awakened at one o'clock to do this. There is a great work to be done in opening the truth to those who are in the darkness of error, and I shall expect you to come to Cooranbong with your family and take up work here in connection with Elder Haskell. I want to see you and Carrie, and talk with you. If you do not feel prepared to continue in the ministry, the Lord can make you a vessel unto honor. You can go in the strength of the Lord.

I leave this morning for our home in Cooranbong. I came up here last Friday. On Sabbath morning Elder Haskell spoke in the tent. In the afternoon I spoke to a goodly number who seemed to appreciate the Word. Again on Sunday afternoon I addressed a good congregation. Sabbath and Sunday evenings Elder Haskell spoke. He is much worn. The climate of Queensland did not agree with him. He needs help.

In love.

Lt 88, 1899

Haynes, Brother

Summer Hill, New South Wales, Australia

May [June] 1, 1899

Dear Brother Haynes:

We received your donation of two pounds. We thank you for it, for we stand very much in need of means. The Captain Norman, who it was stated in our papers donated such large sums, has proved a fraud. Not one dollar has been realized. He has disappeared, no one can tell where. It is a strange affair, and a great disappointment to us. We did hope for the financial help we so much needed; but this is one thing among the "all things" that work together for good to those that love God. [Romans 8:28.]

During the Week of Prayer, I visited Newcastle, accompanied by Miss Sara McEnterfer. We made our home with Elder Haskell and his wife. They have just hired a large brick house at Wallsend, on which is painted in large letters, "Empire Clothing House." It is a two-story building with [a] good stable. It has no spare grounds; the house, barn, and outdoor kitchen occupy all the space. The owners promised that if Elder Haskell would take the place for one year, they would put it in good order. It has quite a number of rooms, and can be secured for ten shillings per week, two dollars and a half American currency. One room, the sales room, can be used for a meeting place.

If our people hired a hall there for only one meeting a week, they would have to pay ten shillings. We are all well pleased with the place, for we need our means to pay the workers who go out to give Bible readings. When we visited Brother and Sister Haskell, they had only just moved into their new house, and were not yet settled. There is repairing to be done, while they occupy the rooms that are in a tolerably good condition.

In the same suburb, Wallsend, there is a stone church which has been closed. This place will seat about two hundred and fifty people. The church has been misused; mischievous boys have felt at liberty to break up the flooring and the windows, and pull down the pulpit. It will take about one hundred pounds to repair it and put in the seats. Then it will be a valuable little church. If we had the money, we would purchase and repair it at once, but we dare not invest.

In Hamilton, where the camp meeting was held, we contemplated building a meetinghouse. The ground is purchased, but there must be no debt on the place. Therefore we wait for the Lord to open the way.

He will do this. His promise is as good as a deed. A portion of the money is already raised. I gave fifty pounds to the Brisbane church, and another fifty to the church in Hamilton. When we receive money, we will commence to build a humble house of worship. Just now, in midwinter, the people have to meet under a tent that has no flooring. They have no other place in which to assemble.

During the Week of Prayer, we had good meetings in Newcastle. I spoke twice under the tent. Sabbath and Sunday afternoons, the Lord blessed me with freedom. I looked upon that people so interested in the Word of God and called to mind how, a few months before, there was not a Sabbathkeeper in Newcastle. Now about thirty have been baptized and ten more will soon go forward. We thank the Lord, and praise His holy name, for His wonderful works to the children of men.

On Monday we returned to Cooranbong. Twice I spoke to the students in the school. I also attended the morning meeting, and bore my testimony. The Lord is moving by His Holy Spirit. I must see of the salvation of God. I long for it to come fully to all who are God's chosen people, that they may give to others that which God has given them, choosing a life of self-sacrifice and full surrender to God.

On Friday, Sara and Willie accompanied me to Sydney. We went directly to Sister Tuxford's home and found a room all prepared for me. That evening I was invited to speak to the workers in the sanitarium, and the Lord gave me liberty in prayer and speech. I spoke to them plainly on the necessity of faithfulness in the discharge of every duty. All seemed to be interested and pleased, and all save one bore their testimony. On Sabbath I attended the afternoon meeting in Stanmore, and spoke to a well-filled church. The blessing of the Lord was in the meeting. I longed to see the outpouring of the Holy Spirit, and I entreated the people to choose God as their portion. Many excellent testimonies were borne, and the Spirit of the Lord was with us.

Sabbath evening I again spoke to the workers in the sanitarium, and the Lord blessed us. I remained seated while speaking, and this rested me. It was a great satisfaction to them all to hear the testimony I bore. I spoke to them once again before returning home.

We feel so distressed over the situation of our sanitarium. We cannot see where the means is coming from to erect the building. The building now being used casts discredit upon us as a people. It was a dwelling house, and the bathrooms, which should be large and convenient, are composed of a sleeping room partitioned of, one part of which is used for the ladies, and the other for the gentlemen. The persons on one side of the partition can hear all that is going on in the next apartment. This cannot leave a favorable impression on the minds of the patients. We are praying that the Lord will send us means and we believe that means will come. The Lord will help us in this work. The medical missionary work is to bring the truth before many others, and the Lord will open the way before us. The building they now occupy is full to overflowing, and rooms have to be secured in another building.

The work must go forward in this new world. We are lifting the standard of truth in new places, and the work is advancing. We shall be grateful for any assistance you can give us, and if you can interest others to help us, we shall thank the Lord and thank the donors.

Your sister in Christ.

Lt 89, 1899

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 4, 1899

C. H. Jones

Oakland, California

Dear Brother:

Permit me to express my mind, and yet not my mind, but the word of the Lord. I am troubled in regard to The Signs of the Times. There are plenty of newspapers and magazines that publish many of the things which are put into the Signs. The name of this paper was selected in its pages. You should not have so much matter in long articles that have no reference to the signs of the near coming of the Son of man in the clouds of heaven with power and great glory. I think if the editor of this paper could discern the necessity of being a faithful householder, he would give meat in due season to the flock of God.

There is too much common matter and not enough of the sacred; there is too much dependence upon pictures and other things that do not relate to the vital issues for this time. There is danger of following in the track of Nadab and Abihu, using common in the place of sacred fire. Concerning many of the matters that are so fluently presented, many other papers can give all the information essential for any of us. But the name, Signs of the Times, means that in this paper a class of literature will be found that will give the trumpet a certain sound. Let there be fewer pictures, and more real, solid, spiritual food.

I am afraid that the editor does not drink deep from the fountain of living waters. It is now that we need to be worked by the Holy Spirit. The editors of our periodicals, the teachers in our Sabbath schools, the presidents of our conferences, all need to drink of the pure streams of living water. They need to understand more clearly the words spoken by our Lord to the Samaritan woman; “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given you living water.” [John 4:10.]

The woman tried to enter into a controversy. She said, “Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.” [Verses 11-14.]

Many have not felt the necessity of drinking of this water of life. You may think that you understand the matter, and do drink of the living water; but there is a pain in my heart day and night because there is so little evidence that our householders understand the wants of the people at this time. They do not



discern their own necessities. It can be truly said, "Thy silver is become dross; thy wine mixed with water." [Isaiah 1:22.] These words represent the food that is acceptable, but that gives no real strength to the churches. The Lord's work needs to be distinguished from the common affairs of life. He says, "I will turn my hand upon thee, and thoroughly purge away thy dross, and take away all thy tin, and I will restore thy judges as at the first, and thy counsellors as at the beginning, afterward thou shalt be called, The city of righteousness, The faithful city. Zion shall be redeemed with judgment and her converts with righteousness." [Verses 25-27.]

These words are full of importance. They are applicable to all those who sit in the editorial chair. Sacred things are mingled with the common. The words of Moses possess a deep meaning: "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." [Leviticus 10:1-3.]

This means something to all who are handling the matter that goes forth from our institutions to the world. The papers that have so wide a circulation, and that have been so highly exalted, should contain more precious instruction than appears in the common publications of the day. The true higher education is not to be gained by dealing with the lives and sentiments of the men who know not the Word of the Lord. "What is the chaff to the wheat?" [Jeremiah 23:28.] We want more pure wheat thoroughly winnowed from all chaff.

I call your attention to the sixth chapter of Isaiah. This chapter reveals much that is impressive. Chapter eight also contains lessons that are of value to every soul who is of understanding: "Bind up the testimony, seal the law among my disciples." [Verse 16.] Read also Exodus 31:12-18.

My brethren in responsible positions, you are a spectacle unto the world, to angels, and to men. Brother Wilcox, when you see the necessity of being a faithful householder, you will give meat in due season. Present truth. Guard the paper, lest there shall be introduced into it articles that are not suitable for this time. God help you, my dear fellow laborers, to work as if you were in full view of the whole universe of heaven. Important issues must soon be met, and we wish to be hid in the cleft of the rock, that we may see Jesus, and be quickened by His Holy Spirit. We have no time to lose, not a moment.

"Hear, ye that are far off, at what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." [Isaiah 33:13-17.]

In constantly dealing with matters for the papers, many seem to lose their discrimination. May the Lord not only anoint your eyes that they may see, but pour into your heart the holy oil that from the two olive trees flows through the two golden pipes into the golden bowl, which feeds the lamp for the sanctuary. "And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Zechariah 4:13, 14.] Unless we are wide awake, we are not able to discern spiritual things. We lose the sense of the power of the truth, and handle sacred things as we handle the common things. The result is weakness and uncertainty, and we are not safe counsellors or guides. Wake up, brethren; for Christ's sake, wake up. You are not being sanctified through the truth.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Ephesians 6:11-18.]

Lt 90, 1899

Ballenger, A. F.

"Sunnyside," Cooranbong, New South Wales, Australia

June 5, 1899

Dear Brother:

I remember you distinctly, and I have rejoiced to see you growing in grace and working in the Lord's vineyard. I would say, my brother, you would best stand at your post of duty, laboring in the ministry of the Word.

As you say, there is no more fruitful field than the South. It is the prejudice of the whites against the black race that makes this field hard, very hard. The whites who have oppressed the colored people still have the same spirit. They did not lose it, although they were conquered in war. They are determined to make it appear that the blacks were better off in slavery than since they were set free. Any provocation from the blacks is met with the greatest cruelty. The field is one that needs to be worked with the greatest discretion.

Any mingling of white people with the colored people, as in sleeping in their houses or showing them friendship as would be shown by the whites to those of their own color, is exasperating to the white people of the South. Yet these same persons employ colored women to nurse their children; and

further, not a few white men have had children by colored women. Thus the colored people have received an education from the whites in immorality, and many of them stand ready to treat the whites as the whites have treated them. The relation of the two races has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem.

You speak of a way of helping the colored race in a way which does not excite the prejudice of the white Southern-born citizens—that is, the industrial school. As you have presented, the greatest caution needs to be exercised in regard to politics. Some persons are of such a temperament that they would make trouble by want of proper consideration. Words dropped unadvisedly would be like a spark, kindling a flame of intense jealousy and dangerous opposition. Whoever works in the South needs to be sanctified in body, soul, and spirit. Then there will be wise words, not words spoken at random or without duly weighing every expression.

It is from the whites that the greatest opposition may be expected. This is the quarter that you may need to watch. The white people are prejudiced against the doctrines taught by the Seventh-day Adventists, and a religious opposition is the greatest difficulty. The white people will stir up the blacks by telling them all kinds of stories; and the blacks, who can lie even when it is for their interest to speak the truth, will stir up the whites with falsehoods. And the whites who want an occasion will seize upon any pretext for taking revenge, even upon those of their own color who are presenting the truth. This is the danger. As far as possible, everything that will stir up the race prejudice of the white people should be avoided. There is danger of closing the door, so that our white laborers will not be able to work in some places in the South.

All that you have written in regard to the great necessity of the colored people is correct. I have seen that those who know the truth for this time have a special work to take up for this people. Christ came to our world, clothing His divinity with humanity, that He might work with humanity, fallen, degraded, corrupted. He came of poor parentage, and lived the life of a poor man. He was accustomed to privation. As a member of the family, He acted His part in laboring with His hands for the support of His mother and His brothers and sisters. Thus He, the Majesty of heaven, was not to appear as honoring the greatest men because of their wealth. He has forever removed from poverty the disgrace which attaches to it because it is destitute of worldly advantages. He says, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." [Matthew 8:20.]

[Two] thousand years ago, a voice of strange and mysterious import was heard in heaven from the throne of God: "Sacrifice and offering thou wouldest not, but a body thou hast prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Yea, thy law is within my heart." [Hebrews 10:5-7; Psalm 40:6-8.] Christ in counsel with His Father, laid out the plan for His life on earth. It was not a chance, but a design that the world's Redeemer should lay off His crown, lay aside His kingly robe, and come to our world as a man. He clothes His divinity with the garb of humanity, that He might stand at the head of the human family, His humanity mingled with the humanity of the race fallen because of Adam's disobedience.

