

Ellen G. White Letters 1-100

Lt 2, 1900

Sisley, Brother and Sister [W. C.]

“Sunnyside,” Cooranbong, New South Wales, Australia

January 3, 1900

Dear Brother and Sister Sisley:

I greet you this morning with a “Happy New Year.” Another year, with its burden of record, has passed into eternity. We know not what that record is, and cannot know till the judgment. But a new year has commenced, and I feel like dedicating myself anew to God—soul, body, heart, and strength. A new page is turned. What shall be the record of this new year? What shall be its revelations in the history of the world? What shall be its revelation in our individual history?

“And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” [Revelation 20:11-15.]

At this time we should be very careful to heed every word of warning that God sends to His people.

We have a work on our hands in Maitland. All the suburbs are aroused. The large numbers interested in the truth have so little light on the Scriptures that it is difficult to lead them or to hurry them. I have been instructed that if these people could have a genuine revival effort made for them, impressions would be made. The Holy Spirit would impress the soul. We must bow in prayer before God. Our business must not be placed first.

Those controlling various lines of work in our institutions need to realize the truth of the words, “Without me ye can do nothing.” [John 15:5.] A genuine missionary work must be done in the different lines of work. New Principles must be developed as well as talked. In the place where all should walk humbly before God, there must be no large care for business and little care to understand whether the Lord Jesus is presiding. Begin your work every morning with prayer. The Lord says, “Them that honor me, I will honor.” [1 Samuel 2:30.]

If you educate the workers in every department to invite the presence of the Lord Jesus, and begin the work with softened and subdued hearts, no loud-voiced ordering or sharp words will be heard. No harsh spirit will be manifested by men and women who believe that Christ is in the room. This is the reformation needed. The workers in every room are to be transformed into a Christian endeavor company to help one another to please Christ by gentleness, good temper, and sunshine in the heart. Sweetness, gentleness, patience, long-suffering, love, and the strictest integrity must be manifested by those who stand at the head of every working force, because Christ is present, to see how His character

is lived before the workmen. Every worker should feel that in his room angels preside, for Satan will seize every opportunity to weave in some of his sentiments and attributes.

Here, in the Lord's great workshop, Christian attributes, the tenderness and love of Christ, are to be the prevailing elements. As you take time to pray with the workers, you can take half an hour to introduce the heavenly Guest, and then ask if there are [those] present who would have you pray especially for them. Do not consider this wasted time, for by this means success and spiritual victory will be brought in. The machinery will respond to the touch of the Master's hand. God's blessing is certainly worth asking for, and the work cannot be done aright unless the beginning is right. The hands of every worker must be greatly strengthened, his heart purified, before the Lord can use him satisfactorily. If pure and undefiled religion is brought into every workroom, impressions will be made upon human hearts and minds much more decidedly than by the word spoken to large congregations in the tabernacle.

Our publishing houses were erected to do a work for the Lord, to send heavenly light to all parts of the world, to bring precious souls into the fold. Let the office be a missionary plant to do a work for the Master in the conversion of souls. Work and watch and pray for souls as they that must give an account. This year try the Lord's prescribed remedy for evil. Let every man do that which the Lord requires him to do, looking unto Jesus, who is the owner of every soul. Let the workers who have to act a part in this firm remember that God calls them to be a convention of Christian workers, a spectacle to the world, to angels, and to men.

Let small companies assemble together in the evening or early morning to study the Bible for themselves. Let them have a season of prayer that they may be strengthened and enlightened and sanctified by the Holy Spirit. This is the work Christ wants to have done in the heart of every one who is engaged in any department of the publishing work. If you will do this, a great blessing will come to you from the One who gave His whole life to service, the One who redeemed you by His own life. You must have the power of the Holy Spirit, else you cannot be an overcomer. What testimonies you should bear of the loving acquaintance you have made with your fellow workers in these precious seasons when seeking the blessing of God. Let each tell his experience in simple words. This will bring more comfort and joy to the soul than all the pleasant instruments of song that can be produced in the tabernacle. Let Christ come into your hearts.

The work of every believer is aggressive. It is a daily warfare. Christ is saying to the managers and workers in the office, Ye are my witnesses. Think it; speak it; act it. Heaven is just next door. Open the door heavenward and close the door earthward. God is calling the workers in every department of the office. Will you hear His voice and open the door of the heart to Jesus? Will you love Him who gave His life for you?

Let little companies meet together to study the Scriptures. You will lose nothing by this, but will gain much. Angels of God will be in your gathering, and as you feed upon the bread of life, you will receive spiritual sinew and muscle. You will be feeding, as it were, upon the leaves of the tree of life. By this means only can you maintain your integrity. Fidelity to Jesus Christ will ensure a most precious reward.

Let each soul strive for eternal life, acknowledging Christ in word and spirit. He has pledged His word that He will acknowledge you and me, gladly, heartily, joyously, before His heavenly Father. Is not this worth striving for? See what you can do personally to be true to principle, to maintain uncorruptness in every phase of your life; and you will behold His glory. I have a great interest in you. I desire that you

may be acknowledged in the heavenly courts as true, faithful witnesses for Christ, faithful witnesses for the truth of the third angel's message.

Lt 3, 1900

Irwin, Brother and Sister [G. A.]

"Sunnyside," Cooranbong, New South Wales, Australia

January 1, 1900

Dear Brother and Sister Irwin:

A happy new year to you, my brother and sister. I feel very thankful to the Lord for all His goodness, His mercies, and His love to me. I love my Saviour because He first loved me. I love the Lord because He is my heavenly Father.

I am so very much interested in the work that I have told you was presented before me. I saw large companies and small companies stretching out their hands and saying, "Come and help us. We want you to open to us the Word of God." In all my experience I have not seen so general inquiring interest to be taught the truth. There have been some backsets, but the Lord has not left His people. I have just received a letter from Sister Wilson stating that a man and his wife have taken their position upon the Sabbath, and a young woman also has decided. So decisions are being made and the work is moving forward.

I think that so far twelve have taken their stand at Maitland; but we must have more, and shall have many converts who believe. The best of house-to-house labor is being done. There is a wide, extended circle to be worked. Such kindness and courtesy as we have received from the people makes us more urgent for their souls, and we will labor to the utmost of our ability. These people are not of the depraved class, but their souls are of just as much value as are the souls of the most abandoned characters. If Satan can work to turn the whole current of the waters of life into the most polluted channels, it is the very work he would rejoice to see the whole Seventh-day Adventist people engaged in. He desires us to use up in this way all the available means, so that there is nothing left to sustain foreign missions. But God wants His work to go in the very way He has ordained for it to go. He has not inaugurated a new plan or arrangement to save the world.

I see that your difficulties are becoming more settled and pronounced because Dr. Kellogg refuses counsel and chooses to do the very things that God has told him not to do. But the Lord God omnipotent reigneth. If Dr. Kellogg refuses to change his methods of labor, then the sure result will come. (See the enclosures I have sent.)

Seek to save Dr. Kellogg from himself. He is not heeding the counsel he should heed. He is not satisfied because the Lord has signified that the missionary work does not consist alone in the slum work in Chicago. That work, thought to be the great and important thing to be done, is a very defective and expensive work. It has absorbed the means, and has deprived our poverty-stricken foreign mission fields of the help God designed them to have. The use of means in what is called the medical missionary work needs most thorough investigation. Means have been consumed and will continue to be consumed in a work which is not the greatest or most important to be done in our world.

God calls upon His church that know the truth to arise and shine, for their light has come, and the glory of the Lord has risen upon them.

The Lord has signified that the missionary, health-restorative gospel shall never be separated from the ministry of the Word. The Lord Jesus has in His own example shown us the way in which His work is to be done in the restoration of suffering humanity. It is the Lord's purpose that in every part of our world health institutions shall be established as a part of the gospel work.

If men feel that God has called them to devote all their missionary efforts to the worst part of the cities, no one should forbid them to work. But the Lord has in His own wisdom established sanitariums as a special illustration of the gospel work to be done in magnifying the truth. But medical missionary work is not to be made a separate work, under a separate organization from the gospel ministry, after one man's mind and one man's judgment. The work in all its branches is to be one. The medical missionary work God has set in operation as a practical illustration of the gospel, but there is not to be in any place a mammoth settlement to be supported, while in many other places there is the very same need of a representation of the gospel truth.

Plants must be made in all parts of the world. America is not all the world. The expenditure of means to set in operation the medical missionary work as it now stands has not been made under the divine Theocracy. There needs to be a decided change. The money consumed in one line has brought a great dearth of means in other lines where it should be invested to make the medical missionary work the very thing God designed it should be.

Dr. Kellogg must understand that God is not best glorified by his all-absorbing interest in the past, the present, and the future of the medical missionary work after the same practice. The Sanitarium, needs all that there is of him to keep its healthful position and standing. This has been greatly neglected in carrying out a work that God has not ordered. The means coming into the Sanitarium have been devoted to a work that was not after the Lord's order. This was why I was bidden to call upon the Sanitarium for means to establish a health institution in this new world. With this means we could be provided with facilities to do missionary work which would tell with great power in this country.

Donations large and abundant have come into the hands of Dr. Kellogg. These should not have been swallowed up in doing [that] which the world would do largely, but the world will not do the work which God has committed to His people. He requires us to be wide awake in preparing the way for Christ's second coming. This work is included in the commission Christ gave to His disciples. He bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." [Isaiah 58:1.]

Consider the scene presented in the ninth chapter of Ezekiel. Such a delineation needs to be carefully considered. When those who are set for the defense of true religion in our world become middlemen, leading the people to a knowledge of the truth, but failing to show the sanctifying power of truth upon their own hearts, the churches of Seventh-day Adventists are in danger of becoming corrupted and through their defective characters leading others astray. But notwithstanding the deplorable lack of vital godliness, there is a faithful remnant who sigh and cry for the abominations done in a land of professed knowledge and piety.

God is already writing the record of some cases, "Incurable." "He is joined to his idols, let him alone." [Hosea 4:17.] The time is soon coming when the work of God's judgment will begin at His sanctuary. God Himself is now drawing the separating line. He says, "As for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their own heads." [Ezekiel 9:10.] What carefulness should this work [be] in every soul who is striving for eternal life. "As the branch cannot bear fruit of itself, except it abide in the vine," Christ says, "no more can ye, except ye abide in me." [John 15:4.] Keep this in mind. Every living branch is fruitful. What is the character of the fruit borne? It is the most precious fruit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Lt 4, 1900

Tenney, Brother and Sister [G. C.]