The poverty and humiliation of the Son of the infinite God teach lessons that few care to learn. There is a link that connects Christ with the poor in a special sense. He, the Life, the Light of the world, makes poverty His own teacher, in order that [He] may be educated by the same stern, practical teacher [as are the poor]. Since the Lord Jesus accepted a life of poverty, no one can justly look with contempt upon the poor. The Saviour of the world was the King of glory, and He stripped Himself of His glorious outward adorning, accepting poverty, that He might understand how the poor are treated in this world. He was afflicted in all the afflictions of the human family, and He pronounces His blessing, not upon the rich, but upon the poor of this world.

You speak of the Oakwood Industrial School for colored students as not having sufficient buildings to accommodate the students, twelve in number occupying one room. My brother, is it not the duty of someone laboring in this line to labor for the creation of a fund to supply this need? Appeal to our people. Let each give a little, even among the poor. Without delay, plan to erect a humble building large enough to accommodate the students. To have boys and girls thus crowded together must make the teacher's work very difficult. Ask for help, presenting this matter as though you meant it. Ask the people to heed the words of Christ, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] The example of Christ is for our imitation. <The plan of teaching agriculture to the colored people is a good one.>

If you can, get the colored people interested, and show them how to work. If you can secure a man who is fitted to become an intelligent director, such a school as you propose would be a great blessing to the colored race. In putting up these buildings, the workers will form habits of industry, and will learn how to erect dwelling houses for themselves and for others. This will be one of the best lessons that could be taught them. I shall be glad if by your counsel you can set in operation a work that needs to be done. But to take hold of this work yourself would not be wise. You have not the necessary qualification for a businessman. You are not adapted for financiering.

Every intelligent being may improve in capability, in virtue, and knowledge, by living on the plan of addition as presented in the first chapter of Second Peter. There is work for you in the Master's vineyard to which you are better adapted than to that of a business manager. To every man is given his work. The varied talents are proportionate to our varied capabilities. God is the Giver of these talents, and He bestows them according to our known powers, hereditary and cultivated, and He expects corresponding returns. Some have been educated and trained so that they are better fitted to use their talents in certain parts of their Lord's vineyard than in other parts: but God's family of workers, from the lowliest and most obscure who can work in humble lines, to the highest and most capable, who can do the most responsible work in the church, all have talents to be employed.

To take an evangelist out of the field in order to bear the responsibilities you speak of would not be wise. You would not be a success. You could not make the little means go the longest way. There would be constant danger of making plans that would not carry. You would see success where oversight would show failure. It would reveal that you have not the gift of economizing almost to stinginess for the working out of your plans. But this must certainly be done by the workers who shall take up that work in the South. There are men who have been forced into the school of severe economy, and they have

learned the art of economizing so closely that there shall be no waste of time, or labor, or of money. This lesson has not yet, under stern necessity, been learned by you.

There is a day of trust and a day of reckoning. The proceedings during our probationary test must all pass under the scrutiny of the great Judge. We are justified by faith, but judged by works, and we are never to belittle the smallest gift. By diligent trading on the talents entrusted, you have in spiritual service increased your capital of talents. Your work is appointed you by God. Ministry as an evangelist is your calling, and in no case should you trifle with your moral responsibilities. You need to guard carefully every avenue of the soul, lest self shall be woven into your work. Be watchful, pray much, study the Word, and then cut out of your life everything that would shut you from a complete experience in Christ Jesus. He bids you, "Watch and pray, lest ye enter into temptation." [Mark 14:38.] This is all I have time to write on this point.

Let men who are wise calculators be called upon to plan and devise, but this is not your special work. All the advantages you enumerate in the second page of your letter reveal a field of work for some wise manager to enter upon. Let all the advantages possible be secured for the Southern Field. As shown in your letter, there are experienced gardeners who will work for the Lord in giving instruction in their lines. Another brother says he is an experienced stonemason, and will be glad to work for the Lord in building up an industrial school. Another brother, a farmer, has horses and machinery, which he will give to the enterprise, with himself and his faithful wife. Then there are offers of sawmills, a shingle mill, a logging outfit, a lathe mill, turning tools, blacksmith's tools, carpenter's tools, etc., and the owners give themselves to use their outfits. We thank the Lord for these talents. Here is certainly a good opening. Who will take up this responsible work?

There are things I must now mention that should be guarded. If possible, keep out of such settlement in the South families with young children who would be likely to learn the habits of the Southern people. Staunch, solid men and women are needed, who should go forth as missionaries. If they have children, and it can be so arranged, let them be placed in school [in] the North. This will leave the father and mother free to take hold of the work. Two or three families should unite, and as quietly as possible seek to help in this missionary work of teaching the colored people to help themselves.

As I read on page 6, you do not intend to work out this enterprise yourself. I am glad you feel thus. The rule you mention of keeping out of debt is the way to make the work a solid one.

It will not be wise for many families to settle in the South in one place. Let only one or two families from abroad settle in any one location. Beware how you get families with children located in the South. These children have eyes to see and ears to hear and perception to take in what is heard in school. The lessons they learn may prove ruin to them, and their presence may bring danger to the enterprise. If they are left to associate with the colored people, stories will be started that will endanger the mission, the white children themselves will become demoralized, and the jealousy of the white Southern-born citizens will be awakened and will make it hard for those who are trying to help them.

Those who have had an experience in the South know very well that nothing must be said or done to arouse surmising and prejudice among the white people. If in our missionary work the white families live

away from the colored people, it will be the safest plan. I hope that this enterprise will work, but it is the workers that will be found most difficult to manage. I am fully in harmony with doing something, if you can, and doing it without delay. The work has been long neglected, but a great and good work can yet be done in the South. I cannot see but that you have talents already secured, if only a manager will be secured who will be a wise worker and planner.

But to get many families to break up at once and go south to settle, would not be wise, especially if they have young children. There are those who would not be able to endure the Southern climate, and it would not be best to bring their families and property to the South until they had tested the matter.

“If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.” [James 1:5, 6.]

Lt 90a, 1899

Ballenger, A. F.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 5, 1899

Dear Brother:

I remember you distinctly, and I have rejoiced to see you growing in grace and working in the Lord’s vineyard. I would say, my brother, you would best stand at your post of duty, laboring in the ministry of the Word.

As you say, there is no more fruitful field than the South. It is the prejudice of the whites against the black race that makes this field hard, very hard. The whites who have oppressed the colored people still have the same spirit. They did not lose it, although they were conquered in war. They are determined to make it appear that the blacks were better off in slavery than since they were set free. Any provocation from the blacks is met with the greatest cruelty. The field is one that needs to be worked with the greatest discretion.

Any mingling of white people with the colored people, as in sleeping in their houses or showing them friendship as would be shown by the whites to those of their own color, is exasperating to the white people of the South. Yet these same persons employ colored women to nurse their children; and further, not a few white men have had children by colored women. Thus the colored people have received an education from the whites in immorality, and many of them stand ready to treat the whites as the whites have treated them. The relation of the two races has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem.

You speak of a way of helping the colored race in a way which does not excite the prejudice of the white Southern-born citizens—that is, the industrial school. As you have presented, the greatest caution needs to be exercised in regard to politics. Some persons are of such a temperament that they would make

trouble by want of proper consideration. Words dropped unadvisedly would be like a spark, kindling a flame of intense jealousy and dangerous opposition. Whoever works in the South needs to be sanctified in body, soul, and spirit. Then there will be wise words, not words spoken at random or without duly weighing every expression.

It is from the whites that the greatest opposition may be expected. This is the quarter that we shall need to watch. The white people are prejudiced against the doctrines taught by the Seventh-day Adventists, and a religious opposition is the greatest difficulty. The white people will stir up the blacks by telling them all kinds of stories; and the blacks, who can lie even when it is for their interest to speak the truth, will stir up the whites with falsehoods. And the whites who want an occasion will seize upon any pretext for taking revenge, even upon those of their own color who are presenting the truth. This is the danger. As far as possible, everything that will stir up the race prejudice of the white people should be avoided. There is danger of closing the door, so that our white laborers will not be able to work in some places in the South.

All that you have written in regard to the great necessity of the colored people is correct. I have seen that those who know the truth for this time have a special work to take up for this people. Christ came to our world, clothing His divinity with humanity, that He might work with humanity, fallen, degraded, corrupted. He came of poor parentage, and lived the life of a poor man. He was accustomed to privation. As a member of the family, He acted His part in laboring with His hands for the support of His mother and His brothers and sisters. Thus He, the Majesty of heaven, was not to appear as honoring the greatest men because of their wealth. He has forever removed from poverty the disgrace which attaches to it because it is destitute of worldly advantages. He says, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." [Matthew 8:20.]

[Two] thousand years ago, a voice of strange and mysterious import was heard in heaven from the throne of God: "Sacrifice and offering thou wouldest not, but a body thou hast prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Yea, thy law is within my heart." [Hebrews 10:5-7; Psalm 40:6-8.] Christ in counsel with His Father, laid out the plan for His life on earth. It was not a chance, but a design that the world's Redeemer should lay off His crown, lay aside His kingly robe, and come to our world as a man. He clothes His divinity with the garb of humanity, that He might stand at the head of the human family, His humanity mingled with the humanity of the race fallen because of Adam's disobedience.

The poverty and humiliation of the Son of the infinite God teach lessons that few care to learn. There is a link that connects Christ with the poor in a special sense. He, the Life, the Light of the world, makes poverty His own teacher, in order that He may be educated by the same stern, practical teacher [as are the poor]. Since the Lord Jesus accepted a life of poverty, no one can justly look with contempt upon the poor. The Saviour of the world was the King of glory, and He stripped Himself of His glorious outward adorning, accepting poverty, that He might understand how the poor are treated in this world. He was afflicted in all the afflictions of the human family, and He pronounces His blessing, not upon the rich, but upon the poor of this world.

You speak of the Oakwood Industrial School for colored students as not having sufficient buildings to accommodate the students, twelve in number occupying one room. My brother, is it not the duty of someone laboring in this line to labor for the creation of a fund to supply this need? Let appeals be made to our people. Let each give a little, even among the poor. Without delay, encourage the brethren to erect a humble building large enough to accommodate the students. Ask the people to heed the words of Christ, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] The example of Christ is for our imitation.

Those who undertake the work in the South must not enter into any plan for colonizing, for this would place them in perilous circumstances. Some families should be found who for Christ's sake will volunteer to enter the Southern field. At Huntsville there is a building, and something has been done there. Let the proper ones try to make that place different by bringing into it new, live elements. This plant must not become useless. Elements must be brought in which make the institutions self-sustaining. Then, if it is necessary, cheap additions can be made.

I would not encourage your plan. It means much, very much more than you think, to obtain and improve hundreds of acres of land. Your aftersight in this matter would be very different from your foresight. This work for the Southern people will require the tact of the most ingenious Christian. In the past you have seen families settled in localities where they could work successfully for the spread of the truth, and you have thought that this same plan could be adopted for the work in the South. But your expectation will not be realized.

The expenses of such a company in food and clothing must be considered. The results would not be such as you suppose. This plan will bring disappointment. Let each family who shall commit itself to the work go as the Lord's missionaries, to work their own way. Workers are not to pledge themselves to five years' labor, for many will not bear the test. Some would find fault and complain, and thus sow the seed of evil surmising. Those persons might work interestedly for a while, and then become dissatisfied, and want a change. The Lord looks upon every heart. There are some souls you cannot trust. They are unreliable. In the company you would form, you would find tares among the wheat. It would be better to begin work in Huntsville and make the work there a success.

I would say to you, my brother, that in the future nothing can be relied on in the Southern states. You cannot make settlements with the purpose of carrying on a large business, cultivating lands, and teaching the colored people how to work. At the least provocation the poison of prejudice is ready to show its true character, and provocations will be found. It is very hard to make the work run smoothly. Outbreaks will come at any moment, and all unexpectedly, and there will be destruction of property and even of life itself. Hot-headed people, professing the faith, but without judgment, will think they can do as they please, but they will find themselves in a tight place. I speak that which I know. Everyone takes his life in his hands by following such a course.

There are some localities less perilous than others, but never can there be large settlements build up in the South. Every act is to be oiled with the grace of God, every word spoken carefully studied. Parties



are already formed, and they are waiting, burning with the desire to serve their master the devil, and do abominable work. Professed Christians are more determined in these things than out and out sinners.

I am writing to Edson White, asking him to come to Australia. This mail carries my request. I am sorry to have him leave, but I am sure that it is the right thing to do. Satan's agencies have been represented to me as standing ready to do the work in some localities.

Lt 91, 1899

Jones, A. T.

"Sunnyside," Cooranbong, New South Wales, Australia

May 1, 1899

Dear Brother:

As I have read the little pamphlet in regard to the investigation of the Review & Herald Publishing work, I have determined not to demand or to receive any compensation for losses sustained through a wrong course of action in regard to royalties. I wish to bear a living testimony that I forgive everything. I may have to refer to the past in order to present the things shown me to be correct principles; but I would not bring self into this work of restitution. If there is restitution to be made, let it be devoted wholly to God in building up that which Satan has thought to tear down.

My brother, I beg you not to let A. T. Jones manifest himself in coming forward to receive that which you suppose to be your right and your due. Nothing has been revealed to me showing that you have in any way suffered wrong in regard to the royalty on books. I have seen that some others have not been dealt with justly, but I have no recollection of seeing your case in this connection. There is need of constant watchfulness on your part, my brother. Be careful lest in dealing with the mistakes of others that have been reproofed, you make a mistake, yourself, in being sharp and hard, critical and exacting.

Letters have come to me making inquiry in reference to the change of the Sentinel from New York to Chicago. I have had no special light on this subject. Whoever edits the Sentinel needs to have his pen dipped in holy oil, that the words traced shall not reveal a sharp, thrusting spirit. The Lord would have you, my brother, mellow up, and not be harsh and over-bearing. You hurt yourself when you are rash and impetuous. Reproof has been given to those who have been managers in the Review & Herald office. All through the institution, in every room, the workers have been in need of thorough sanctification of soul, body and spirit; but be careful, my brother, that you judge not. Do not press your brethren into hard places. Everything is gained and nothing lost by courtesy. Be kind. Speak patiently and gracefully. <Represent Christ.>

Last night, after I retired to rest, I could not sleep. I was in trouble of mind. There was presented before me a number of writers who were zealous to press this matter of royalty. I saw confusion. Claims were urged by those who had not been in the least wronged, but has received just payment according to the

value of their writings. And books have been boomed in the papers when they did not possess the excellence attributed to them.

One book was published when another, just preceding it on the same subject, had not had sufficient time to be brought before the people. The second book was drawing the attention from the sale of the first. The rules of right and righteousness are disregarded for selfish, ambitious purposes. The rights of brethren are to be respected; there should not be a multiplication of books, when it must be well understood that one will interfere with the sale of the one just preceding it.

This was the way with The Great Controversy. This book was not even left to have a fair chance in being handled with Bible Readings.

The Bible Readings was brought in before the books of great importance, Great Controversy, and Daniel and Revelation, which relate to the vital interests before us. Through the special instruction to the canvassing agents, The Great Controversy had little opportunity to be circulated; and the very light which the people needed for that time was nearly eclipsed. There is danger that the same course will again be followed; therefore it may be necessary for me to refer to the light given on this subject. It was presented to me that one book was crossing the track of another. This is not righteous judgment. I have now to say, Let selfishness be uprooted. Let the precious plants of God's own garden of the heart live and flourish.

Brother Jones, if it had not been checked, this matter of pressing claims for back royalties would have led to a most disastrous state of things. I saw hands reached out to make claims when they had no claim but that which is born of selfishness. I have seen the root of selfishness springing up and flourishing, and I was so grieved in spirit that Elder Corliss and yourself should have any part in this work. I beg of you both to consider carefully the effect of your demands. Let not self wax to great proportions, lest the whole man be defiled. One leak will sink a ship, and one flaw break a chain; so there may be some hereditary and cultivated traits of character that will work in the heart and develop into words that will make an impression for evil which will never be effaced. We are all building for eternity.

Let the character have the impress of the divine in pure, noble utterances, in upright deeds. Then the whole universe of heaven will behold and say, Well done, good and faithful servant. Let selfishness with its poisonous roots strike into the heart, and what a change is made. The building grows, but it is not symmetrical. The great, grand structure may be going up for time and for eternity. That building must stand the final inspection. Is the foundation sure? Is it built upon the doing of the Word of God? The Word of God warns every one, Take heed how ye build. Make sure that the foundation is laid on the solid rock. The mental powers need cultivation. Our minds are either the workshop of God or of Satan. We are making history, and we want in every respect to practice that which we teach others to do. We need to cultivate every God-given faculty, that the character may grow into a beautiful building for the Lord. The mind God gives; the character man forms, after the similitude of God or of Satan.

We whom the Lord has blessed with great light and great truth need to be circumspect in all things. We are doing a work that day by day is inscribed on the record books of heaven. Therefore let us who are of the day be sober, and watch unto prayer. We must have order, harmony, and consistency, that we may

reveal a working power for time and for eternity. If we are not constantly climbing upward, heavenward, we are descending the rounds of the ladder earthward.

My Brother Jones, you need the subduing influence of the Spirit of God. You have hereditary traits of character that are constantly striving for the supremacy. Character is power. It is an influence which makes friends. Worked by the Holy Spirit's power, self will die; but all the preaching a man may do will not make character. It is essential that the foundation corner stone be laid aright. All your phases of character are to be guarded.

Brother Jones, be careful in your words. You know the truth, and I urge you for Christ's sake to practice the truth. You need the converting power of God every day. May the Lord help you, my brother, or He has greatly blessed you. You need the spirit of meekness and gentleness, of patience and forbearance, and of love for your brethren. Take heed how you build, for the structure will be tested.

The influence of your teaching would be tenfold greater if you were careful of your words. The precious talent of speech must never be misused. It is a savor of life unto life or of death unto death. Life and character stand upon great, solid, permanent principles. Do not, when referring to the Testimonies, feel it your duty to drive them home. In reading the Testimonies, be sure not to mix in your filling of words, for it is impossible for the hearers to tell what is the word of the Lord to them and what are your words. Be careful that you do not make the words of the Lord offensive. There are methods that are always right when worked by the Holy Spirit. There are wrong methods; quick, severe speech, words not the best adapted to win and to heal the wounded soul are of self. The natural habits need to be cleansed away; the precious must be separated from the vile.

As Christians we must speak as Christ would have us speak. We may long to see reforms, but because we do not see that which we desire, an evil spirit casts drops of gall into our cup, and then others are poisoned. By our ill-advised words their spirit is chafed, they are stirred up to rebellion. Eternal principles of truth, when advocated by pen or voice, need the Holy oil emptied from the two olive branches into our hearts. This will flow forth in words that will reform but not exasperate. God will work with your spirit if you will co-operate with Him. It should be the purpose of our lives to render unto God the highest service.

Every article you write may be all truth, but one drop of gall in it will be poison to the reader. One reader will discard all your good and acceptable words because of that drop of poison. Another will feed on the poison, for he loves such harsh words; he follows your example, and talks just as A. T. Jones talks. Thus the evil is multiplied. Make it your aim to speak the truth in love. Then the Lord Jesus by His Spirit will supply the force and the power. That is the Lord's work. Beware lest with the sacred you mingle the common fire—A. T. Jones—in your service. Your common utterances are as common fire in the service of God. We must not mingle self with anything we do for God.

Lt 92, 1899

Brethren [Sisley, W. C.; Jones, C. H.]

“Sunnyside,” Cooranbong, New South Wales, Australia

June 16, 1899

Dear Brethren:

I see no light in the Publishing Association or the General Conference, in their present situation, taking upon them the indebtedness of the school in Battle Creek. I think I have already laid out this matter so that you can understand it. But you have a neglected work to do. As far as lies in your power, you are to make restitution to the Southern Field of the means of which it has been deprived by the financiering of men who have not walked in the counsel of the Lord. Those who have been foremost in this work of robbery are to delay no longer but commence the work of restoration.

I have received a letter from Brother Sutherland in reference to the work in the Southern Field. He confesses that he went to the South somewhat prejudiced against the work of J. E. White, but now he speaks highly of his work. It might be well for others in responsible positions to investigate the work which has been done in that field, and either condemn the work Edson White has done, or so far put away their prejudice as to commend it.

I have not said much in regard to this matter, because Edson is my son. I have not done all I should to encourage him in his work in that hard field, because of the liability of temptation to my brethren. I feared the impression would prevail that Sister White was sustaining J. E. White because he was her son. But recently I have had light in reference to this matter. The Lord is not pleased with the thoughts and feelings of the men who might have made a fair investigation of the work done in the Southern Field, but who have neglected to do this and have failed to give the encouragement and sustenance which every man in such a position is entitled to receive.

You have considered ten dollars a week a sufficient sum to give Edson White, while to men who have not accomplished one-half the work he has accomplished, you have paid fifteen dollars a week. And even this small salary has not been given with a full, free heart. I have been shown that J. E. White has invested far more in the work than he has received. His health is now being sacrificed. It is not a small thing to undertake the work in such a field, especially when the conference is so backward in giving its word of approval, and lending assistance. When I see these things, I pray the Lord that my brethren may have hearts of flesh and not of steel.

Man's ways are not always equal and just, but the Lord's ways are equal. It is the duty of those who have known all the Lord has revealed in regard to the Southern Field to take some heed of the light given. Without delay those who have given so little encouragement to this work should take time to investigate and plan as to what shall be done. You are in danger, my brethren, of accepting the testimonies of men whose minds are filled with prejudice. You are not to remain in favorable fields and be content with so limited a knowledge of the Southern Field.

One cannot always stand in the position in which Edson White has stood, and still have health, and strength, and courage. The efforts which should have been made to give success to the work in the

South have been strangely neglected. For years the Lord has spoken in these lines, but His words have fallen on deaf ears, on minds that were not controlled by the Holy Spirit. Now the best and only thing Edson can do, as soon as he can make a disposal of his goods, is to change his field of labor and lay the responsibility of the Southern work upon the conference. Edson and Emma can render valuable service here.

The work in this country is far more essential in the eyes of the Lord than many of the enterprises which have been carried on in America. Edson and Emma White better change their field of labor. I feel free now to encourage them to do this. I know of no one better adapted to the work in the South than J. E. White and his wife. They have labored in the South under the encouragement of the Lord, and their work has been accepted by Him. True, at times they have made mistakes, but the Lord has shown them these mistakes, and encouraged them to make them right. Their brethren in America have also made many grave mistakes. Would you wish to be treated as you have treated Edson White?

When God in His great love rescued His wandering sheep, the work was not accomplished through the instrumentality of those who were appointed to seek and save that which was lost. It was Christ Himself who found the lost sheep, and since that time He has loved him as His own. He has guarded him and counselled him. God has a work for him to do, and it is his privilege now to know that the Master will give him a place in His vineyard where his life will not be sacrificed. Brethren Sutherland and Magan, who have been to the Southern Field, can appreciate the work that has been done. I pray now that the Lord will give Edson a willingness to take up the work in some other portion of the great harvest field.

Light has been given me by the Lord concerning several of our ministering brethren who are in feeble health. The health of the Lord's messengers should be carefully considered. They should not be appointed to labor in fields where the climate will draw largely on their strength. Some time ago I was given light for Brother Pallant, who was laboring very hard in Queensland. I was shown that the health and courage of every man of experience should be carefully guarded, lest in his zeal for the work he places himself where he will be exposed to a malarious atmosphere.

"Precious in the sight of the Lord is the death of his saints" [Psalm 116:15], but the life of His servants is also precious, and they are not to imperil their health. In every place there is work needing to be done, and the life and health of God's messengers are not to be sacrificed to any climate if it can be avoided. They are to move from one country to another. For the last thirty years I have borne this testimony. The Lord would not have any one of His workers remain in a climate that is deleterious to health, when there are other workers who can labor in the same place and not suffer harm.

The Lord is testing you, my brethren, to see if you will heed his counsel and take up your long-neglected work. I have not urged this matter, for reasons which I have already stated, but now a change has come, and I am urged to set this matter in its true bearing before you. The Spirit of God is upon me, and I dare not hold my peace. Time is passing. How long do you calculate to wait before you heed the word of the Lord? If the utmost caution is not used, there is danger that the Southern Field will be closed.

God has warned His people not to become absorbed in politics. We cannot bear the sign of God, as His commandment-keeping people, if we mingle with the strife of the world. We are not to give our minds

to political issues. God's people are walking contrary to His will when they mix up with politics, and those who commence this work in the Southern states reveal that they are not taught and led by God, but by that spirit which creates contention and strife and every evil work. We are subjects of the Lord's kingdom, and we are to work to establish that kingdom in righteousness.

Lt 93, 1899

Brethren in America

"Sunnyside," Cooranbong, New South Wales, Australia

June 19, 1899

To My Brethren in America:

The question has been asked me by letter, Have you any light for us in regard to the Boulder Sanitarium? Those who write state that they have been doing their best, practicing economy in every line, but that there is not the least hope of the sanitarium becoming self-sustaining. They say that because of the published notices that this is a sanitarium for consumptives, only this class patronize this institution, and that only the poorer class come, who must be treated free, or for only a limited sum.

The light which the Lord has been pleased to give me is that it was not right to build this sanitarium upon funds supplied by the General Conference. The money used for this purpose was not the property of the General Conference. The conference was carrying on its business with borrowed capital. It has no moral right to use means which was not its own. One thing after another has sapped the resources of the great center, until it is nearly bankrupt, and has been working on hired money.

This has been brought about by the mismanagement of men who were not controlled by the Holy Spirit. Unfaithful stewardship blinded the minds of these men to the real situation. Things would never have been thus if the presidents of the state conferences and the president of the General Conference had walked humbly and cautiously before the Lord, if all had come to the rescue of the General Conference. Years ago a close thorough investigation of the true inwardness of the work should have been made.