25 Sloane St., Summer Hill, New South Wales, Australia

January 4, 1900

Dear Brother and Sister Tenney:

I received your letter after I had sent mine to you. I am not surprised in regard to the physical difficulty of which you speak. Do not <retain> the trap you have. It is this, I am quite confident, is causing you trouble. Get an easy, four-wheeled carriage, and see if this will not improve the situation. I was much pleased to hear that you were taking your outing. The words of Christ are, "Come ye apart, and rest awhile." [Mark 6:31.] This was spoken to the disciples by One who made man, and He knew these words would have their influence when He was no longer with them, to help and comfort and rest them by His words, which were appropriate at all times. There are times when the worker needs to stop. You will need these periods much more than some others. You will need to refresh yourself and enjoy a period of relaxation. Your difficulty is a flow of blood to the brain. Your hip difficulty and the flow of blood to the brain is of a serious character.

Do not think the time lost that you spend in resting, for you are placing yourself in the care of nature's God for repairs. You need such occasions often; and the thought that you are losing time need not come into your mind. You are surely gaining time and refreshing, and renewed power for doing better work. Enter nature's sanitarium without a thought of losing time. It is the least expensive sanitarium you can patronize.

You speak of accessions to the church in Brisbane. Thank the Lord, my brother; for one soul connected with the church, properly educated, will become a working force to help other souls. I know well what you mean in regard to the funds in the Lord's treasury. This is something which we will always be perplexed over, but not in despair. The Lord declares, "The gold and silver is mine; and the cattle upon a thousand hills." [Haggai 2:8; Psalm 50:10.] The Lord has resources with which to carry on aggressive warfare. Any information that comes from the heavenly throne Satan will seek to intercept by his dark shadow; but the heavenly army is not inactive.

We must not lose faith because of the lack of money facilities. We can only do what we can in our lot and in our place. It is not so important that the finite agent such heavy work as that he walks in the footsteps of the Leader, and does not run ahead of Christ or lag behind. "I," Christ says, "am at your right hand to help you." "He that will come after me, let him deny himself, and take up his cross daily,

and follow me.” [Luke 9:23.] We are perfectly safe in following in the footsteps of our Leader. This is the yoke we are to bear. We are to encourage and cultivate practical sympathy and love for all classes of society. All, the high as well as the lowly, need much sympathy, tenderness, patience, and long-suffering.

There are men and women in Brisbane who have not yet identified themselves with the church. Have a special care to help them. It will often be a heavier cross for you to work for them than to let your sympathies go out to the poorer and more lowly ones. But it is our work to make special efforts for those who are in need of special labor because of the responsibilities they bear and the temptations that come to them in their positions of stewardship.

There are in Brisbane men who are represented to me as like Cornelius of Caesarea, whom God sees, and whom He would connect with the church. Their sympathies are with Seventh-day Adventists. But the threads which bind them to the world hold them there. They have not the moral courage to take their position with the lowly ones. The Lord does not want His work to drift into securing the poorest and those who have been cultivating traits of character which, unless thorough transformed, will bring objectionable elements into the church. Unless the transforming grace of Christ is constantly, daily, at work upon the heart, Christ will be dishonored, and He will be ashamed to call us brethren.

It is essential that more determined effort be made to reach those who are stewards in trust. The Lord will surely work with the men who try. They cannot fail. We must act as Christ’s representatives to reach the higher classes. Satan is pleased to have all the means in money and efforts devoted to lines of work in behalf of those who will give no strength or solidity to the cause. If there was ever a time when our work should be elevated and strong, bearing the impress of heaven, it is now.

The question is asked as in the days of Christ, “Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?” [John 7:45-48.] This is the great barrier in the way of very many today. They look upon those who connect with this people, and the enemy can sow tares among the wheat. He does it, and will do it.

It is not after the work of Christ to cast the net for the most objectionable class of fish. Efforts can be made for both classes. Our labors for those who have ability and talents should be more earnest and decided, for these, if converted, will become channels of light. If the medical missionary work is carried forward as it should be, there will be many conversions of the higher classes.

Men whose characters have been depraved, and evil and only evil continually, are not the ones with whom God can trust with the sacred work which means so much in these last days. “Nevertheless among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.” [John 12:42, 43.] We must act our part intelligently. All the talents, all the strength possible, must be brought in to carry the work forward. We are not to be consumers, but as workers together with God. Receiving and imparting is the gospel plan. “He that saith he abideth in him ought himself also to walk even as he walked.” [1 John 2:6.]

“Be ye therefore imitators of God as beloved children, and walk in love, even as Christ also loved you.” [Ephesians 5:1, 2.] We must have on our staff men who are reliable, men who are not devoting their talents to earthly, temporal things. These talents belong to God, and should be devoted to His service, but it requires tact and skill and the grace of Christ to be faithful workers, to secure the very best talent for the honor and glory of God. Men are not to be educated to do haphazard work. We have a message to bear to the world, a character to reveal after the similitude of Christ. Earnestness, fervor, and enthusiasm without extravagance in attitude or language, will always be a power. With these characteristics the speaker will be to the people as the living voice of God.

Lt 5, 1900

Colcord, W. A.

Sanitarium Farm, Thornleigh, New South Wales, Australia

January 4, 1900

Dear Brother Colcord:

I thank you for your letter and the enclosures. You have handled the matter of the man and his wife very nicely. This must take its impression upon them. The articles, I hope, will do much good. This is the way, the only way, in which you can work. Keep the Lord Jesus uplifted as the Pattern. The living oracles of God, it is written, are the leaves of the tree of life, which human beings are to eat in order to gain spiritual life. As we eat the words of the Lord Jesus Christ, they become unto us eternal life. “The words that I speak unto you,” He said, “they are spirit, and they are life.” [John 6:63.] The restoring, vital current from Christ heals the wounds that sin has made.

“What a friend we have in Jesus,

All our sins and griefs to bear;

What a privilege to carry

Everything to God in prayer.”

Whatever course others pursue, we are individually to work out our own salvation with fear and trembling. Why? Because it is God that worketh in us, to will and to do of His good pleasure. Yes; for His own name’s glory, He works upon the minds and hearts of human beings, who are of great value in His sight, if they will allow Him to work.

When man fell, God commenced to work to defeat the plans of Satan. God works in man. “Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] In the beginning the Lord enjoined upon man the cultivation of the earth. This work was made much harder because of the transgression of the law of God. By transgressing man worked against his own present and eternal good. The earth was cursed because through disobedience man gave Satan opportunity to sow in the human heart the seeds of evil. The ground that in the beginning produced only good began to produce tares, and their growth called for continual warfare. The cultivation of the soil is a school in which man may learn spiritual lessons. As he cultivates the soil, man is to see reflected as in a mirror the work of God upon the human soul.

Divine culture brings perfection. If in connection with God the work is carried forward, the human agent, through Christ, will day by day gain victory and honor in the battle. Through the grace given, he will overcome, and will be placed on vantage ground. In his relation to Christ he will be bone of His bone, flesh of His flesh, one with Christ in a peculiar relationship, because Christ took the humanity of man. He became subject to temptation, endangering, as it were, His divine attributes. Satan sought, by the constant and curious devices of his cunning, to make Christ yield to temptation. Man must pass over the ground over which Christ has passed. As Christ overcame every temptation which Satan brought against Him, so man is to overcome. And those who strive earnestly to overcome are brought into a oneness with Christ that the angels in heaven can never know.

The divine culture of men and women will be carried forward to completion only as they are partakers of the divine nature. Thus they may overcome as Christ overcame in their behalf. Through the grace given, fallen man may be placed on vantage ground. Through toil, through patient trust and faith in Jesus Christ, through faithful continuance in well-doing, he may rise to spiritual victory.

The Christian is a spectacle to the world, to angels, and to men. Singular? Yes; he has a most singular, peculiar character, because his life is worked out after the divine similitude.

The inhabitants of unfallen worlds and of the heavenly universe are watching with an intense interest the conflict between good and evil. They rejoice as Satan's subtleties one after another are discerned and met with "It is written," as Christ met His conflict with the wily foe. Every victory gained is a gem in the crown of life.

In the day of victory all the universe of heaven triumphs. The harps of the angels send forth the most precious music, accompanying the melody of the voice. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. 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 3:14-17.]

The Lord will give divine culture to those who are laborers together with Him. To be a laborer together with God means to strive and wrestle to grow up into Christ's likeness. It is Satan who makes it necessary for us to strive. Those who will keep the eye fixed upon the life of the Lord Jesus will gain an abundant entrance into His spiritual temple. Then what an unfolding of spiritual truth will there be in their words; for they are eating the flesh and drinking the blood of the Son of God. He declared, "Whosoever drinketh of the water that I shall give him shall never thirst"—never crave the world's advantages and attractions—"For the water that I shall give him shall be in him a well of water, springing up unto everlasting life." [John 4:14.]

We have nothing to fear if we will only appropriate the words of Christ, which are to us spirit and life. Thus we eat the flesh and drink the blood of the Son of God, who has said, "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 the bread which came down from heaven; not as your fathers did eat manna in the wilderness, and are dead; he that eateth of this bread shall live forever." [John 6:54-58.]

Brother and Sister Colcord, have courage in the Lord. He loves you, and He invites you to put your whole trust in Him. Do not seek to mold yourselves, but let the Lord mold you, as clay is molded in the hands of the potter, that you may become vessels unto honor. The Lord God is the health of your countenance. Believe me when I tell you that it is not change of place that will relieve you of burdens and anxieties. Satan is seeking with his masterly power of deception to keep you so harassed that your strength will be sapped and your courage quenched. When you do all that is in your power to do for your son, you must leave him in the hands of God. You both have a work to do for the Master.

Satan is trying to work on the mind of your son to unsettle you and keep you in solicitude. Thus he would discourage you and keep you from doing the work of God. But God is your Helper. "Look unto me," He says, to you. [Isaiah 45:22.] "Trust in me. I will guide you with my eye." [Psalm 32:8.] If you take yourselves in your own hands, to follow your own wisdom, you will have sorrow, great sorrow. I know that the Lord Jesus will not leave or forsake any soul that trusts in Him. He will honor your faith. He will never betray you. You can safely trust in your Redeemer. He says, "Be still, and know that I am God. Do not become distrustful or doubting; for I am by your side. Rest yourself in My hands."

The Lord God is your helper. Say, "I must and will trust in Him. I will not fear. He will guide me. I may walk safely in His footsteps." O, cling with all your strength to the Lord Jesus. Let nothing hinder you from following Him, and then you can be a great blessing to others. The Lord has given you light to impart to others, and in imparting you will be constantly receiving.

Christ said to His disciples, "Could ye not watch with me one hour?" [Matthew 26:40.] The Saviour longed for human sympathy, and in His agony He came to His disciples, hoping to hear some word which would impart a ray of consolation. But the ones who ought to have been watching and praying were asleep. The Lord will help us if we will trust in Him, walking by faith and not by sight.

I have a request to make. Do your best to come near to the Kerr brothers. Talk with the Wesleyan minister, and see if there is not some way to disarm his opposition. Certainly, there is one thing that our ministers ought to do, and that is to pray with and for their fellow ministers. Pray with these men for whom Christ is interceding. We do not generally express faith that ministers will be converted, but why should we not believe for them? Keep up an acquaintance with them, come nigh to them, as you would come nigh to the people. [As] a people, we do not manifest that deep, earnest interest that we should in the shepherds of the flock.

My heart is pained because those who have the privilege of hearing and understanding do not hear, and refuse to understand. But the Lord will help us if we trust in Him. A great work is to be done in Maitland. The work may move slowly; we may be tried to the uttermost; but let patience have her perfect work. There is more than one man of talent who is kicking against the pricks. If we had labored as earnestly for the shepherds of the flock as we have for others, many would have been converted. God will help us and help many others through us to help others. We are praying for you all, and as long as life shall last we shall continue to pray, "Give us souls, O God: give us souls that are perishing out of Christ."

Lt 6, 1900

Tenney, Brother and Sister [G. C.]

Sanitarium Farm, Thornleigh, New South Wales, Australia

January 4, 1900

Dear Brother and Sister Tenney:

I received your letter last evening. I thank you for writing promptly, and I will write just as promptly. Why I wrote in regard to Sister Cozens was that Brother Lacey had written to me asking me to let them know by return mail if I could help Sister Cozens through next term of school. I waited to consult with W. C. White, who was away at the time. We had had some conversation together in reference to Sister Cozens, and I wanted to give her the best chance possible. I now say, if she can connect with your work satisfactorily, this may be the best thing for her. We have no special need of a girl just now. I wrote because I thought she would be waiting in suspense. I am sure that if she could be connected with the work in Brisbane, it will give her one of the better chances.

In regard to Brother Lacey, we would say, by all means let him labor in the vicinity of Toowoomba. We know the work will need the help Brother and Sister Lacey can give. We would be pleased to have them in Maitland, for we are having close, hard work there in pressing against the influence of the denominational churches. The ministers will do all in their power to hold every member. But diligent work is being done, and we know if God is back of the workers something must move ere long. Precious souls will be called to a decision.

I was obliged to make a change in my work, for I was threatened with complete prostration. By the blessing of the Lord I shall now avoid this. I shall spend perhaps two weeks here on the farm, and then return home to continue my writing. The book on the parables is not yet completed. One chapter more, and then it will be finished.

I am very much pleased with the sanitarium farm. When we first thought of purchasing, I was surprised that not one dissenting word was spoken by anyone. The fruit orchard supplies all the fruit needed for the sanitarium table at Summer Hill, as well as much for canning. It has also sent to Cooranbong a large quantity of fruit at market prices. The orchard is now yielding a great many apples, mostly the small red apple, which are excellent for cooking. I wish we could get a box to you. If we should send you apples or any other fruit, would we have to pay duty on them? The trees are still loaded with fruit. This is rather small in growth, for the trees have not been properly cared for. The old wood needs cutting away, and the fruit-bearing branches need pruning.

The object lessons are before us, teaching us valuable lessons, unfolding to us spiritual truth. I have felt sometimes, when my husband was using the knife upon the vines, that he was spoiling them, and I would plead for the vines. I see this thing in an altogether different light now. The Lord has closely connected the spiritual life of man with the plant life, which symbolizes the spiritual experience of all who are seeking to become members of the heavenly family, plants in the Lord's garden. Our lives would be spoiled did not the Lord's pruning knife cut away the objectionable branches, and prune the fruit-bearing branches, that we might bear fruit of a better quality.

In love.

Lt 6a, 1900

Lacey, Brother and Sister [H. C.]

Sanitarium Farm, Thornleigh, New South Wales, Australia

January 4, 1900

Dear Brother and Sister Lacey:

I received your long letter last evening. I thank you for writing. I would not call you away from Toowoomba. Hold on, and on. Have you visited the people at whose house I stayed while at the camp meeting? I thought they might be interested. I would be pleased to learn how they liked my book. Keep working, my brother and sister, keep drawing from Christ, keep trusting in God. In the meekness of Christ compel the people to come in. This can be done by presenting before them a plain, Thus saith the Lord.

You have no time to lose, my brother and sister. Pray for the impartation of the Holy Spirit, and believe that it is for you. Ask the Lord to break up the apathy of the people. Bring before them the evidence of Christ's soon coming. The Lord lives, He has not forgotten to be gracious. He has a people in Toowoomba, but, O, search your own hearts, and prepare the vessel for the reception of the Holy Spirit. Do not be satisfied with your present experience. Sink the shaft deeper and still deeper into the mine of truth. The Saviour is willing to teach all who are anxious to learn of Him.

Time is more precious than gold. Press your way into the surrounding settlements. As you go, do not hesitate to present the subjects of present truth. When Christ sent out the seventy, He sent them out two and two. Today in every worker who goes forth to labor in Christ's name, there are two agencies, the visible, and the invisible. Your success depends on the presence of that invisible One. He says to you, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can you, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [John 15:4, 5.]

Here are the conditions, Herbert. Do not be afraid to learn what it means to abide in Christ. Is it not possible that you may have a superficial experience, an experience that knows very little of an abiding Christ? "If ye abide in me," Christ says, "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." [Verses 7, 8.] The words of Christ must abide in us, and give us sanctification of the Spirit. Those who have not had a personal knowledge of the power which has made us what we are should be the most diligent students, eating and drinking the words of eternal life. He who has an experimental knowledge of the Son of God, has life in Christ. He is a living stone, builded together for an habitation of God through the Spirit.

We have not inherent in us that independent, personal spiritual existence called immortality. "He that hath the Son hath life," Christ declares. [1 John 5:12.] I greatly fear that you have been coming short in that experience which is eating the flesh and drinking the blood of the Son of God. No man can have eternal life unless he eats the flesh and drinks the blood of the Son of God, for in that very experience is eternal life. "The flesh profiteth nothing," Christ declared, "the words that I speak unto you, they are spirit and they are life." [John 6:63.]

You must know the living Saviour as your Saviour. Can you take in the words I now write to you? The life of the true believer in Christ is a mystery. It is something that cannot be explained. It is the privilege of every believer in Christ to possess Christ's nature, a nature far above that which man forfeited by

transgression. He who sees the Son by faith and believes in Him is obedient to the commandments of God, and in this obedience he finds everlasting life.

Let your mind think deeply, my brother. Let your spiritual sinew and muscle be put to the stretch. You are too lazy a Christian, I fear, to know the will of God and the sanctification through the truth. "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.] Climb, Herbert, climb for your life, round after round. You are too content with a surface work. You will not have a firm religious experience unless you dig deep, and build your house upon the Rock. Can you not see that opposing workers are in the field with you, unseen agencies, who are working for the same men at the same time? Satan works through the men who will be worked, blinding the perceptive faculties, paralyzing the senses with selfish ease and love of the world, and unless a special message direct from heaven comes to them they will not discern their peril.

Human nature is vacillating. Men grasp the truth with their perceptive powers, but they refuse to separate themselves from the world. Men will not consent to be God's peculiar people. They know the truth of the Bible, but they do not want to obey, and they turn from the truth. They act out their unbelief, and darkness comes upon their souls. Choosing their own way, they are left to be filled with their own devices. Truth is insulted, Christ ignored, and perdition will be their portion unless they turn and repent.

Thus the conflict goes on, and Christ is securing the human souls. But while these opposing influences are at work to lead away from the truth, away from conviction, away from heaven into the broad path of self-gratification, the agents of God are to work to save the souls that are ready to perish. After wrestling with God in prayer, put on the armor, and engage in earnest labor for the conversion of souls.

Let men see that with you truth is not a jest, but an eternal reality. You are to deal with principles as you have never dealt with them before. Scatter the seeds of truth with no sparing hand. Sow beside all waters. Have no prescribed limits which you will not pass, but with all the powers that God has given you. Then the people will know you as a man who believes the truth, and to whom truth is a reality. Let not your faith fail. Bring your mind to the point of decision to shake yourself free from all slothfulness and inaction to work for souls as one who must give an account.

I must now stop. Remain where you are until you know that your work there is done. Then you can go with a clean soul and not with the blood of souls upon your garments. I think you are right in not letting go. Hold fast. Leave no means untried. Work, and watch, and pray, and walk humbly with God.

In love.

Lt 7, 1900

Kellogg, W. K.

Sanitarium Farm, Thornleigh, New South Wales, Australia

January 25, 1900 [typed]

Dear Brother W. K. Kellogg:

I feel deeply concerned for your brother John. If there were any way in which I could help him, I would do so. But he refuses to be helped. I know his situation. He was represented to me as trying to draw a freight train, heavily loaded. I could see no end to the train. Your brother was tugging, ordering, directing, yet the advancement made was so small that he was almost beside himself with disappointment. The strain on him was tremendous, and would, I know, soon prove his ruin financially, and not only this; his mind would be wrecked.

He is now contemplating some rash move, planning to make a break, to separate the medical missionary work from the [General] Conference, just as he had decided to do at the time the General Conference [session] was held in South Lancaster. But if he had made this move then, it would not have given him the relief he anticipated.