The president of the General Conference is never, never to be left to follow the advice of men who are considered as financial successes, unless the Lord God of Israel is leading these men. If the presidents of state conferences are worthy of being entrusted with the work of faithfully managing a conference, the president of the General Conference should make them his counsellors. He should not trust to his own human wisdom, neither should he devise and plan with men whose hearts do not bear the stamp of the divine.

The presidents of state conferences should be picked men, appointed after much prayer, and after they have given evidence that they will be trustworthy stewards of the grace of God. The president of the General Conference should counsel with these men, and with men who realize how the work started at the beginning, who follow the principles of self-sacrifice revealed in the life of Christ, who practice economy in every line, remembering that the whole world must receive the warning.

The work at College View demanded more than the judgment of human minds. The outlay was not as God would have had it. Men who had divorced themselves from God were left to be the most influential counsellors; and in many lines their judgment was not according to divine wisdom. God desires that the humble, meek, and lowly spirit of the Master, who was the Majesty of heaven, the King of glory, be ever expressed. No means are to be invested for unnecessary display, with the plea that it will give character to the work. Character is not given to the work by investing means in large buildings, but by maintaining the true standard of righteous principles, with noble Christlikeness of character.

It was the Lord's purpose that the General Conference should be His agency, connected in true relation with the institutions in Battle Creek. The president of the General Conference was never to receive the idea that he was himself the great whole, that everything for the state conferences must be prepared according to his will. The Lord would not have him think that position makes the man. And the men appointed as presidents of state conferences are to carry themselves circumspectly before God, as men who realize that they are wholly dependent upon Him. They must be instructed and guided by the Lord Jesus in all their undertakings, strictly heeding His words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.]

The frailest human being, if he implicitly obeys Christ's word, not learning from men who have no living connection with God, but wearing Christ's yoke and learning of Him, will find rest. This promise is full and complete. Men who give counsel are themselves to receive counsel from One who is infinite in wisdom. Those whose consciences are seared and whose hearts are hard, are not inspired by God to direct the General Conference president. Their perceptions, their judgments, their tastes, their words, the spirit they reveal, are in complete harmony with their non-religious, unsanctified condition. Eternity will tell their history.

The guiding hand held out from the God of love and mercy to rescue them from ruin they would not receive. They would betray the cause of God into the hands of the unbelieving world, just as Satan prompted them to do. These men feel the reproaches of conscience, but they are not willing to let Christ take away their sin. How could the work of God be carried forward in straight lines of uprightness and integrity under the management of men whose spirit is not subordinate to God and the truth, who follow the law of blind impulse?

Those at the head of the work, at the great center, need something stronger than human sympathy. God's servants need the motive of action which the living oracles reveal. Why? Because from every human being goes forth an influence which either gathers with Christ or scatters from Him. This influence affects the eternal destiny of men, women, and youth.

I have not time to dwell upon these matters which have been opened before me. Alienation from God is the only cause of the burdened condition of our institutions. These institutions were brought into existence by a Christlike spirit of self-sacrifice, that the light of truth might shine to all parts of the world. It was God's purpose to honor those connected with these institutions, not as they honored and

glorified themselves, but as they honored Him by their humility, and by revealing the meekness and lowliness of heart learned from Christ. The goodly fabric in building up of character wrought out by God was to receive light and glory from Him, and stand before the world, pointing to the throne of the living God.

It is the planning and devising of men who has placed increased burdens upon our institutions. The Lord did not approve many of the plans which have been carried out. How much better it would have been if men had walked and worked humbly, as servants of Jesus Christ, not exalting themselves and placing great value upon labor which the Lord does not approve because it does not represent His character. It is not wealth, parentage, position, or high accomplishments which God regards as of value. The imposing display of large buildings is valueless for the accomplishment of His purpose. The Lord values each human being just in accordance as He can put His Spirit into the soul-temple.

The work that bears God's image is the work that He will accept. The ineffaceable characteristics of His immortal principles are the credentials which Christ would have His people bear to the world. This will rivet the soul to God. It testifies of His fostering care, His patient forbearance, His honor, His glory, revealing that He has a people that He can honor because they are loyal and true to His Sabbath and bear the last message of warning to a doomed world.

Men and women are fixing their own destiny. They are candidates either for heaven or for hell. There is a world to be warned. With every true, self-sacrificing, faithful worker God sends forth His angels. But those who will not work without the wages they themselves stipulate are represented by those first called in the parable, who at the close of the day found themselves last. Christ says, "He who will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] Those who obey will enter into the design of the divine Planner, and they will be instructed and guided.

The Lord has made human agents trustees of His goods. They are stewards in trust. The Lord is the owner of all they possess, and His stewards will one day have to render strict account as to how they have administered the entrusted capital. No one can with safety waste his Lord's goods merely to gratify a desire for expensive dress or furniture. The spiritual lamps of the Lord are to be filled with oil and kept trimmed and burning. Every precaution must be taken that they go not out. Men must watch and pray and wait for the Master. Never are we to sleep at our post of responsibility. Our lamps must never grow dim.

Christ declares, "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.] This is our work. Doers of the Word—this is the most comprehensive definition that can be given of the practical life of a Christian. We are to be always on guard, ever being good and doing good. The affections of the heart must be wholly the Lord's. The exhortation comes to us, "Take heed to thyself and to the doctrine." [1 Timothy 4:16.] The inner lamp of the soul must be fed with holy oil. Then its light will shine forth amid moral darkness.

"Then opened he their understanding," we read of Christ, "that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the



third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of the Father unto you, but tarry ye in Jerusalem until ye be imbued with power from on high." [Luke 24:45-49.]

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.] "He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." [Mark 16:16-18.]

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them, and it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy." [Luke 24:50-52.] "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." [Mark 16:20.]

Lt 94, 1899

Brethren in Responsible Positions

"Sunnyside," Cooranbong, New South Wales, Australia

June 16, 1899

To My Brethren in Responsible Positions:

Some things have been presented to me during the past night which I must write out. May the Lord help me, is my earnest prayer.

A company was assembled, and all in it were earnestly proposing methods by which the General Conference might be freed from its indebtedness. But there seemed to be a failure to arrive at right conclusions. Words to this effect were spoken by several: "We might discuss the reason of this great debt, but that is not the subject before us now."

One came into our midst, and with great dignity, as one having authority, said many things. He said that a course had been pursued in the General Conference and the Review & Herald office which had increased the wages of the workers. For years the principles of self-denial and self-sacrifice have not been maintained. Those in positions of responsibility can act their part in reducing the debt. Ministers, editors, presidents of conferences, should now make sacrifices and take smaller wages instead of higher. None will be compelled to do this, but thus they could set a right example before the people. The large sum paid out for wages could be greatly lessened, and will be if all hearts are enlisted in the work.

Some have received wages disproportionate to the wages received by others who were doing hard and trying work. They say that they have received these wages because of their talents. Who gave them their talents, their supposed ability?

A terrible debt is hanging over the Office and the Conference, and God is testing the men connected with His institutions. Let each reduce the wages he has been receiving. This, however, does not apply to the common workers who receive much less than others and cannot be expected to detract from their wages. They have little enough.

Since the increase of wages, there has been a steady increase of the spirit of covetousness, which is idolatry. Some have coveted higher and still higher wages. The Lord desires that the souls of those who have indulged this spirit be purified from this plague. Look at the world's Redeemer, the King of glory. He did in this earth a work so large and so broad that it embraced the world. His was the ministry of love, yet He said, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." [Luke 9:58.]

God's servants have great need of being baptized with the ministry of love. The reward of whole-souled liberality is the leading of mind and heart to a closer fellowship with the Spirit. There is then a willingness to ask smaller wages from the conference, which has been drawn upon too heavily, so that it has not been able to plant the standard of truth in new places as it should have done. Those connected with the work of God who have been receiving high wages should now come forward with a liberal spirit and say, We will do as much work for smaller wages. We will practice economy in all lines.

Covetousness is idolatry, and the sooner this is purged from those who claim to be God's chosen people, the sooner will they clearly discern the great grace and amazing love of God. Every root and branch of covetousness must be cut away. Not only must the tops be cut off, but the roots must be dug out.

Since those in connection with our institutions and the ministry have been receiving large wages, the central power has been looked upon as a common thing. The people say, "We pay our tithe to support the ministers. It is difficult for us to obtain money. But those at the heart of the work receive large wages. They talk to us of self-denial and self-sacrifice, but what sacrifice do they make? Those who audit the accounts know something in regard to this matter."

Thus unbelief has leavened the minds of the people. The ministry of the men who are connected with the heart of the work must reveal the saving, transforming change which has taken place in their own hearts. Self-sacrifice and self-denial must begin where the evil began. The reform must begin at the heart of the cause, and work outwardly. All true religious reform will leaven the people. The Week of Prayer, instead of being shortened, should be added to. God requires those who occupy positions of trust as religious educators, to teach the people by precept and example lessons from the living oracles of God, that the best fruit may appear of the precious trees of the Lord's planting.

The word of the Lord came to David, to be repeated to his son Solomon. David was about to die, and God declared that he would be Solomon's father. "He shall build my house and my courts," God said, "for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom

forever.” Now follows the condition: “If he be constant to do my commandments and my judgments, as at this day. Now therefore in the sight of all Israel, the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you forever.

“And now, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong and do it.” [1 Chronicles 28:6-10.]

Those whom the Lord has chosen as teachers or leaders in any lines of His work are to be wholly consecrated to Him. They must open the Word of the Lord to the people, and diligently practice it in their lives. But the leaders of our conferences, the ministers, those who teach the people, do not feel the solemn weight of this as they should. Read the history of Solomon.

Those connected with the Word of God are to study the history of Bible characters, that appetite may not take the helm and control the mind. It is a sin to reject the light God has given upon the denial of appetite, to eat and drink as one pleases. The result of this is that the perception is perverted. The sacred fire is not appreciated above the common. The character is cheapened by common thoughts and lustful practices. Such men and women work evil in the sight of a holy God. They use common fire, thinking it makes no difference.

Individual influence is a power when the sacred fire of God’s own kindling is brought into the service. The responsibility of a man’s influence is proportionate to the trust given him. The influence of mind upon mind is in accordance with the position occupied. A holy influence should exert its power in the family, in the school, and in the church. The practical benevolence, the self-denial and self-sacrifice, which marks the life of any person, has an influence upon those who associate with him. Those who feel the responsibility of giving themselves without reserve to God will not in connection with His cause put common fire upon their censors, as did Nadab and Abihu. God would have every one in His service honor Him. Those who desire to appropriate the money that should flow into His treasury commit an offense against God, and this offense is measured by the position of trust which they occupy.

The Lord would have His chosen workers like their Pattern who came to reveal God by living His law. Those who follow Christ in self-denial will bear the fruit the Saviour bore, and even when their life shall close, the seed scattered by the trees of the Lord’s planting will be multiplied to the praise and glory of His name. Men and women who will live the faith in its purity, and consecrate their powers for the development of Christian character, will be a power for good, for the true goodness of unselfish deeds will be reflected in their lives.

God calls upon those who have talents to act their part in preparing a people to stand in the great day of the Lord. His workers are to stand clad in all the armor of God. Those who bear the vessels of the Lord are to be clean, their characters untainted, their influence uncorrupted, their names registered in the

book of life as men and women who are recognized in the heavenly courts as laborers together with God.

In the case of Manasseh the Lord gives us an instance of the way in which He works. We read, "Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and he learned his supplication, and brought him again to Jerusalem and to his kingdom. Then Manasseh knew that the Lord he was God." [2 Chronicles 33:9-13.]

The Lord has often spoken to His people in warning and reproof. He has revealed Himself in mercy, love, and kindness. He has not left His backsliding people to the will of the enemy, but has borne long with them, even during obdurate apostasy. But after appeals have been made in vain, He prepares the rod for punishment. What compassionate love has been exercised toward the people of God! The Lord might have cut down in their sins those who were working at cross purposes with Him, but He has not done this. His hand is stretched out still. We have reason to offer thanksgiving to God that He has not taken His Spirit from those who have refused to walk in His way.

If men had retained the simplicity of true godliness, if they had put their confidence in God instead of man, their wages would not [have] been placed as high as they have been, and the covetousness which has resulted would not now exist. At this time, when the whole world should be aroused to renounce the sins which brought upon the inhabitants of the antediluvian world the denunciation of God, the work is being hindered for lack of means and consecrated men who will not grasp at the highest wages in order to gratify their own desires.

Some things which I have already written I wish to repeat. The General Conference is the heart and soul of the work. If the heart is sick, the whole body will be enfeebled. How then should this great center be regarded?

I read in the Bulletin of the appeals made to the General Conference and the Review & Herald, asking that the debt which has been accumulating on the college for sometime be forgiven—a debt which need never have existed had the men at the head of this enterprise heeded the word of the Lord. From the light which the Lord has given me I now say that the General Conference has no moral power to forgive any debt until its own obligations are cancelled. No person or institution has the right to make such an appeal to the General Conference, and it must not take on another load of indebtedness to detract from its influence as the heart of the body of believers.