Dr. Kellogg has looked upon the ministry of the gospel as secondary to that he calls medical missionary work. He is dissatisfied, because he cannot make those in the ministry take hold with him in drawing an endless car. But the Lord has not called Dr. Kellogg, or me, or any Seventh-day Adventist to do the work Dr. Kellogg has made a specialty of in Chicago. God has not laid upon him the work of creating buildings for the care of working men, taking upon him their burdens at an enormous expense. This is not the car God had bidden him draw.

The Lord appointed Dr. Kellogg to be His agent, to carry out the divine purpose of making the Sanitarium in Battle Creek, in its religious standing, distinct from any other institution of the kind in our world. And just as long as Dr. Kellogg stays under the divine Theocracy, he will be led and taught by God. But when he stands forth in his own armor, the Lord will leave him to follow his own human devising.

I have letters which I have decided to send you. I have been holding them back, but I will now send them, or some of them, to you. Light has been given me for Dr. Kellogg for a number of years, but of late the cautions, the warnings, and the entreaties have not had an influence strong enough to lead him to cut himself away from the endless car he is trying to drag. His medical colleagues must see something of this, but they dare not open their lips to advise him.

The enemy has taken hold of the imaginative mind of Dr. Kellogg, and has led him into false paths. Dr. Kellogg has in his character an element of enthusiasm which causes his imagination to rise far above par. As he thinks of the accomplishment of his purposes, he is carried beyond anything that will ever be realized. For years he has felt himself hemmed in because our ministers could not see the so-called medical missionary work as the all and in all; but they could not be true to their convictions of right and agree with all Dr. Kellogg's plans. I have not been instructed that the work your brother has taken up is all-important, as he has represented it to be. The light given me is that the gospel ministry embraces all this work.

The Lord has connected all missionary work with His gospel, to be shaped and molded and fashioned after the divine similitude. As a people we have been honored with special light from God for these last days, to be borne to the world to prepare the way for the second coming of our Lord and Saviour Jesus Christ. What kind of a representation would be given to the world if we gave the work called the medical missionary work the place Dr. Kellogg has given it? This work is to be to the cause as the arm is to the body. The head and the body move the hand and the arm.

Our work, under God's management and direction, has placed us where we can be distinguished as doing a special work in the world. Seventh-day Adventists are to be a people who keep the commandments of God. They are to be distinguished from the world by their observance of the seventh-day Sabbath. This day is God's memorial of creation. And the fourth commandment, which enjoins its observance, is the only one which points to God as the Creator of heaven and earth. Satan's work is to obliterate the memorial of creation. In these days of intellectual skepticism, if we are not guarded, we shall imbibe skeptical ideas, and the Sabbath command, stating definitely who God is, will be overlooked and ignored.

What is life? A standing memorial of the only true God. The work of creation can never be explained by science. What intellect is there that can explain the science of life? Can we wonder that the materialist has no place for the existence of God? The fourth commandment declares to the whole universe, to the worlds unfallen and to the fallen world, that God created the world in six days and rested on the seventh. The evidence there given does not leave standing room for skepticism.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." [Exodus 20:8-11.] "Verily my sabbaths ye shall keep," God 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." [Exodus 31:13, 16, 17.]

The papal power has arrogated to itself the power to change times and laws, ignoring the fourth commandment. Many of the skeptical religionists of the present day regard the belief of Seventh-day Adventists in the Sabbath, and their belief in the near and personal appearing of Jesus Christ, to reign as a King over the whole earth, as childish notions. All kinds of stories are told of us. People admit we are a good sort of people, but they say that we are far behind in intellectual superiority, that we do not keep abreast of the times. Hear the testimony of Christ: "In that hour," we read, "Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight." [Luke 10:21.]

God gave Dr. Kellogg a work to do in connection with the Sanitarium. This institution was to stand as a representative of the people who believe the third angel's message. God has given it prominence, and has, through its management, brought the truth before the higher classes. These have borne away with them a testimony that has led others to come. Thus the Lord Himself has wrought to make the truth stand in its moral power and dignity before a gainsaying and prejudiced world.

In the wilderness Christ endured trials which human beings cannot comprehend. Here Christ was brought face to face with the subtle power of Satan, the fallen angel. The enemy pursued the same course with the Saviour that he did with Adam and Eve in Eden. He began by disputing the sovereignty of Christ. If you are the Son of God, he said, give me evidence that you are. Here you are in the wilderness, hungry, starving for food. You do not look like a sovereign. Give me evidence that you are what you claim to be. Command that these stones be made bread.

Well did Satan know who Christ was; for when the Saviour went to Gadara, the evil spirits in the two madmen there cried out, "We know thee who thou art, the Holy One of God. Art thou come hither to torment us before our time?" [Mark 1:24; Matthew 8:29.] As Christ passed through the test of the second Adam, His beauty of character shone out through His disguise. Satan could see through His humanity the glory and purity of the Holy One with whom he had been associated in the heavenly courts. As he looked upon Christ, there rose before his mind a picture of what he himself was then. At that time he had beauty and holiness. Self-exaltation led him to strive for a place above Christ. But he had failed. Could he not now carry out his design upon the enfeebled humanity of Christ? He knew that if he could induce Christ to yield one jot in His allegiance to His Father, he would have the world entirely in his power, and would be able to rule as only he in a changed spiritual nature could rule.

But the One Satan was trying to overcome was the Lord of heaven, and all the efforts of the tempter were without avail. As Satan saw that he could not obtain the victory, he was aroused to malignant hatred. Though Jesus was physically weak from His long fast, He would not yield one inch to the wily foe. His will was anchored in the will of His Father. "It is written," came from His pale and quivering lips, as Satan told Him to turn the stones into bread, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Matthew 4:4.]

Then Satan took Christ to the pinnacle of the temple, and told Him to cast Himself down, saying, "It is written, He will give his angels charge over thee to keep thee," leaving out the words, "in all thy ways." [Luke 4:9, 10; Psalm 91:11.] Thus he tried to lead Him to commit the sin of presumption. He reminded Him of the ministration of angels. But no temptation could make the Saviour accept the challenge of the tempter. His time to show His divine power had not yet come. He was fully aware of the glory He had with the Father before the world was. But then His was a willing submission to the divine will, and it was unchanged now. This was His time of trial and temptation, which He must endure, however cruel and cutting it might be. He saw Himself uplifted on the cross of Calvary, having suffered a shameful rejection at the hands of His own nation. But He knew that by suffering and sorrow and a cruel death He was to bruise the serpent's head. The giving up of His life was to be the price of the world's redemption.

The second time Satan was a loser. The adversary seemed to have power to take Christ where he pleased; for he next took Him to an exceeding high mountain, and there presented before Him all the kingdoms of the world and the glory of them, saying, "All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." [Luke 4:6, 7.] Then it was that divinity flashed through humanity, and the fallen angels saw Jesus glorified before them as He said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Verse 8.]

The victory was gained. Christ had redeemed Adam's disgraceful failure and fall, and through His obedience to the law of God, had placed man on vantage ground with God.

"Then the devil leaveth him, and behold, angels came and ministered unto him." [Matthew 4:11.] The angels had been watching the contest, but they could do nothing to relieve the Saviour till the last temptation had been resisted.

The Commander in the heavenly courts, Christ was accustomed to receive the attendance and adoration of angels. And at any time during His life on this earth He could have called to His Father for twelve legions of angels. But no bribe, no temptation to lead Him to manifest His divine prerogatives, could

induce Him to deviate from the path of God's appointment. Great tact and cunning were shown by the tactics which Satan followed. Three times did the enemy try to gain the victory over Christ. He assailed Him on the point of appetite. He appealed to His pride. He presented before Him the most captivating scenes of this world. He challenged Him to give evidence that He was the Son of God. Christ gave him none, but righteously maintained His dignity as One to whom God has committed all power.

Today Satan has great power in the world. He has been permitted to assume the proprietorship of this earth for an appointed time. During this period, when iniquity prevails, men and women are given a chance to take sides. In every possible way Satan tries to make the broad road attractive and the narrow road grievous, humiliating, and objectionable. He lays ingenious plans to allure men and women to indulge appetite. Cheap, unsatisfying pleasures are made all and in all in this degenerate age. Satan throws his glamour about these amusements, which eclipse eternal things. Many will sell their birthright, as did Esau, for self-indulgence. Worldly pleasure will appear more desirable to them than the heavenly birthright.

But Christ has overcome in our behalf. He was the only One who could be a competent Saviour. He had divine wisdom, ability, and power. He could stand before the world as a wonderful Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. God's words concerning His anointed One are weighty with meaning; "Unto the Son he said, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." [Hebrews 1:8, 9.]

The Lord designed that Dr. Kellogg should carry no burdens of his own manufacturing, that he should put on his neck no yoke of his own invention. Christ says, "My yoke is easy, and my burden is light." [Matthew 11:30.] True love to God aids the Christian to work without friction. Christ's yoke does not galling. The Lord calls upon Dr. Kellogg to lay off the loads he has placed upon himself, and to come closer and still closer to his brethren. The physician ought to know the remedy he prescribes for others.

The work the Lord laid upon Dr. Kellogg was to let his light shine upon those whom God would draw to the Battle Creek Sanitarium. God has given Dr. Kellogg his work. He is to stand in his lot and in his place. When he surrenders as a child to learn in the school of Christ, when by faith he opens the door of the heart, and admits the testimony of the Lord Jesus, contained in His gospel, what a revolution will be wrought in his heart.

I am presenting to you, Brother W. K. Kellogg, what the Lord has presented to me. While W. C. White was in America, some things were opened before me which I wrote of briefly to your brother. I saw W. C. White place his hand upon Dr. Kellogg's shoulder, laying before him at the same time some propositions of counsel and advice. But John drew his shoulder away impatiently, and would not listen to him. He seemed determined not to harmonize with W. C. White, because he did not agree with all his plans and methods.

Again, we were in a large meeting, and your brother John was apparently at cross-purposes with every minister who did not echo his sentiments in reference to that which is called medical missionary work. To him this work seemed to be the pith and the object of everything, and he showed a kind of stubborn despondency, a settled spirit of "I do not care what you think or what you say. I will not be advised or counselled by any of them."