The draughts which have been made upon the General Conference for schools, sanitariums, and other buildings in America have not been made under the direction of God. The means which the General Conference has in hand is not its own, and if men would be faithful in their stewardship, they cannot take this step. We need at the heart of the work men who will be as true as steel, men who commune

with the Lord God of Israel. God has no use for men who like Manasseh hear His Word and do not heed it. Let this not be said of those who are now connected with the work. Principles of righteousness and integrity must be maintained at any cost, for we are a spectacle to the world, to angels, and to men.

The General Conference has been presented to me as weighed down beneath heavy debt, and I have been shown that were this institution freed from this encumbrance, it would not lose its moral health and power of action by repeating the experience of the past. The General Conference should not be called upon to limit its resources by placing itself in the bondage of still greater indebtedness. The center of the work has been presented to me as a fountain which is to supply the great dearth of gospel teachers in places where the standard of truth has never been lifted. Then let no voice be heard appealing for means to establish expensive buildings.

And let none think that such a large outlay of means will bring in a proportionate revenue. This has been done again and again, and it has resulted in the loss of means to sustain the work of God; the grace of God, which should flow to all the parched places of earth, has been hindered. When once these large investments are made, there must be a continual outlay of means to maintain these institutions. These heavy draughts are sapping our supplies, and when God's voice has spoken saying, "Go forward, and lift the standard in new fields," there has not been sufficient facilities with which to commence the work. Thus the enemy has worked to weaken the heart and head of the cause.

The Lord now calls upon His people to work on different principles. When the publishing house and the General Conference proposed a confederacy, and took over the sanitarium in St. Helena and the school in Healdsburg, they had no right to do this. And by the mismanagement of those who were in high places pressing burdens were laid upon the General Conference. Those who stood in responsible positions inaugurated new principles, and high wages were paid to the leading men connected with the institutions. No investigation was made as to why the wages should reach such large proportions. What right had any such principles to see the light of day? Did those men make themselves responsible to keep the work free from embarrassment, that the cause of God might not be crippled in doing the work assigned it?

Were these institutions under the leadership of these men gaining facilities for the accomplishment of the work? No; Satan was managing matters, and he sought to cut off the strength of the General Conference, and leave it a crippled wreck, that it might not do its appointed work. Under the management of men who have grasped every advantage they could obtain to benefit themselves, the very heart-life of the work has gone, and the conference has become almost bankrupt. Shall still further draughts be made upon this institution? Shall it be called upon to maintain other enterprises which cannot be self-sustaining. The Lord would have the General Conference and the publishing institution make an altogether different showing.

We had enough buildings for the school in Battle Creek. It was not necessary that another be added. Let those who are so anxious to have buildings create the funds. But never again lay upon the conference the burden of debt. Let those who wish to make improvements call upon students and parents to help provide them. But do not divert the Lord's means to a work for which the Lord does not purpose it. Our

work now is to face right about and consider this matter. The great heart of the work is to be preserved, and every soul is to act his part to keep the treasury of the Lord supplied by giving a faithful tithe and presenting gifts and offerings. But the General Conference must stand in moral and financial independence. Never repeat the past by bringing the General Conference into bondage and disrepute.

Testimonies have been given that there should be more ministers in the field, and the question has been asked, How can this be done? I will answer: Present a faithful message to every church, calling upon each to bring their tithe into the storehouse, that there may be meat in the Lord's house. Let those ministers who have taken all the wages appointed them give to the churches an example of self-denial and self-sacrifice. Take less from the Lord's treasury. Then some other soul who feels a burden to minister can share your wages. The Lord is moving upon the hearts of young men to go to the waste places of the earth, telling men the old, old story of the love of Jesus.

My brethren, do not bury your means in houses and lands, that you may enrich yourselves, but study the self-denial of Christ. With the conference now under a load of debt, what better thing can ministers and churches do than to heed the words of Christ, "Sell that ye have, and give alms, provide yourself bags which wax not old, a treasure in the heavens, that faileth not." [Luke 12:33.] Do not talk about your meager wages. Do not cultivate a taste for expensive articles of dress. Let the work advance as it began, in simple self-denial and faith. Let a different order of things come in.

No true minister can be a rich man. Christ says, "He that will come after me, let him deny himself and take up his cross daily, and follow me." [Luke 9:23.] The man who will commence at the lowest round of the ladder, and ascend, keeping heaven always in view, will become rich in heaven's treasure. God's Word is to him a mine of wealth. All who will bring earnestness and self-denial into their ministry are making provision for an eternal reward.

When a school is seen to be running into debt, the tuition fee should be raised, and the institution run on more economical lines. Let the school managers try for one year to see what can be done to lessen this debt. Let everything be done with regard to the strictest economy. Each student should deny himself in the expenditure of means and help to lessen the debt on the school. At every step money should be saved, that the school may pay its indebtedness. If this plan is followed, the principles of self-denial can be brought back into the work. The world's Redeemer understood what poverty meant, and He wants to see His followers working together in sympathy and love to wipe out this debt, that He may say to them, "Ye are laborers together with God." [1 Corinthians 3:9.] May the Lord help those who have departed from the principles of sacrifice to come back to the simplicity of the gospel of Christ.

The people in Battle Creek have a great work to do. Parents have not brought up their children according to the Word of the Lord, and therefore Satan has been educating them instead. These children and youth will prove a great trial in the school at Battle Creek, leading others into sin. Parents in the place of acknowledging their neglect will charge their children's perversity to the teachers in the school. The Lord now calls upon parents and teachers to make a covenant with God by sacrifice, and come to Him with full purpose of heart. This is the only way by which they can clear their souls from the

mist and clouds of darkness and open the door of the heart to Jesus, that He may come in and sanctify it by His presence.

I address those in responsible positions: What will you do to counteract the work you have done in lowering the standard of righteousness? Strange principles have been brought into the work of God. Covetousness, which is idolatry, has been cherished by His people. Very many have lost their knowledge of God and are in need of the saving grace of Christ.

If these souls do not gain a knowledge of the true God, they will soon know Him by experience as a God of judgment. Those who now in the pride of their hearts think that they are right, will then have no other revelation of God than that of a condemning conscience. May the Lord help all to seek Him with the whole heart, while yet there is time for the wrong to be righted. May the Holy Spirit search every heart and convict every soul, until soul, body, and spirit are cleansed and the work of God revived.

The people of God have strayed into false paths. They have not studied how they could prevent humiliation from coming to the cause of God. Instead of doing thorough work, they have sought to cover up the evil, and this has brought degradation upon the cause. Were the business of Seventh-day Adventists opened up to view, it would be seen that God has been dishonored, for the advice of worldly men has been followed rather than the Word of the living God. God's professed people have discarded the Christian standard, and have placed in its stead human laws and wisdom. Leaving the counsel of God for that of men, they have placed themselves under the leadership of the enemy. The Lord cannot heal the wound of His people until they seek Him in humility of heart.

The apostle Paul exhorts us, "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain." [Philippians 2:14-16.] Unless those who claim to believe the truth in our institutions realize their obligations as followers of Christ, unless they understand the high principles which should be brought into the work, they will have no light to shine amid the moral darkness of the world. The true Christian will realize his obligations to rise to the highest achievements. He will live in unity with his fellow men, and will be a convincing argument to the world in favor of the grace of Christ.

Wake up, my brethren and sisters. Arouse your energies to act their part. Deny self and take upon you Christ's yoke, and then the Lord will greatly bless you. The judgments of God are in the land. He is visiting His judgments upon men by land and by sea. While time still lasts, cease from cherishing pride and self-indulgence. Seek the Lord while He may be found; call ye upon Him while He is near. Humble the heart before God, and pray that He will reveal Himself to you.

Lt 95, 1899

Teachers and Managers of Our Schools

"Sunnyside," Cooranbong, New South Wales, Australia

June 16, 1899

To the Teachers and Managers of our Schools:

Those who have charge of our institutions and our schools should guard themselves diligently, lest by their words and sentiments they lead the students into false paths. Those who teach the Bible in our churches and in our schools are not at liberty to unite in making apparent their prejudices for or against political men or measures, because by so doing they stir up the minds of others, leading each to advocate his favorite theory. There are among those professing to believe present truth some who will thus be stirred up to express their sentiments and political preferences, so that division will be brought into the church.

The Lord would have His people bury political questions. On these themes silence is eloquence. Christ calls upon His followers to come into unity on the pure gospel principles which are plainly revealed in the Word of God. We cannot with safety vote for political parties, for we do not know who we are voting for. We cannot with safety take part in any political schemes. We cannot labor to please men who will use their influence to repress religious liberty, and to set in operation oppressive measures to lead or compel their fellow men to keep Sunday as the Sabbath.

The first day of the week is not a day to be revered. It is a spurious sabbath, and the members of the Lord's family cannot participate with the men who exalt this day and violate the law of God by trampling upon His Sabbath. The people of God are not to vote to place such men in office, for when they do this, they are partakers with them of the sins which they commit while in office.

We are not to compromise principle by yielding to the opinions and prejudices which we may have encouraged before we united with God's commandment-keeping people. We have enlisted in the army of the Lord, and we are not to fight on the enemy's side, but on the side of Christ, where we can be a united whole in sentiment, in action, in spirit, in fellowship. Those who are Christians indeed will be branches of the true vine and will bear the same fruit as the vine. They will act in harmony, in Christian fellowship. They will not wear political badges, but the badge of Christ.

What are we to do then? Let political questions alone. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" [2 Corinthians 6:14, 15.] What can there be in common between these parties? There can be no fellowship, no communion. The word fellowship means participation, partnership.

God employs the strongest figures to show that there should be no union between worldly parties and those who are seeking the righteousness of Christ. What communion can there be between light and darkness, truth and righteousness? None whatever. Light represents righteousness; darkness, error, sin, unrighteousness. Christians have come out of darkness into the light. They have put on Christ, and they wear the badge of truth and obedience. They are governed by the elevated and holy principles which Christ expressed in His life. But the world is governed by principles of dishonesty and injustice.



“Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” [2 Corinthians 4:1-6.] Two parties are here brought to view, and it is shown that there can be no union between them.

Those teachers in the church or in the school, who distinguish themselves by their zeal in politics, should be relieved of their work and responsibilities without delay, for the Lord will not co-operate with them. The tithe should not be used to pay any one for speechifying on political questions. Every teacher, minister, or leader in our ranks who is stirred with a desire to ventilate his opinions on political questions should be converted by a belief in the truth or give up his work. His influence must tell as a laborer together with God in winning souls to Christ, or his credentials must be taken from him. If he does not change, he will do harm, and only harm.

In the name of the Lord I would say to the teachers in our schools, Attend to your appointed work. You are not called upon by God to engage in politics. “All ye are brethren,” Christ declares, “and as one you are to stand under the banner of Prince Emmanuel.” [See Matthew 23:8.] “What doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?” [Deuteronomy 10:12, 13.]

“For the Lord thy God is a God of gods and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons nor taketh reward; he doth execute the judgments of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger, for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God.” [Verses 17-21.]

The Lord has given great light and privileges to His people. “Behold, I have taught you statutes and judgments,” He says, “keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

“For what nation is there so great, who hath the Lord so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before thee this day? Only take heed to thyself, and keep thy soul diligently lest thou forget the things which thine eyes have seen, and lest thy depart from thine eyes all the days of thy life; but teach them to thy sons and thy sons’ sons.” [Deuteronomy 4:5-9.]

As a people we are to stand under the banner of Jesus Christ. We are to consecrate ourselves to God as a distinct, separate, and peculiar people. He speaks to us, saying, “Incline your ear, and come unto me,

hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David." "In righteousness shalt thou be established, thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. ... No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." [Isaiah 55:3; 54:14, 15, 17.]

I call upon my brethren who are appointed to educate to change their course of action. It is a mistake for you to link your interests with any political party, to cast your vote with them or for them. Those who stand as educators, as ministers, as laborers together with God in any line, have no battles to fight in the political world. Their citizenship is in heaven. The Lord calls upon them to stand as a separate and peculiar people. He would have no schisms in the body of believers. His people are to possess the elements of reconciliation. Is it their work to make enemies in the political world? No, no. They are to stand as subjects of Christ's kingdom, bearing the banner on which is inscribed, "The commandments of God and the faith of Jesus." [Revelation 14:12.] They are to carry the burden of a special work, a special message. We have a personal responsibility, and this is to be revealed before the heavenly universe, before angels, and before men. God does not call upon us to enlarge our influence by mingling with society, by linking up with men on political questions, but by standing as individual parts of His great whole, with Christ as our head. Christ is our Prince, and as His subjects, we are to do the work appointed us by God.

It is of the highest importance that the youth understand that Christ's people are to be united in one, for this unity binds man to God by the golden cords of love and lays each one under obligation to work for his fellow men. The Captain of our salvation died for the human race, that men might be made one with Him and with each other. As members of the human family we are individual parts of the mighty whole. No soul can be made independent of the rest. There is to be no party strife in the family of God, for the well-being of each is the happiness of the whole. No partition walls are to be built up between man and man. Christ as the great Center must unite all in one.