I could not see that Dr. Kellogg enjoyed any happiness. He was like a cart pressed beneath sheaves. He thought every one meant to hurt him, and he would not be pleased, he would not see anything in a proper light. I could see nothing before him but an unbalanced mind. I saw that he would invest means in various ways that would tell to very little account. But he had his mind made up, and anything his brethren said against his plans was resented with a hard, determined retaliation. What do you know about these matters? he asked. He talked like one who thought no one but himself knew anything about the matters under consideration. He acted like a man determined to push matters to the bitter end.

Again, on another occasion, it seemed that the Lord was in our midst. I heard the sound of mingled weeping and rejoicing. I turned to see what it meant, and I saw John and W. C. White weeping on each other's necks, confessing and rejoicing. All ill-will had gone. The faces of both were shining as though with the brightness of the light of Christ. Before all present John said, "I have been born again. It is true, really true that He who could have destroyed me pities and pardons me. I cannot doubt it. I believe it. O my Saviour, I am surprised because of Thy love. I thank Thee, I love Thee, I will serve Thee. I will serve in my way no longer. I know the meaning of the faith that works by love and purifies the soul. There is an entire change in all my views and feelings, toward my brethren and toward God. I now know that I have been following a course that God did not mark out for me. When the love of Christ is brought into the soul by faith, we know and believe the love that Christ has for us. He that dwelleth in love dwelleth in God and God in him.

"O the wondrous power of love! How soft, yet how invincible its influence. Doubts and fears are gone. I see that I have been my worst enemy. The infinite, omnipotent power of the eternal God can have no power over the soul that is steeled in unbelief. I have considered myself a martyr, but my Saviour has brought into my soul by faith a love that is inexplicable, wondrous. What will not this love do in the way of constant self-denial and self-sacrifice. How peacefully and pleasantly it works to gain its object! Under its influence, work is pleasure and labor is delight. It leads the soul to surrender in obedience. This is the love of God that we keep His commandments. This love is more than an impulse, an emotion. It is an active, living, working principle. It is not a matter guided by the feelings, but by the will. In it is comprehended the stern resolve of a mind subdued and softened, which lays hold of the strength of the Infinite, saying, I will serve Thee even unto death.

"How differently do I now view the law of God. It is my safety, my life. My delight is to do Thy will, O my God. The law of Jehovah does not leave us free to make our exceptions and selections. But how much of this I have done. Then shall I not be ashamed when I have respect unto all thy commandments? I see now as never before that all we are brethren. I see that the first four precepts of the Decalogue define and enjoin love to God, and that the last six define and enjoin love to man, declaring, Thou shalt love thy neighbor as thyself. In obedience to this great principle I have been remiss. But God has forgiven me. I see now that it is impossible to love Christ without loving those who believe in Him.

"The more faith we have in Christ, the more sincere, sanctified love we shall have for the saints. They are the purchase of His blood, the objects of His tenderest care and affection, and we are to be united in Christian fellowship. Every fresh manifestation of His rich grace will melt and subdue our hearts, and we will study the words of Inspiration, 'He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.' [John 1:10-12.]

“Every fresh manifestation of affection will knit us more closely to one another. We are members of Christ’s body, of His flesh, and His bones. How strong a regard then should exist between us. We should have a deep interest in and love for each other, because one spirit animates and presides over the whole. We are each to maintain our individuality, while united in one faith. Christ died for us all. I know now as never before the value of Christian love.”

Dr. Kellogg grasped W. C. White’s hand, saying, My brother, my brother. When we were bowed in prayer, all enmity was swept away before the revealed plan of redemption. Only as self is surrendered to the control of the Holy Spirit can love increase and grow continually through the beholding of the cross of Calvary.

Praise and thanksgiving such as I have never heard before then came forth from human lips. “O,” said Dr. Kellogg, “the sweetness of the peace that fills my soul, the gladness and joy that is in my heart! I never experienced anything like this before. Life and immortality are brought to light through the gospel. I have a new life, new tastes, new affections. I can say in truth, I know in whom I have believed. I am not following cunningly devised fables. I am standing on the Eternal Rock.”

This scene was revived in my mind this morning, and in this letter I have written out more fully that which I had before written in my diary. I have been waiting for this wonderful revelation to be fulfilled.

Still other points were presented to me. John turned to Willie, and said, “In my boyhood we were true yoke-fellows. We will again unite. We can help one another. In unity is our strength, in division is our weakness. The Holy Spirit will help our infirmities.”

There were many others upon whom the Holy Spirit was moving. But the faces of Dr. Kellogg and his wife, and W. K. Kellogg and his wife and children were specially lighted up with the glory of God. Dr. Kellogg’s children were happy in the Lord. Ministers and church members bore such wonderful testimonies that no one could doubt that they were visited by the Daystar from on high. The place seemed solemn and yet glorious, because of the presence of the Lord. He walked among us. We know that, for it was evident.

When I commenced this letter, I did not expect to write so much. But the Spirit of God brought these things to my mind, and I could not forbear writing. This has given me the hope that we shall see the deep movings of the Spirit of God. I have watched every mail to hear of the fulfilling of this vision, but nothing has come. Yet I expect this vision to be fulfilled. It will come to pass. We shall see of the salvation of God. The Lord has a heaven full of blessings, and He bids us let our light shine to others, that they may see our good works, and glorify our Father which is in heaven.

I will not make this letter any longer, but as I write, my heart grows hopeful that the Lord will be all He has said that He would be.

Lt 8, 1900

Murphet, E.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 29, 1900

Mr. E. Murphet

Little Hampton, Tasmania

Dear Brother Murphet:

We are seeking to do the will of our heavenly Father in establishing in this country a memorial of His mercy, benevolence, and great goodness to the world. We are planning to establish a sanitarium to be conducted by those whom the Lord has blessed with the light of present truth. This work must be done without delay. All around us in the world we see the signs of the end fulfilling. We must work while it is day, because the night cometh, when no man can work.

The Lord has a work to be done for fallen humanity, and He has sent me and others from America to this country to advance this work. For three years we have been trying to establish a sanitarium in Sydney, or rather, in some quiet, retired place near Sydney, such as the Lord has shown to be favorable for the afflicted and suffering. But we have been and are still very much embarrassed and delayed for the want of means for advancing the work in all lines as it should be advanced.

The Lord has hitherto instructed the sons of men in the great and special truths for the time in which they live, that the Son of God, the Sun of Righteousness, might become to all the light of the world, the center of authority and of government to the ends of the earth. In the preparation of a people for the Lord's second coming, a great work is to be accomplished through the promulgation of health principles.

There is a great work to be done for suffering humanity by relieving their sufferings by using the natural agencies which God has put within our reach, and in teaching the people how to prevent sickness by proper methods of diet and the careful regulation of all the appetites and passions, that they shall not become a power to work at cross-purposes with God. And those who shall come to the sanitarium for the recovery of their health become enlightened in regard to present truth. Thus they will be prepared to cooperate with us in spreading the light of the gospel wherever they may go. We work both for the health of the body and for the saving of the soul.

Every believer begotten by the Word of truth places himself under the divine theocracy, recognizing that his will is to be in submission to the will of God, at every step inquiring His way, His methods, in preparation for the coming of our Lord in the clouds of heaven with power and great glory. The result to be secured through the cooperation of the Holy Spirit is expressed in the words of the apostle, "I live, yet not I, but Christ liveth in me." [Galatians 2:20.] The result is plainly set forth in (John 17:18-23), in the prayer of Christ to His Father.

This is the great purpose for which Christ came to the world. He came to secure unto Himself a people who would work out His will in such complete harmony with God as is here expressed. Thus they become channels of light to the world through the one spirit which shall mold and fashion the human soul after the divine similitude.

Christ says: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one"—not independent atoms, doing as they please, but united by the great, grand principles of the gospel of Christ, that the power of the gospel may be demonstrated to the unbelieving world. "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be

made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Verses 20-23.]

This unity can be reached only as every believer shall work for its perfection. When those who profess to be Christians begin to draw apart, they are discarding the divine Theocracy; for this requires submission to God's authority, to His mind and will, and by it all who believe in the gospel of Christ are brought into perfect unity. This is to be the work of God through all who are sanctified by the truth. Where this unity exists, there will be expressed love, compassion, and tenderness one for another, by the children of God. All will be drawn by the cords of love to the great Center, Christ, the world's Redeemer.

I cannot now begin to say all that I desire to say on this subject, but, my brother, I ask you as the Lord's steward, will you now help us in this great work? Will you help us with the talents of money which God has given you to do His work for His name's glory in the world? The time has fully come for the establishment of a sanitarium in this country.

We need an institution where all may be received, both high and low, and where the sick may be treated without drugs. We have tried to make a beginning, but our work has been sorely cramped for want of means. The institution at Summer Hill is now carrying on its work in four buildings, and at great disadvantage. Patients cannot have many of the facilities that would aid their recovery, and some will not consent to place themselves in an institution so poorly equipped. A change must be made. Already steps have been taken toward erecting a sanitarium. Already a site has been secured in a retired place away from the city, yet near enough to Sydney to have the necessary advantages that result from a connection with the city.

We have prayed much that the Lord would guide us at every step, that the physicians, matron, and nurses may be under the instruction and molding influence of the Lord Jesus Christ, that the institution may be conducted according to the Lord's mind, in harmony with the eternal principles of truth and righteousness.

Now we ask, Will you aid us in establishing this institution, which we need so much? It has been especially needed for the past few years, because the Lord has provided workers capable of doing a good work for fallen humanity in connection with the truth for this time.

My brother, the Lord now invites you to appropriate a portion of the capital which He has placed in your hands to be used for His glory. We do not want to delay longer that work which the Lord has outlined for us to do, but which we are unable to do because we have not the money. The land has been secured, and gifts from every source are now needed that we may accomplish the purpose of God for us to go forward. He bids us, "Arise and build." [Nehemiah 2:20.] We shall not urge you to aid in this work. We leave that for the Holy Spirit of God to do. We pray that He will give you willingness of heart to make a liberal donation, saying as did David, "Lord, of thine own we freely give thee." [1 Chronicles 29:14.]

We are now where the work will sustain a great loss if we cannot make a decided movement to arise and build. But you will help us. I have faith that the Lord will make your heart willing, and the hearts of many others when they see that we are in earnest.

Lt 9, 1900

Brethren in Responsible Positions in the Review and Herald Office

Sanitarium Farm, Hornsby Junction, New South Wales, Australia

January 16, 1900

To My Brethren in Responsible Positions in the Review and Herald Office:

Letters have come to me for further explanation regarding your duty. I cannot give you any clearer definition of your duty than the Lord has given me, which I have already given you. When you come out of your confusion, it will not be because you have had greater light and more definite particulars.

Those who do not care to practice a "Thus saith the Lord"—in regard to the robbery which God has declared to you, His stewards, has been practiced—will never have any clearer understanding. This robbery has been a most unjust thing in God's sight. He calls it misappropriation of means. By the most earnest appeals, funds for the Southern field were raised from the people. But the money never reached the field for which it was intended.

The Lord accepts no excuse in this matter. He will not vindicate one of the actions which kept back means from the destitute Southern field. But much has been said in reference to this, and I will now leave the agents in this work with the Lord. It is not evidence that they need. They do not need more light to shine upon their actions. More evidence would have no effect.

God sets the councils of men at naught. Your conclusions are not pure and clean and sound before Him. "The Lord is righteous in all his ways and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. The Lord preserveth all them that love him; but all the wicked will he destroy." [Psalm 145:17-20.] "Put not your trust in princes, nor in the son of man, in whom there is no help." [Psalm 146:3.]

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven and earth, the sea, and all that therein is; which keepeth truth forever; which executeth judgment for the oppressed; which giveth food to the hungry. The Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth up the bowed down; the Lord loveth the righteous; the Lord preserveth the strangers; he relieveth the fatherless and the widow; but the way of the wicked he turneth upside down." [Verses 5-9.]

God declares, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh." [Proverbs 1:24-26.]

I have no words with which I can make matters plain to you. I see from the light given me by God that there is no way whereby you may be made to comprehend. When Christ was upon this earth He witnessed against the cities wherein most of His mighty works were done, saying, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. ... And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." [Matthew 11:21, 23, 24.]

These words are applicable to Battle Creek. The moral transformation that is necessary has not been going on there. The need of righteousness and justice has not been realized. The perpetuating of wrong principles in the face of the clearest light, the covering over of injustice and wrong judgment, has been so long carried on that God is wearied with you. You have no time to seek the Lord, no time to correct and redeem the wrongs of the past.

Amid the abounding of Israel's sin, Christ recognized the grace of God. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:11, 12.] He declared, "My meat is to do the will of my Father, and to finish his work." [John 4:34.] At the time of His rejection, He said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him." [Matthew 11:25-27.] Man's rejection of God did not impair Christ's confidence in His Father.

Whatever course those in positions of trust may pursue, the principles of truth and righteousness are ever the same. The law of God holds its dignity and power of control. The bridging over of uncorrected wrongs, by the repetition of the same wrongs, leads men in their blindness to do wonderfully strange things. A species of madness seems to come upon them. God cannot pour the healing, restoring current of His power in healthfulness upon men who will not appreciate it. They know not what spirit they are of. God says of them, They will not believe My words, which are eternal life to those who believe. They will not eat of My flesh, they will not drink of My blood. They will not believe the words of My servants. I tell you plainly that I have no explanation to make.

To the brother who opened the letter which I wrote to [Captain] Norman, I would say, I have no objection to every word of it being printed. Then let the particulars of the whole matter be stated. Why should I not credit the statements of my brethren who were supposed to be under the influence of the Holy Spirit? There certainly seemed to be genuine evidence given, and I wrote according to this evidence, supposing that there was no deception. But after the letter had been sent, I said to someone, "I am impressed that that man is a fraud. Our people are under a deception." That impression urged itself upon me, and then I began to wonder what had become of my letter.

Truth, integrity, uncorrupted judgment, would have returned the communication to me untampered with. That it has been tampered with is only a piece of the same work that has made men so blind that they sell themselves and their honor in a cheap market.

I would have no objection to anyone knowing the contents of that letter. I think that it would be best to publish it, for impressions have been made which are unfavorable to the work God has entrusted to me. Certainly there is opportunity to gain from that letter a clear impression of the work being done here, which needed means to carry it forward, rather than an impression that the work given me was not of God, because the Lord did not show me the fraud.

I understand it all now. I see that by this Norman case the Lord tested and proved men, to see what they would do under temptation. If the money promised had been given to the various objects specified, more harm than good would have been done to our people. Until they saw things clearly, all explanation would have been as darkness.

I leave the matter right here. I was not surprised that the letter had been opened by those who had no moral right to read one word of it. But as the wrong has been fully confessed, I just as freely forgive. The impression made upon the mind of the one who read the letter was not to his advantage or to mine. Evidence is here given him that when men depart from a straightforward course of action, there comes a blindness, an incapacity to comprehend righteousness, justice, and correct principles. That so many such transactions have taken place is evidence that God will not work those whose estimate of righteousness is so low.

I shall not withhold any light given me by God for the managers, unless for some reason I am restrained. But it will not be of the least use for my testimonies to be given to those who do not believe that they come from God. Therefore I shall not burden those who have had light from the Lord, but have refused it as a strange thing. The only hope for those in responsible places is to fall on the Rock and be broken. The Lord will then be able to make them vessels unto honor. But if the Rock falls on them, it will grind them to powder. I feel deeply over the matters that seem so incurable. May the Lord lead you to realize that these things must change before the Holy Spirit can work among you.

God's promises to believers, instead of leading them to go carelessly on in sin, inspire them with an intense, earnest desire to make thorough work in repentance that needeth not to be repented of. In the day of trial no surface work will stand. Only that faith which works by love and purifies the soul even as Christ is pure is acceptable to God. The difference between worldly, natural sorrow and godly sorrow is that one has respect to the creature. The other has the fear of God in view. One tends to inaction, complaining, murmuring, unreconciliation, and a disregard of a "Thus saith the Lord." The other leads to obedience, to persevering effort under difficulties. The mind is filled with an earnest seeking of the Lord, with a great fear and dread of repeating the mistakes which God has condemned. There is a forsaking of every false way and a building upon the sure foundation, Jesus Christ.

Lt 11, 1900

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

January 23, 1900

Dear Children Edson and Emma:

I have been up writing by candlelight. The days are long, but I find that no one endures the taxation of writing as well as your mother. I am often up at two o'clock.

I cannot tell whether I sent you a letter by last mail or not. I have not asked my copyists in reference to the matter. I had a letter written to you, but supposed I had till Wednesday morning. Afterward I learned that it was the San Francisco mail, which leaves on Tuesday. The Vancouver mail leaves on Wednesday. If at any time you do not receive a letter, it will be because I have been unable to send one.

Lately I have been feeling—I hardly know how. I tried to write, but I could not do justice to anything. I felt so tired and weak that I did not want to think. I decided that I must have a change, and Sara and I made up our minds to go to the sanitarium farm. We sent some steamer chairs and wire mattresses to the house on the farm, intending to stay three or four weeks.

The farm is about three miles from Thornleigh station. The road is rough and rocky; some parts of it are like the road from Healdsburg to St. Helena. The fruit in the orchard is now ripe. The family living on the farm before we took possession of it told us that they usually sold about three hundred pounds' worth of fruit a year. We hope by the sale of the fruit this year to pay the interest on twenty-seven thousand dollars.

We have two men working in the orchard. One man, who has a large family living about fourteen miles from the farm, has been working in the brick kiln at the school. The other man, Woodward by name, is from Melbourne. He and wife are excellent people. He was a Roman Catholic before accepting the truth. When he began to keep the Sabbath, he was unable to get work, and on account of this, they are now quite poor.

We wish that our sanitarium was erected. Time is passing, and we are distressed that so little has been done in establishing a substantial, convenient sanitarium, where all who come may have opportunity to learn the truth. Several wealthy people who have come to our sanitarium in Sydney have embraced the truth, among them a man who has donated five hundred pounds to our sanitarium. He is an invalid. He and his wife have taken their stand fully.

We need a sanitarium very much. The ground is secured. The piece we have purchased contains eighty-one acres. You may ask, Why did you buy so much? Because those connected with the sanitarium must have homes near the institution. Brother John Wessels will need a house and land there, and so also will Brother Sharp, the accountant. I shall have a small place there myself, a little distance from the sanitarium.

When we reached the sanitarium farm, we found that the house would not be ready for us to occupy for some time, so we went on to Strathfield, and stayed one night at the home of Brother John Wessels. The next day we went on to Summer Hill, and called at the Tract Society. Brother Daniells was in New Zealand, so I was given his office, a pleasant room, in which there was a good lounge. I took my meals with Brother and Sister Hindson. Sister Hindson used to be Anna Ingels. I slept in Miss Graham's room. She was away in Melbourne.

It was a week before the house on the sanitarium farm was fit for us to occupy, for it was overrun with vermin. The rooms had been papered three times, each time over the old coat. All this had to be torn off and new paper put on. Sara had to oversee this work, as well as work with all her powers.

On Sabbath we drove to the Stanmore church in the sanitarium buggy. I was surprised to meet Brother Colcord there. I spoke with freedom to a goodly number. The rain was falling, but that did not hinder my speaking. The social meeting that followed was good. The precious Spirit of the Lord was with us.

During the time I stayed in Summer Hill I felt far from well. Had not I had good, retired quarters, I could not have accomplished anything. As it was, it was a continual fight against exhaustion.

On Sunday I spent some time in counsel with Brother Salisbury, W. C. White, and Brother Sharp in regard to the work, and the way in which it should be carried on, especially the medical missionary work in America, which is consuming means, but is not producing anything to replace the constant consumption. Some good results are seen. Heavy indebtedness is coming in. The medical missionary work must be conducted in a different way. New and promising fields are opening, and these fields call for the time and money which is too largely devoted to a non-producing work.

These matters have been opened up before me quite fully. We have seen to our sorrow the result of cutting off means from fields which are ripe for the harvest.

In response to an invitation, I spoke in the evening in the sanitarium parlor, which was well filled with patients and helpers. I had great freedom in speaking encouraging words to the afflicted ones. I pointed them to the One who is willing to heal the maladies of soul and body. I told them of Christ, the great Healer, whose they are by creation and by redemption. They were all much pleased. I learned afterward that they wished me to speak again.