Christ is our Teacher, our Ruler, our strength, our righteousness; and in Him we are pledged to shun any course of action that will cause schism. The questions at issue in the world are not to be the theme of our conversation. We are to call upon the world to behold an uplifted Saviour, through whom we are made necessary to one another and to God. Christ trains His subjects to imitate His virtues, His meekness and lowliness, His goodness, patience, and love. Thus He consecrates heart and hand to His service, making man a channel through which the love of God can flow in rich currents to bless others. Then let there be no shade of strife among Seventh-day Adventists.

The Saviour invites every soul, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] He who approaches nearest to the perfection of Christ's divine benevolence causes joy among the heavenly angels. The

Father rejoices over him with singing, for is he not working in the spirit of the Master, one with Christ as He is one with the Father?

In our periodicals we are not to exalt the work and characters of men in positions of influence, constantly keeping human beings before the people. But as much as you please you may uplift Christ our Saviour. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory"—from character to character—"even as by the Spirit of the Lord." [2 Corinthians 3:18.] Those who love and serve God are to be the light of the world, shining amid moral darkness. But in the places which have been given the greatest light, where the gospel has been preached the most, the people, fathers, mothers, and children, have been moved by a power from beneath to unite their interests with worldly projects and enterprises.

Great blindness is upon the churches, and the Lord says to His people, "What agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:16-18.]

The condition of being received into the Lord's family is coming out from the world, separating from all its contaminating influences. The people of God are to have no connection with idolatry in any of its forms. They are to reach a higher standard. We are to be distinguished from the world, and then God says, "I will receive you as members of my royal family, children of the heavenly King." As believers in the truth we are to be distinct in practice from sin and sinners. Our citizenship is in heaven.

We should realize more clearly the value of the promises God has made to us and appreciate more deeply the honor He has given us. God can bestow no higher honor upon mortals than to adopt them into His family, giving them the privilege of calling Him Father. There is no degradation in becoming children of God. My people shall know My name, the Lord declares, "Therefore shall they know in that day that I am he that doth speak; behold, it is I." The Lord God omnipotent reigneth. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that saith unto Zion, Thy God reigneth. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." [Isaiah 52:6-8.]

Why is so much attention given to human agencies, while there is so little reaching up of the mind to the eternal God? Why are those who claim to be children of the heavenly King so absorbed in the things of this world? Let the Lord be exalted. Let the Word of the Lord be magnified. Let human beings be placed low, and let the Lord be exalted. Remember that earthly kingdoms, nations, monarchs, statesmen, counsellors, great armies, and all worldly magnificence and glory are as the dust of the balance. God has a reckoning to make with all nations. Every kingdom is to be brought low. Human authority is to be made as naught. Christ is the King of the world, and His kingdom is to be exalted.

The Lord desires all who bear the message for these last days to understand that there is a great difference between professors of religion who are not doers of the Word, and the children of God, who are sanctified through the truth, who have that faith that works by love and purifies the soul. The Lord speaks of those who claim to believe the truth for this time, yet see nothing inconsistent in their taking part in politics, mingling with the contending elements of these last days, as the circumcised who mingle with the uncircumcised, and He declares that He will destroy both classes together without distinction. They are doing a work that God has not set them to do. They dishonor God by their party spirit and contention, and He will condemn both alike.

The question may be asked, Are we to have no union whatever with the world? The Word of the Lord is to be our guide. Any connection with infidels and unbelievers which would identify us with them is forbidden by the Word. We are to come out from them and be separate. In no case are we to link ourselves with them in their plans or work. But we are not to live reclusive lives. We are to do worldlings all the good we possibly can. Christ has given us an example of this. When invited to eat with publicans and sinners, He did not refuse, for in no other way than by mingling with them could He reach this class. But on every occasion He gave them talents of words and influence. He opened up themes of conversation which brought things of eternal interest to their minds.

And this Teacher enjoins us, "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.] On the temperance question take your position without wavering. Be as firm as a rock. Be not partakers of other men's sins. Acts of dishonesty in business deal, with believers or unbelievers, should be reprov'd; and if they give no evidence of reformation, come out from among them and be separate.

There is a large vineyard to be cultivated, but while Christians are to work among unbelievers, they are not to appear like worldlings. They are not to spend their time talking politics or acting as politicians, for by so doing they give the enemy opportunity to come in and cause variance and discord. Those in the ministry who desire to stand as politicians should have their credentials taken from them, for this work God has not given to high or low among His people. God calls upon all who minister in doctrine to give the trumpet a certain sound.

All who have received Christ, ministers, and lay members, are to arise and shine, for great peril is right upon us. Satan is stirring the powers of earth. Everything in the world is in confusion. God calls upon His people to hold aloft the banner bearing the message of the third angel. We are not to go to Christ through any human being, but through Christ we are to understand the work He has given us to do for others.

God calls to His people saying, "Come out from among them and be ye separate." [2 Corinthians 6:17.] He asks that the love which He has shown for them may be reciprocated and revealed by willing obedience to His commandments. His children are to separate themselves from politics, from any alliance with unbelievers. They are not to link their interests with the interests of the world. "Give proof of your allegiance of me," He says, "by standing as my chosen heritage, as a people zealous of good

works. Do not take part in political strife. Separate from the world, and refrain from bringing into the church or school ideas that will lead to contention or disorder.

Dissension is the moral poison taken into the system by human beings who are selfish. God wants His servants to have clear perceptions, true and noble dignity, that their influence may demonstrate the power of truth. The Christian life is not to be a haphazard, emotional life. True Christian influence, exerted for the accomplishment of the work God has appointed, is a precious agency, and it must not be united with politics, or bound up on a confederacy with unbelievers. God is to be the center of attraction. Every mind that is worked by the Holy Spirit will be satisfied with Him.

God calls upon the teachers in our schools not to become interested in the study of political questions. Take the knowledge of God into our schools. Your attention may be called to worldly-wise men, who are not wise enough to understand what the Scriptures say in regard to the laws of God's kingdom, but turn from these to Him who is the source of all wisdom. Seek first the kingdom of God and His righteousness. Make this first and last. Seek most earnestly to know Him whom to know aright is life eternal. Christ and His righteousness is the salvation of the soul.

Teach the little children what obedience and submission mean. In our schools science, literature, painting, and music, and all that the world's learning can teach are not to be made first. Let the knowledge of Him in whom our eternal life is centered come first. Plant in the hearts of the students that which will adorn the character and fit the soul, through sanctification of the Spirit, to learn lessons from the greatest Teacher the world has ever known. Thus students will be fitted to be heirs of the kingdom of God.

Lt 96, 1899

Henry, S. M. I.

"Sunnyside," Cooranbong, New South Wales, Australia

June 21, 1899

Dear Sister Henry:

I rise in the early hours, half past two a.m., to write you a few lines. Elder Irwin has been with us now for about two weeks. He has with him a little note book in which he has noted down perplexing questions which he brings before me, and if I have any light upon these points, I write it out for the benefit of our people, not only in America but in this country. I cannot prepare all these letters to go now. They will go in the next mail. This mail goes to Sydney this morning to reach the boat which leaves today.

I receive your letters, which I prize highly, but I have not been able to do them justice in considering and answering them. When I see that I am not understood by my brethren who know me best, I am convinced that I must take more time to express my thoughts. The Lord gives me light which I dare not do otherwise than communicate, and a great burden is upon me. I fear and tremble for the safety of souls in responsible positions. I am constantly at work, sometimes rising at twelve, one, and two o'clock.

When I am misunderstood, and my words misinterpreted, I am afraid. I fear that I have been premature, or have not expressed myself as I ought. But when the same dangers to those I respect and love are repeated, while I am so far away, I feel an earnestness to save these souls from making mistakes, and I write most earnest things to explain the situation. Then afterward, when I find that I have caused sorrow to hearts, but not reform, my soul is sick and sad and depressed. I am not able to close my eyes in sleep, and a heavy weight is upon me that I cannot throw off. I can only wait and pray, asking the Lord what this all means. I will write fewer personal letters and go to my Bible subjects. Although I am acquainted with many things I might unfold, I should bear in mind the words of Christ to His disciples "I have many things to say unto you, but ye cannot bear them now." [John 16:12.]

I feel like keeping many things to myself, but Brother Irwin has conversed with me and asked me for light, which I have been instructed to give him. I would much prefer to meet the people in America face to face than to send to them written communications. There are many who interpret that which I write in the light of their own preconceived opinions. You know what this means. A division in understanding, and diverse opinions is the sure result. How to write in a way to be understood by those to whom I address important matter is a problem I cannot solve. But I will endeavor to write much less. Owing to the influence of mind upon mind, those who misunderstand can lead others to misunderstand by the interpretation they place upon the subjects from my pen. One understands them as he thinks they should be, in accordance with his ideas. Another puts his construction upon the written matter, and confusion is the sure result. I am afraid. I tremble as I consider that unless the minds of our brethren are under the control of the Holy Spirit, they will certainly read these things in a perverted light. But enough of this.

My sister, I love Jesus. I love the principles He taught, and I shall ever present them just as He has expressed them. If the opinions of those I love are crossed by them, so it must be, for I dare not turn to the right or to the left to express the mind of God. My life-work is too solemn a matter to be trifled with. I have learned that reproof and correction of erroneous ideas is a most serious business. The demand on any mind or soul is not that he is required to have skill or genius to create, but to have that humility that will be taught, to appreciate the care of God expressed in his behalf, and to step out of a wrong path into a right and safe path, for his own soul's interest and for the safety of other souls who will follow him in bringing in wrong principles.

My sister, it is our safety to keep Christ uplifted as the Author and Finisher of our faith, and then follow His example to do His will, irrespective of consequences. If there is first a willing mind, there will be no lack of light and help from the Source of all power. The Lord will lead every one who will place his hand in His. He never lets go the hand of any one, unless it is withdrawn.

My sister, let your heart ever repose in confidence in God. The Lord will be to you a present help in every time of need. He does not need to work through other minds to lead His chosen ones. He is desirous of communicating through those who seek Him with all their heart. While we put our entire trust in our Redeemer we are perfectly safe. We have a large work to do, and we are to have respect unto the recompense of reward. And more than this, we are to use every God-given faculty that others through our influence and Christlike example may have the same respect that we have.

I hope, my sister, that you will have an influence in the Women's Christian Temperance Association to draw many precious souls to the standard of truth. The Lord is drawing many to an examination of the truth, and you need not fail nor be discouraged. Sow beside all waters. There are good waters in which you can sow the seeds of truth, even if you do not dwell publicly upon the prominent features of our faith. It would not be wise to be too definite. The oil of grace revealed in your conscious and unconscious influence will make known that you have the light of life. This will shine forth to others in your direct, positive testimony upon subjects on which you can all agree, and this will have a telling influence.

My heart is with you in this work of temperance. I speak most decidedly on this subject and it has a telling influence upon other minds. Often the testimony is borne, "I have not used any tobacco, wine, or any stimulant or narcotic since that discourse you gave upon temperance." Now, they say, "I must furnish myself with enlightened principles for action; for I want others to know the benefits I have received. This reformation involves great consequences to me and all with whom I come in contact. I will choose the better part, to work with Christ with settled principles and aims, to win a crown of life as an overcomer."

Be of good courage, my sister. The Lord is your helper. You ask me in reference to the publications of books on certain subjects of moral purity. I cannot now take time to write you as I would be pleased to, for the mail must leave this morning. I have had an experience in these lines that I would be pleased to write to you of, but I cannot do this today. In the talks you may have with women on this subject, give them all the light and help you can. But I would not advise the publication of pamphlets, for they would not be appreciated. The Lord will surely lead you to feel the intense interest in these matters that I do; but your words will just as surely be misconstrued, and this will cut off your influence to a certain degree and create a state of things for which you are not prepared. If I could see you, I would communicate to you things which I cannot place upon paper. I now say, The Lord bless you, Sister Henry.

In love.

Lt 96a, 1899

Henry, S. M. I.

Sunnyside, Cooranbong, New South Wales, Australia

July 19, 1899

Dear Sister Henry:

I have been very sick for one week during our conference. I am now improving. I was able Monday to sit in a carriage and ride very slowly to the school grounds, and meet with a large company in the school chapel. I commenced to talk in great weakness, but my voice became stronger. I was unable to stand, and was accommodated with an easy chair on the platform. My address was, "The Sanitarium, Our Great Necessity," and presenting the features of what should be in the building to be erected. I will send

the talk to you. The speaking did me no harm. We are all interested, and all can do something, but we cannot anyone create large donations. All must do their best.

The Lord blesses Dr. Caro in a large measure. If we could have had the building erected one year ago, it was the Lord's time, but we are behind one year. If I could visit America I would be able to visit the churches, and they would donate. The three thousand dollars raised in the General Conference assembled at South Lancaster is all that came from that wonderful donation. The fifteen thousand dollars appropriated by Mr. Norman, where is it? If he had kept out of the way, then the work begun there would have gone through the churches, and we could have had sufficient to erect a sanitarium. But the spirit of sacrifice stopped there and then. We are congratulated by several letters received from America that are congratulating us in regard to the means donated. This may be the reason everything is so silent now. But we have a meetinghouse to build in Newcastle, and a sanitarium to build. We shall do all that we possibly can and trust the Lord.