On Monday I was again in council meeting. I felt that I must speak plainly in regard to some things which must be guarded. We should not enter into the work of maintaining homes for abandoned women or for infants. This responsibility might better be borne by families, who should care for those who need help in these lines, thus lifting the burden from an institution which as yet has not been able to erect a building for the care of suffering humanity. The work to be done by our sanitarium is to labor for the salvation of the men and women who come for treatment. Let everything possible be done to point them to Jesus the Restorer. He not only forgives sins; He heals all manner of diseases. There is a special work to be done in our world. To as many as possible we are to give the light of present truth, saying by word and example, Follow me as I follow Christ.

The Good Shepherd goeth before His flock and leadeth them. He will lead those who will accept Him into green pastures. Our work is to seek to make plain to men and women the restoration that God requires shall take place in them. We are to teach others how to engage in the work of reform. We are to secure the help of the very best talent, that the truth may be fitly represented, and that memorials to the Lord may be erected in all parts of the world.

The Lord is bringing in and guiding men and women who can be depended on as co-workers with Christ. To bring men and women to a belief of the truth is the work which is to be done by all our institutions. If this cannot be done in our sanitariums, why should we be at the expense of erecting them? I have been instructed that Seventh-day Adventists should have buildings for the care of the sick to which all classes, high and low, may come, and in which they will be attracted to Christ. Thus solid missionary work may be done for suffering humanity. Thus may be carried forward the great and solemn work of preparing a people to stand in the day of the Lord. Those converted will bear the message to others.

Under the disguise of an angel of light, Satan has been insinuating himself among us, to absorb our means and our workers where the labor done will not give a proper representation of the truth, which is high and holy and sacred, and which is to make its impression on the world as a witness to all nations.

In all things we are to follow the example of the divine Worker. We are to seek in every way to elevate and restore. But all the talent and all the money is not to be used in hopeless lines, when the ripening fields are ready for the harvest.

This does not by any means refer to the work to be done for the Southern states. The leaven of truth must be more decidedly introduced into that country. There are many colored people who have had talents entrusted to them. These would make good workers if they were given a chance to develop their talents. God will work through His faithful ministers, showing them how to discern talent, and how to encourage young colored men and young colored women to fit themselves for the work in the South.

This calls for money, and a fund should be raised for this purpose. Then when there are found young colored people who are deemed worthy of a trial, give them the opportunity to learn the truth.

Carefully selected workers must be sent to the South. And care must be taken that our northern men do not lose strength and even life itself by staying too long in the south, for the atmosphere there is malarious. Some can stand this climate better than others. Special care should be taken to caution and guard the workers.

How important it is that there be a holy ministry in the Southern field. The injunction is, "Be ye clean that bear the vessels of the Lord." [Isaiah 52:11.] The message must be carried forward in straight lines. The souls for whom labor is put forth will seldom take a higher stand in the service of God than that which is given them in the example of the minister who labors in their behalf. In proportion as a minister is earnest and humble, learning the ways and will of God, can he lead his flock in the path cast up for the ransomed of the Lord.

Well, our work in council meetings came to a close, and on Wednesday, one week from the time we left Cooranbong, we drove to the sanitarium farm, a distance of fourteen miles. The house on the farm is very small, and we occupied only part of it. Our sleeping rooms were only twelve by fourteen feet. We used the piazza as dining room and parlor.

Quite a number of visitors came to see us while we were at the farm. One day we were surprised by a visit from Brother and Sister Robinson and their little girl and Brother Wessels and his little boy. In the afternoon Dr. Caro came out with a young man from New Zealand, the principal of a school there, who is taking treatment at the sanitarium. These all walked over the farm, and were pleased with it.

The next day Brother and Sister Hughes came from Cooranbong. We met them at the train. They spent the afternoon looking over the farm, and stayed with us that night. The next day Brother and Sister John Wessels, her mother, and their little boy and hired girl came out from Strathfield.

We decided to go to Parramatta on Friday, but during the night season I was strongly impressed that we should go to Maitland. At four o'clock on Friday morning I woke Sara, and told her that we must change our plans and go home instead of going to Parramatta. At half past five our goods were ready to take to the station. We reached Dora Creek Station at about twelve o'clock. Willie met us there with my horse and surrey, and on the way home I told him that I must go to Maitland that afternoon. We decided to drive over. One of the horses had to be shod. This delayed us, so that it was nearly four o'clock before we started on our journey of twenty-seven miles. For the first eight miles the road is rough and mountainous; the rest of the road is very good, We reached Maitland at about half past ten p.m.

Next morning we found that the workers there were very much pleased that we had come, for a baptismal service had been appointed for Sunday afternoon. On Sabbath I spoke to the people from the third chapter of First John. All seemed to be intensely interested. One or two who were present were keeping their first Sabbath. I spent Sunday morning writing. In the afternoon we drove to a beautiful paddock, in which the baptism was to take place. W. C. White offered prayer. Brother Colcord then spoke for a short time, and I followed, dwelling upon the love of God and the importance of knowing on whose side we are standing, the side of the adversary or the side of Him who declared, "I have kept my Father's commandments." [John 15:10.] I had freedom in speaking, and those who had been laboring

for the people were very much pleased with the impression made. Seven candidates then went forward for baptism.

I carry the burden of the work in Maitland day and night. As I speak to the people I think of the time when we shall meet round the throne of God, when the great, grand review will be held. Shall anything I might have said be left unsaid? What will be the record of my work?

I am so interested in the work in Maitland that I departed from my usual custom and spoke in the evening. After the baptism I drove with W. C. White and Sara to Greta, a small mining town about six miles from Maitland. There I spoke to a small company of miners who had assembled in a private house. Several in this place have decided to keep the Sabbath. All listened with the deepest interest. I had great liberty in presenting the love of God in giving His Son to die for the world. My mind was led out into a new channel and fresh ideas were given me. All seemed impressed with the word spoken.

It was half past ten when we reached the mission. The tent meeting was still in progress. The attendance was good. The meeting showed that the baptism had made a deep impression. All the workers were greatly encouraged by the attendance at this meeting. The Lord gave Brother Colcord special power in speaking to the people.

Mother.

Lt 12, 1900

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

February 5, 1900 [typed]

Dear Brother and Sister Haskell:

We did not suppose that you would remain in America more than one year. We shall certainly be very glad to see you back again. We need your help very much in many places. I have wished so often that you could be in Maitland now, just now. There is need of a decided, persevering effort.

Christ assured His disciples that after His ascension He would send them a gift. What was the gift that was deemed worthy of His inauguration in the heavenly courts? The Holy Spirit, sent to enlighten, convert, and sanctify the soul. God would give all gifts in one; therefore He sent the Holy Spirit. Then why should not we expect the fulfillment of this promise, “These signs shall follow them that believe?” [Mark 16:17.] Why do we not look for the gift of God in its fulness?

Christ is saying to us, “O ye of little faith.” Our hearts must be worked by the Holy Spirit. We must believe that the Lord wants us to come to Him just as we are, without any delay, and in faith call upon Him to work for us. The Lord desires to manifest His power among His people. Where there is now one at work there should be more than a thousand, not ordained ministers, but men and women of faith and prayer, who can work for God without receiving wages. We have no means to pay more workers in this country, but do not delay sending them on. I have not yet received one penny from the sale of The Desire of Ages. I sincerely hope that some money will come to me ere long. God lives and reigns, and sometime, I hope, the money will come.

God's people throughout the world are to become one in interested action. We must eat the bread of life, the Word of the living God. Both Seventh-day Adventists and those who do not profess to believe the truth are to be converted. In order that sinners may become children of God, those who profess to believe the truth must feel in their hearts and reveal in their lives the consecrating power of truth. Every church must become as the garden of the Lord.

We need to arouse. We need to be holier and still holier. Before the prophecy, "The weak shall be as David, and David as the angel of the Lord" [Zechariah 12:8], can be fulfilled, the children of God must put away every thought of suspicion against their brethren. Heart must beat in unison with heart. Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears, "Draw together, draw together." The desire for preeminence must die. One subject of emulation must swallow up all others: Who will most nearly resemble Christ in character? Who will most entirely hide self in Christ?

We need now to press our petitions to the throne of grace and believe that the work of grace will be done in our camp meetings, in our families, and in our individual hearts till as on the day of Pentecost, the whole multitude that believe will be of one mind and one heart. The Spirit of God must annihilate all selfishness.

It is not additional evidence that we need, but the impression of the truth we already understand made deep and thorough by a faithful impartation of it to others. Every one is first to attend to his own individual case. Then he is to act in perfect unity with his brethren. The hearts of the believers are to be as the heart of Christ. Every pulse is to beat in harmony with the heart of Christ. We are to be one with Christ and one with each other, that the world may believe that God has sent His Son into the world.

We are living in a time when men are dead in trespasses and sins. Dead men cannot realize anything. Let us bear a testimony that is in accordance with the truth we believe. Let us be united in cooperation as a living whole. The dry bones need to be breathed upon by the Holy Spirit of God, that they may come into action as by a resurrection from the dead.

It is not because of a niggardliness on the part of God that there is a dearth of the Holy Spirit in our churches. This dearth the churches alone can change. God says to His people, Arouse, and create an interest in holy things. Where is our faith? Wherein do we sustain a proper relation to Jesus Christ? Do we follow Him in self-denial and stability? Do we talk the truth with the understanding? When God pours out His Spirit upon the churches, they will bear fruit to His glory. The sword of the Spirit, newly edged with power, will cut both ways.

In God's vineyard there is earnest work to be done. The third angel's message is to be proclaimed with a loud voice all over the land. Every vestige of business that breeds dishonesty, every thread of selfishness, is to be swept away by the latter rain. All idolatry is to be consumed. Let every altar be thrown down save the one that sanctifies the gift and the giver—the cross of Calvary.