Brother John Wessels is here. His money he could not bring, for it is tied up in Africa.

Tomorrow we have another meeting in behalf of the sanitarium to see or test what the people will do to raise means. The Lord has money among His people. The three thousand dollars raised, I understand, is to be apportioned to the most needy objects in the sanitarium interests. Were the building now up and in running order, there would be no dearth of patronage. But the Lord will devise and plan some way for us to get the money. We do have faith, notwithstanding the prospect is so apparently without encouragement.

We have been having excellent meetings, although I have been unable to attend but a few. Our people will have the information concerning the meetings. I have not much writing for this mail which leaves today.

Our faith and trust is in the Lord. The work is the Lord's. We are His servants to do His will. All seem to be of excellent courage. All seem to feel that all the attributes God has given them must become vocal, to communicate the precious things of truth. The Lord would have His entrusted talents multiplied and returned back to Him to awaken the rejoicing of angels round about the throne of God. Oh, if all only understood their accountability before God, what a revenue of thanksgiving and praise would go forth from human lips, proceeding from the heart of thanksgiving and praise.

When the third angel's message shall go forth with a loud voice [and] the whole earth shall be lightened with His glory, the Holy Spirit is poured out upon His people. The revenue of glory has been accumulating for this closing work of the third angel's message. Of the prayers that have been ascending for the fulfillment of the promise—the descent of the Holy Spirit—not one has been lost. Each prayer has been accumulating, ready to overflow and pour forth a healing flood of heavenly influence and accumulated light all over the world.

We need greater faith. We need now to be worked by the Holy Spirit. Believers themselves need to be reconverted and understand what is comprehended in the third angel's message. If we individually understand our privileges and opportunities when we assemble together, each heart would have a living



experience, and the Lord Jesus would be in our midst. Thick currents of His love would flow from the heart to heart, and the petty, and also larger, difficulties would disappear. Brotherly love would tell its precious story, and there would be no discussion. Heart would blend with heart in a oneness with Christ Jesus, and bound up with Christ in God they [would] see His face by faith. Then the standard of truth is uplifted, the light from heaven is poured over the world.

All who will may come to the securing of the sanctified gift. New victories, are under the love and grace of Jesus Christ, are to be added to the domains of the church. The barren places of the earth will become as the garden of the Lord. For the church becomes the region of light and of utility. We want now to be wide awake to catch every ray of light.

The meek shall be as David, and David as an angel of the Lord. Every Christian will see in the face of every other the face of God in benevolence and brotherly love. We need, my sister, greater benevolence, greater humility first, then the simplicity of Christ will appear; contention will cease, because it is an offensive thing and grieves the Holy Spirit of God. No one who truly enjoys the Spirit of Jesus Christ will be fractious, suspicious, criticizing, accusing. Why? Because Christ is abiding in the soul temple.

Under the influence of the Holy Spirit, the whole multitude of them that believed were of "one heart and of one mind." [Acts 4:32.] The Spirit of Christ animated the whole and became the whole heart of the whole community. Every pulse beat in concert. One subject of emulation swallowed up every other. Who should approach nearest the likeness of Christ? Which should do most to glorify God? The Spirit of life and light and sanctification and holiness pervaded every mind. Heart beat in unison with heart. Praise and thanksgiving were ascending upward to God. This is the fruit borne on the Christian tree. May the Lord help His people now at this present time to be the light of the world. The world needs the light of Christian example. The church is too much, altogether too much, like the world; therefore the light is not reflected from them to the world.

Sister, work on in faith. Jesus loves you, and He would have you trustful, strong in His love, and you can be a blessing in many ways, at the right and left. Whatever you shall see inconsistent in practical godliness in those who claim to be children of God, be not discouraged at all. Stand, looking unto Jesus, who is the Author and Finisher of your faith. The Holy One has given us rules for the guidance of all. These rules form the standard from which there can be no sinless swerving. By the combined influence of authority and affection we are to keep the way of the Lord, to do justice and judgment.

We need not be weak and inefficient. In order to represent Christ we must be strong in His strength, pure as He is pure; truth as it is in Jesus is planted in the heart.

Jesus loves His people. It doth not yet appear what we shall be, but when He shall appear, then shall we also appear with Him in glory. Let us open mind and heart to receive the bright beams of the Sun of Righteousness, and then we can but impart that which we have received. May the Lord bless and strengthen you to labor, for women workers are needed so much. There is a large field for women workers whose hearts are imbued with the Spirit of God. May the Lord bless you is my prayer.

Lt 97, 1899

Chick, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

June 26, 1899

Dear Sister:

I am compelled to write to you by this morning's mail in regard to your son. I think it would be well for you to come to Cooranbong and take him away with you; if not, some one must go to the expense of taking him to Sydney. That the boy is converted is all a mistake. He has not submitted his will to the will of the Lord. He will not be advised or counselled. Perhaps he would be brought to his senses by the rod, which I fear has not been used in his case. The Word of the Lord says, "Chasten thy son while there is hope, and let not thy soul spare for his crying." "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." [Proverbs 19:18; 13:24.]

I am confident that the only way by which this lad can be brought to his senses is for him to feel that he has a master. Words are wasted on him, for he has not the slightest respect for principal or teacher. He acts as though he were a man, with judgment superior to any other being. What does this all mean? He is a spoilt child, and his determined disobedience and rebellion will be his eternal ruin unless this spirit can be subdued.

The work that has been going on in this school is an offense to God. The only thing that can be done is to observe the strictest discipline. Now is the time when children and youth should lay a good foundation against the time to come, that they may lay hold upon eternal life. Now, just now, the youth, young men and young women, are to take their stand. Their character-building cannot be reared in strength and beauty unless it rests upon the sure foundation, Jesus Christ.

Our school is not what is usually termed a reformatory school, yet it is so in fact, and every child and youth is to be brought under strict discipline, for many parents have failed in understanding their accountability as parents. They have been blind, and have not taken straightforward methods in the training of their children. They have indulged them, and passed over and excused the evils in their characters. They do not suppose it possible that the minds of their children could be corrupted by evil thoughts.

Your lad has not yet felt his need of a Saviour. He is under the control of an evil, insubordinate will, and he needs to be placed in a reformatory school, where the strictest discipline is maintained, until he understands that he cannot manage himself and do as he pleases. I have talked with him, but he is woefully lacking in good, sound sense. Had he been taught to obey when he was a baby in his mother's arms, had he been instructed in his youth to do the will of his mother, who stands in the place of God to her children, he might have developed a different character. But as he now stands, he is an offense to God and those who would do him good. He is the saddest specimen of a child that I have seen in all my experience. He speaks with the utmost contempt of everything here.

On Sabbath he managed by some cunning to run away. He had hid his trunk somewhere in the bush, and his preparations were all made. Then he prevailed on another lad to go with him. When the time came for the students to fall into line and walk two and two to the church, these two boys were missing. A search was instituted, but they could not be found. Then it was discovered that his trunk was gone. The greatest anxiety was felt by the teachers, and the manager, Mr. Reekie, took his wheel and went as rapidly as possible to the station in search of him.

When almost there he met the boys coming back. They were carrying the trunk between them, and you may be sure they were hungry, tired boys. The cars had passed before they reached the station, and therefore your son did not go. All this performance was carried on upon the Sabbath. Your son stated that he would get away, he would not stay. All talk and reasoning is thrown away on him. He said that he had received a letter from his mother saying that he could come home. He was asked for the letter, but he said that he had burned it. "Lying lips are an abomination to the Lord; but they that deal truly are his delight." [Proverbs 12:22.]

It is of no use to keep your son here. As for the grace of Christ, he is a stranger to it, and what deception he will yet practice we know not. What does it mean? He seems to be a boy who at thirteen years of age supposes he is to form attachments with the idea of marriage. In this respect he acts like a lad who has not common sense. Sister Goldthorpe's daughter came up here, and what for? Why come to Cooranbong unless she was to attend school? It is this child that your son is enamored with. Who has permitted this attachment to take place between these children? What does it all mean? In regard to this boy and girl love, we permit it not in the school. The writing notes or letters between boys and girls is checked at once.

In this matter as in all others, your son thinks that he is to do as he likes. He says that he has always done just as he likes, and always will, that he has never worked, and never will. This school is highly appreciated by old and young who have a desire to obtain an education in right lines, but it is no school for your son. He cannot learn anything. This one boy has made more trouble than any ten boys who are submissive.

We cannot see any other way for you to do than to take your boy home with you and do with him the best you can. As you have allowed him to discipline you in the place of your disciplining him, the outlook is most discouraging. He is a rare specimen Satan's working on the human mind. And all talk with him is of no value. Words are wasted on him. He said to me, "You had better spend your money on some one else besides me. It will not be of the least use for you to waste your money." He has not the least idea of doing what is told him, only as he is compelled to do it. What will be the future of such a lad, it is impossible to conjecture. He can frame falsehoods and utter them as easily as he can breathe. He says, "I have always done just as I please, and I always will do as I please. I have always had my own way, and I always mean to have it."

The report goes from Sister Goldthorpe's daughters that he is converted, but we see not in him the slightest sign of conversion. The hard spirit of the boy seems strange for one so young. He seems to have no power to distinguish between right and wrong. He acts as though he had no conscience, but only a

set, determined will of his own. He talks big things, as if he were a man, to act as a man. What this all means in a boy thirteen years old is a mystery. Let me tell you that Sister Goldthorpe and yourself should never give the slightest license or the least encouragement to the fancies of children in the lovesick, sentimental line, unless you would reap a most bitter harvest. These things are often treated as funny, something to [be] amused over. But the very first indications should be repressed.

Do not think I have no sympathy for you, for I have. But you must understand these things, and know for yourself that an altogether different course of action is needed in the training of your boy. If he is to be left to his own will—wise, yes, very wise in an evil way full of self-importance and self-conceit—ruin is the sure result. The Lord can save him; but he, I think, would try to instruct the Lord, rather than be instructed.

I advise you, my sister, to come to Cooranbong yourself, and then decisions can be made, and you can take your son back with you. His heart is closed against all good impressions and all good advise. He has no respect for counsel or advice, and we fear that his influence over the youth of his own age will cause constant trouble. Gladly would we see some change in him, but there has not been a break yet.

Last Friday and Sabbath were important days in the school. The Spirit of the Lord came in and wrought upon the hearts of the students. There had been some young men and young women who had not kept the rules of the school, and they confessed of their own accord. They did not wait to be found out. There was great humiliation and confession. A good work was going on; but at this time your boy was planning how he could run away, and I suppose is planning still how he can make that perverse will of his master everything on the school ground. This will not be suffered.

Lt 98, 1899

Jones, C. H.; Pacific Press

“Sunnyside,” Cooranbong, New South Wales, Australia

February 20, 1899

C. H. Jones and all who are standing in responsible positions in the Pacific Press:

Dear Brethren:

The Lord has been opening some matters before me. I have been instructed to say that some of the actions of men in important positions of trust are not approved by God.

The Lord stirred my heart to make an appeal in behalf of the Southern Field. He said that He would move upon His people to give of their means to help in this field, and He did impress the people to give for this purpose. And the word went out that ten thousand dollars had been raised for the Southern Field. This was at a time when the men at the head of the work were carrying out their unjust, fraudulent transactions in regard to The Gospel Primer and other books. Pressure was brought to bear, first to hinder, and then to get control of The Gospel Primer, and in the place of the work in the South

being aided by the sale of this book, as it might have been, the income was reduced and diverted to other uses. What a blind selfishness.

The terribly neglected condition of the colored people in the South is charged by God upon those in America who have been given light by God regarding the great necessities of that field, and yet have done so little to relieve that situation. No people have suffered such great oppression as the colored people in the South. None have through the treatment received been brought into such degradation. And for no people has so little been done to uplift. They have not been taught to read that they might know the Word of God. This field stands forth to witness against those who have had the light of truth, who have had their duty plainly presented to them, but who have neglected to do what should have been done.

In several letters which I have received, the question has been asked, "Sister White, can you tell what has become of the money donated to the Southern Field?" I could not tell; therefore I did not answer. Dishonesty has been shown in turning aside the means which should have gone to the work in the Southern Field. And one night I was instructed that the manager of the Pacific Press had something to do with the turning aside of the funds raised for the South.

Those who made donations to the work in the South have a right to know that their money never reached the destitute field for which it was intended. It is such things as these that destroy the confidence of the people and those who have the management of the work of God.

What is the reason of this condition of things? Unfaithful stewardship. Those connected with the institutions under the supervision of God, who received donations for the Southern Field, should at once have sent forward this money to the field for which it was donated. But this was not done, and the Lord regards those, whose judgment was so perverted that they did not handle aright the money sent as a consecrated offering to God, as untrustworthy servants.

Our individual influence is proportionate to the position we occupy and the work we are doing. Those who acted a part in robbing the Southern Field had every facility, buildings, machinery, and workers yet they could take "the one ewe lamb," and let consequences and results take care of themselves. [2 Samuel 12:3.] What does it mean? Were these men controlled by the Holy Spirit? God holds responsible those who by pen or voice acted a part in diverting his means from the field for which it was raised. In heart, mind, and soul they were controlled by covetousness. Covetousness is idolatry, and no idolater will enter the kingdom of heaven.

Such a state of things will bring a terrible reaction. The dearth of means and facilities that has been felt in the Southern Field is a severe witness against the men who have proved themselves untrustworthy. The money raised for the work in the South was not donated to the General Conference, neither was it donated to the Pacific Press Publishing House. It was no more the property of the General Conference or the Pacific Press than it was my property. The diverting of this means from its proper channel was a fraudulent transaction, which stands recorded against the actors. Every dollar of this money, the principal, and the interest up to the present time, should be placed where God designed it should be. I accuse no one; but God knows every action.

The God of heaven will not prosper those who cannot distinguish between righteousness and fraud. He has seen and heard the prayers and tears and want of the Southern Field, and those who by selfishness, by withholding the means so much needed in that field, will be held responsible for the work that should have been done and is not done. For permitting men to divert the means raised for the South the General Conference will have to render an account to God.

Will the men who should have a sharp sense of justice and equity continue to work upon a worldly, fraudulent policy? When the Lord moves upon His people to give of their means for a certain purpose, will the men at the head of the work be partakers in an unholy, selfish, covetous course of action? Where is the strength of righteous principle that should be brought into the work? Shall those who have the privilege of handling the sacred fire turn from it to the common fire? To the father of Nadab and Abihu God declares through Moses, "I will be sanctified in all them that come nigh me, and before all the people I will be glorified." [Leviticus 10:3.]

Who are keeping the commandments of God? There are those who know the truth, but who walk not in its light. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Christ left him to answer his own question. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind, and thy neighbor as thyself." "Thou hast answered right; this do, and thou shalt live." Willing to justify himself, the lawyer asked, "Who then is my neighbor?" [Luke 10:25-29.] And by the parable of the good Samaritan, Christ showed who he was to regard as his neighbor.

Those who have been waiting for the means which they knew was raised for the Southern Field have been anxious and troubled. They have had to work in a field destitute of means, and they have been tempted, because they knew the money they should have had was in somebody's grasp, kept away from the Southern Field. They have made every effort to earn a little money by combining business and work, but these efforts have brought disappointment, yet much good has been done through the self-sacrificing efforts made.

And at the same time those men who should have helped stood off and criticized most unjustly. God will not hold them guiltless. "Shall I not judge for these things?" He asks. [Jeremiah 5:9.] How many trials would have been saved the workers in the Southern Field if men had not interposed themselves to counterwork the purposes of God. The work there would have been years in advance of what it now is. Let those who have appropriated the means raised for the Southern Field remember that they have misappropriated money that did not in any way belong either to the conference or to the Pacific Press.

May the Lord open the eyes of His people that they may see, and give them understanding that they may perceive. I cannot describe to you, as I have been shown, God's displeasure at the robbery of a field of its own donated treasure. This money should never have been used to cancel debts. If the institutions in Battle Creek owed the Pacific Press, should the Pacific Press have laid hands on the money sacredly dedicated to the Lord, donated by His people to the Southern Field? Is it thus that the work of God is to be mingled with the wood, hay, and stubble of man's inventions? Is it not time that in every one of the

Lord's institutions faithful, trustworthy men be appointed by the people to examine every business transaction?

Lt 99, 1899

Kellogg, H. W.

"Sunnyside," Cooranbong, New South Wales, Australia

June 10, 1899

Dear Brother:

I write to ask you, Will you sell me the right to The Gospel Primer, that I may as far as possible, remedy the grievous work that has been done in handling it? Unfair means were used; a complication of schemes which were not devised by the Holy Spirit was put in operation to obtain possession of this work, and as far as possible the publishing house should redeem their evil schemes and work. The men who took a part in this business will not meet their record with joy in the day of final account.

I wish to send means to Edson to help him in his work in the Southern Field, for he cannot obtain facilities. Had the responsible men in the Review and Herald Office been influenced by the Spirit of God, they would have done the right thing in this matter, and the Lord would have blessed them. But they failed to do justly and to love mercy. They manifested little interest in the work in the South.

If you will sell me the right to this book, I will use the proceeds from its sale for the work in this field, and try at this late date to do what should have been done years ago. If this plan meets your mind, let me hear from you. I greatly desire that the work shall be made straight, and the wrong righted if possible.

W. C. White carries the other half of this interest, and he will pass the profits into Edson's hands, as soon as he receives certain money which he has invested. He has not received the high wages which many in the Review and Herald Office have had.

In the night season I was presenting the needs of the Southern Field before our brethren in America. I said to them, The Lord calls upon you to make decided efforts to help your neighbors in the South, but how little you have done. You erected a sanitarium in Colorado, with the money that should have been given to the Southern Field. Every year barriers are being formed which make the work of presenting the truth more difficult. The high wages which are being paid to workers in our institutions are binding up the means and bringing in a train of evils which make it very hard to enter new fields. When those in high positions shall see the evil of these large salaries, and repent of the covetousness which they have manifested and the bitterness which has resulted from their covetous spirit, the Lord will turn His face toward His people.

In the month of April a scene in the Southern Field was presented before me. O what destitution there was! What need of help! In March there had been some confusion in the South which I could not explain. Our people were in trouble with the Southerners, who were making efforts to hinder the work

from being established. Thousands of the colored people cannot read, and therefore cannot study the Word of God for themselves. And there are very many among the white people who do not want us to give assistance to this poor, ignorant, half-clad, half-fed people. They do not want them to be taught how to work, how to become self-sustaining, and they are seeking to revive the spirit of slavery in the South.

Thus it is becoming dangerous to teach the truth to the colored race. I heard mutterings and threats against the work Edson White is doing. I heard secret plottings to destroy both work and workers if they did not desist. Then I said to the company I was addressing, "For years the Lord has been pointing out that the Southern Field should be worked in a careful, judicious way. No words should be spoken in reference to the ill-treatment of the blacks."

While I was speaking, some voices were raised, saying, "We have been told that these great precautions are not necessary, and that altogether too much has been said in regard to the dangers existing in the South." I turned to the speakers, and said, "You do not understand the elements to be dealt with in the Southern Field. As soon as an effort is made to educate and uplift this people, who have so long been held in ignorance and slavery, the jealousy of the whites is aroused. It will not do to work that field with the same freedom that you would bring into your work in the Northern states. On many subjects a discreet silence must be maintained, or a state of things will be brought about which will close the field against us. Those who apprehend no danger, and think they can work on the same lines in the South as in the North, have no real wisdom. In the South the spirit of slavery is not eradicated; it has only been smothered for a short time.

"The desire to show their masterly authority over the blacks is still burning in the hearts of many who claim to be Christians, but whose lives declare that they are standing under the black banner of the great apostate. When the whites commit crimes, they are often allowed to go uncondemned, while for the same transgressions the blacks, ignorant, debased, knowing nothing of the Word of God, and scarcely knowing their right hand from their left, are treated worse than the brutes. The demon of passion is let loose, and all the suffering that can be devised is instituted against them. Will not God judge for these things? As surely as the whites have brought their inhuman cruelty to bear upon the negroes, so surely will God's vengeance fall upon them."

God is cognizant of the means of which mission fields have been robbed, and He has written it all in His book. Years that might have been spent in educating the colored people have been lost, and this neglect testifies against all Christendom, and especially against those who have been entrusted with the last message of warning to be given to the world. May the Lord help His people to see where they have been unfaithful stewards. My heart is pained when I am made to understand the treachery of the human heart. So many unworthy motives prompt to action; so much double-dealing is manifested; so many crooked methods are resorted to accomplish the ends desired. Under a garb of piety these evils work until the deceived ones discover that they have been robbed, and that the practices of God's professed people are the same as those of the world. But the tares and the wheat must grow together until the harvest.



Brother Ballenger's idea of forming a settlement in the South will not succeed. The most quiet methods of work must be adopted. Time and experience will show you that permanent settlements cannot be made there. When one portion of the field is closed against them, the Lord would have His messengers take up their work in another part. They are not to form communities, for nothing can be permanent in this field.

There is only one power that can make man steadfast and keep him so, and that power is the grace of Christ. If the truth of God is rooted in the heart, it will be the mainspring of every action. He who trusts in aught else leans for support on a tottering wall.

We have had trying times in this field. God's voice has called us to go forward, when apparently there was no path but the Red Sea. But we moved forward in faith, and planted the standard in places where the truth had never been preached. And now we see no limit to the work. The warning message must go to every town between Cooranbong to Queensland, and from Queensland to the regions beyond. We are obeying the command, "Go forward" [Exodus 14:15], and the Lord will open the way by sending means and facilities to carry on the warfare.

Brother Kellogg, you have felt the truth of God in your heart. You have loved the truth, and I would say to you, Be steadfast. The truth as it is in Jesus will keep you from every snare, and will refine and purify and ennoble you. We have no time now to relax our efforts. Each minute we are to look to Jesus, and by beholding Him be changed into the same image. Be determined that you will be true to principle. You understand how the work in our institutions was established—by self-denial and self-sacrifice. You are to co-operate with One who knows no failure. I greatly desire that you may stand among the number who overcome by the blood of the Lamb and the word of their testimony.

Lt 100, 1899

Ballenger, A. F.

"Sunnyside," Cooranbong, New South Wales, Australia

July 2, 1899

Dear Brother Ballenger:

In the South there are some places where work can be done. But the neglect of our people to respond to the light God has given has closed some openings which it will now be very difficult for them to enter. I inquire, What do our people mean by this neglect to work the Southern Field? True, it is not a desirable field, and unless the Lord shall inspire with His love the hearts of His people, they will not succeed. They are not to begin by publishing the great and wonderful things they are going to do. Cannot they see that if they do this, the gate will be closed against them? That which might have been done years ago in the South can now be done.

When the children of Israel were encamped on the other side of the Jordan, "the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children

the children of Israel." [Numbers 13:1, 2.] Read this history, contained in the thirteenth and fourteenth chapters of Numbers. When the evil report brought back by the spies was received, God was displeased, and declared His determination concerning the people. For forty years they were to wander in the wilderness. After He had said this, the people decided to go up. But the favorable time had passed. The news of their coming had been circulated, and their enemies were prepared to resist them. And Moses said, "Go not up, for the Lord is not among you; that ye be not smitten before your enemies." [Numbers 14:42.] But they presumptuously went to the hilltop to be defeated by their enemies.

Thus it is now with some places in the South. The doors are closed. Yet there are others places where prejudice has not been excited, and where work may be done. I write this to our people that they may see that it is not knowledge that they need but new hearts, cleansed from all selfishness and covetousness. Those who have had every facility and convenience have shown their neglect for fields which have had so little. In some parts of the Lord's vineyard nothing has been done.

Money has been raised and appropriated, although not for personal advantage, yet in distinct disobedience to the Lord's requirements. Those parts of His great vineyard where the least has been done were to be worked; but methods were used to divert the means for this purpose into other channels. Through misrepresentation and misinterpretation the Southern Field has been robbed. That field has not received from the Lord's treasury its meat in due season.

The men whose influence cut off every advantage in the publication of books, the profits of which were to be used in the Southern Field, might better examine themselves and see what they have done in working out false theories and principles, which have brought upon the workers in our institutions the frown of God. O, I beg of every soul who has connived in these matters to repent and confess and be converted, sending their sins beforehand to judgment.

My brother, I will send you that which I have in regard to the Southern Field. The plans and efforts that could have been made years ago will not now succeed in some places. It is best to move when the Lord sends word to move, and not study human minds, human methods, human plans, human convenience. The Lord is wearied with the unbelief, selfishness and covetousness of His people. This has stood in the way of the advancement of His work.

Eighty thousand dollars, I understand, were invested in the sanitarium in Boulder, pressing upon the heart of the work a heavier load of debt than was already there. Did the Lord devise that work? No; that amount of money was needed in India, in Australia, in the Southern Field, in foreign fields, that the Lord's ministers might carry the message of truth to places nigh which have never been worked, and to places afar off.

The Lord is displeased with His people, because they have worked at cross-purposes with Him. Money has been invested in various conveniences and facilities which the Lord never directed. There is earnest work to be done, but the money is consumed so that the will of God is not done. My heart is sick and sore and distressed beyond measure. May the Lord awaken His people, who are not yet half awake.

I have thought of Paul, the great minister who was sent to preach Christ and Him crucified to the Gentiles. On one occasion he was in a strait betwixt two. He was so weighed down with responsibilities that he knew not whether he would rather die or live, whether he would choose for the good of others to abide in the flesh, or give up the conflict. "Brethren," he writes, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [Philippians 3:13, 14.]

My brother, walk humbly with God. I wish that the work could have been done in the Southern field which God designed should be done; but men have proved untrustworthy stewards. May the Lord give His people hearts of flesh, and not hearts of steel, is my prayer.