New territory is to be added to God's kingdom. New tracts of moral vineyard are to be cultivated as the garden of the Lord. Many more people will leave the other churches as they see what is comprised in the conflict going on in these last days. The honor of the law of God is to be vindicated before the unfallen worlds, before the heavenly universe, and before the fallen world. The bitterest persecution will come, but when Zion arises and puts on her beautiful garments, she will shine forth in the beauty of

holiness. God designs us to have more life and more power because the glory of God has risen upon the church. If the truth is received, unsightly barrenness will not continue to exist. Christ's Word is eternal life to the receiver.

The work of the Holy Spirit is to convince the world of sin, of righteousness, and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God and those who trample them under their feet.

The sanctification of the Spirit signalizes the difference between those who have the seal of God and those who keep a spurious rest day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those, who after having heard the truth continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.

Lt 13, 1900

Kellogg, H. W.

"Sunnyside," Cooranbong, New South Wales, Australia

February 1, 1900

Mr. H. W. Kellogg

Battle Creek, Michigan

My Dear Brother:

I have received a letter from Elder Haskell inquiring as to the advisability of your engaging in an enterprise which is new and strange. The question is, Shall a company composed of Sabbathkeepers and those who are not Sabbathkeepers be formed? I have a word from the Lord for you. Those who feel no obligation to obey a plain "Thus saith the Lord," cannot be trusted to fulfill any agreement they may make with their fellow men. Those who do not honor or respect their Creator, who do not obey His requirements, will not be honest in their dealings with their fellow men. They are robbing God continually, and therefore God has a controversy with them. And if they rob God every week of time which belongs to Him, think you that they will stand by any agreement they may make with their fellow men? Those who knowingly violate the law of God are not the ones through whom true success may be expected to come.

If you will follow on to know the Lord, you will know that His going forth is prepared as the morning. If the Lord has given you skill and understanding, it is that you may glorify His name. The message we are called to bear is, "Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] If ever there was a necessity for God's people to come out and be separate, so that there shall be no mingling of the obedient with the disobedient, it is now. Truth is sacred, pure, and unadulterated. It must be kept so.

There are two parties in our world, and only two—the obedient and the disobedient. These can no more mix than can oil and water. The difference between them is that one serves the prince of the kingdom of darkness, the other the Prince of the kingdom of heaven.

My brother, if you can sell your invention for anything near its true value, would not this be the very best thing you could do? Those who are filled with an intense desire to obtain anything that will bring them money will betray you if they have a chance. They have shown that the fear of God is not before them. Their course of action has been similar to the course of action followed by Pharaoh. In proud self-superiority they have echoed the words, "Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go." [Exodus 5:2.]

Be not ensnared by the temptations that come to you. Satan showed Christ all the kingdoms of the world, and as they looked upon the scene, in its entrancing beauty, he said, "All these things will I give thee, if thou wilt fall down and worship me." Christ answered, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Matthew 4:8-10.]

If ever there was a time when we should elevate the standard of present truth, it is now. Our watchword should be, "The commandments of God and the testimony of Jesus Christ." [Revelation 12:17.] I speak that which I know and testify of that which I have seen. I have been shown the evil of linking up in confederacy with men who claim to be Seventh-day Adventists, and yet give no evidence that they are building on the Rock. Our bitter experience of today is the result of unconsecrated confederacies, the result of exchanging God for men whose wisdom was foolishness. Yet the lesson given for the saving of the souls of men and women is not learned.

Up to the close of this earth's history there will be those who will sell their birthright for a mess of pottage. Sad as it is, there are unconverted ministers and unconverted people. The Lord has given us only one probation. There will never be another for any soul. From the lips of every one who shall be numbered with the overcomers will go forth the prayer, "Lead us not into temptation." [Matthew 6:13.] That is, Save us from going into temptation. The apostle James declares, "Let no man say, when he is tempted (to do evil), I am tempted of God." [James 1:13.]

There is temptation which is a proving of men, that they may know how weak they are, and how foolish it is to change the divine Theocracy for human philosophy, which always provides a snare. God proves us, that He may know what is in our hearts, that He may see whether we love Him supremely and our neighbor as ourselves. God knows the weakness of human principles. He knows the character of the temptations whereby we are deceived. God tempts no man; "but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." [Verses 14, 15.]

We have no enemy without that we need to fear. Our great conflict is with unconsecrated self. When man conquers himself, he is more than a conqueror, through the One who hath loved him. Conquer self, and the world is conquered.

When the tempter comes to the child of God with flattering presentations of great gain, to seduce him from his allegiance, let him find no weakening of principle, no lust for gain. Let the snare be spread in vain. Run no risk of dishonoring your Redeemer by yielding to the tempter. To those who overcome, the richest promises are given. But remember that there is no second probation for any soul. Opportunity to gain eternal life is given to every soul. Those who do not improve it are not given another trial. Fight manfully, for He who died that you might have eternal life is your Judge. He says, "Be thou faithful unto death, and I will give thee a crown of life." [Revelation 2:10.]

Take heed, my brother. There is an eternal life for you to win. Fight to the utmost of your power the good fight of faith. Not in the future, but now is your probation. "Seek ye first the kingdom of God and his righteousness, and all these things"—the things which now serve Satan's purpose as a snare to deceive and destroy—"will be added unto you." [Matthew 6:33.] God's chosen ones must be gold, not hay, wood, and stubble. Blessed are they that do hunger and thirst after righteousness.

All I can say, my brother, is, Run no risks. Your soul is of more value than the whole world. "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.]

I did not expect to write as much as I have written. At two o'clock this morning I was awakened with a strong impression that you needed to have words spoken to you that would put you on your guard. I now leave this matter—which is a very important one—with you, saying, If you can sell out, you will avoid many perplexities and much confusion. But I refer you to Him who loves you, who gave His life for you, whose you are by creation and by redemption. Ask counsel of God. Seek wisdom from above. Make straight paths for your feet, lest that which is lame be turned out of the way.

Lt 14, 1900

Haysmer, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

February 5, 1900

Dear Brother and Sister Haysmer:

Your daughter and I have been very closely connected since we came to this country. The love of God binds our hearts together in Christian fellowship and unity. Our interests are one. I was afraid that Sister Wilson would take her husband's death too hard. I talked with her about the necessity of being cheerful. I told her to thank the Lord that Brother Wilson sleeps in Jesus. I knew that she must not keep the grave of her husband before her sight, but the glorious morning of the resurrection, when Christ shall call His loved ones from the land of the enemy.

At the sounding of the trumpet the righteous dead shall come forth unto eternal life. Then there will be a glorious reunion. Children, youth, middle-aged, and aged will mingle together, where there will be no more parting. They will enjoy together cheerful, happy intercourse, appropriate to every age. Heaven, precious heaven, is promised to all who believe and do Christ's words. There none will show an increase of years.

My brother and sister, think of these precious truths. Talk of the goodness and love of Jesus. You and I have been granted the blessing of speech, which is a talent of great value. It is to be used in talking of those things which increase love for Jesus. Let us talk of His mercy, of the gracious words He spake to encourage and comfort, to bring hope and joy and love to our hearts. Brother and Sister Haysmer, we have grown old. Let us brighten the remaining years of our lives with words that bring courage and cheer and hope. The enemy will cast his shadow between Christ and our souls. He will tempt us to talk in a doubting, faithless way. But when disagreeable thoughts seek for utterance, do not give expression to them. Talk faith. Talk of the grace of our Lord and Saviour, of His love and mercy, of the beauty of His character. Let it become natural for the lips to give utterance to precious, inspiring thoughts.

It is Satan's work to talk of that which concerns himself, and he is delighted to have human beings talk of his power, of his working through the children of men. Through indulgence in such conversation, the mind becomes gloomy and sour and disagreeable. We may become channels of communication for Satan, through which flow words that bring no sunshine to any heart. But let us decide that this shall not be. Let us be determined not to be channels through which Satan communicates gloomy, disagreeable thoughts. Let our words be well-chosen, a savor of life unto life, not of death unto death.

Practice the habit of speaking of Christ, of His goodness and mercy. Speak words of peace and of righteousness, because at all times and in all places the angels of God are our companions. Ministering spirits from above, they wait by the side of those who know and love the truth. Satan tries to interpose between the angels and the human soul he is anxious to control. Do not allow him to do this. Harmonize with Jesus. Encourage the presence of the heavenly angels by giving utterance to thanksgiving and praise.

Brother Haysmer, God wants you to recognize the divine presence. His peace and comfort and grace and joy will change the shadow of death into bright morning and blessed sunshine. You cannot afford to use your lips in Satan's cause for one moment. You cannot afford to talk of the mistakes and failures of others, thus bowing down the souls of those who desire to see Jesus and not Satan magnified. Lift up your eyes to behold Jesus, and let newborn hope into your soul. Talk of Christ, my brother; for talking of the mistakes and failures of others does not encourage that spirituality which always glorifies God and opens the windows of the soul heavenward, letting the divine rays of light shine forth in reverential expressions.

To the children of God Christ is ever near, and His work in nature and in the events of human life is recognized. They discern His loveliness of character and stand still in humble trust, waiting patiently to see the salvation of God.

It is our daily duty to open the windows and doors of our senses to the work of the Lord God. A reverential spirit realizes that the heart must keep by the power of God. Ministering angels open the eyes of the mind and heart to see wonderful things in the divine law, in the natural world, and in the eternal things revealed by the Holy Spirit.

Let us walk by the side of the holy angels. As we encourage holy thoughts and holy communing, our hearts will be filled with love for our fellow men. The sacred privilege of communing with God makes distinct and clear the sight of the glorious things prepared for those who love God and reverence His commandments. We need to bring reverence into our daily lives, both into our business and our worship. We need to throw open the windows of the soul heavenward and let the bright beams of the Sun of Righteousness shine in.

We bring too much that is little and common into the daily duties of life, and the result is that we fail to see Him who is invisible. Thus we lose many rich blessings in our religious experience.

To you, my brother and sister, and to every member of the family who shall read these words, which I have written after rising at two in the morning, I will say in the words of Paul, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. ... And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are

excellent: that ye may be sincere and without offense in the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." [Philippians 1:2, 9-11.]

Love to the whole household.

P.S. I have a request to make of you, my brother and sister. Read the articles enclosed with this letter, and then see if you cannot send us a donation for the Health Retreat in Cooranbong, that it may be furnished so that patients can receive proper treatment. We have also a sanitarium to build near Sydney, and a donation to either of these objects will be thankfully received. Do you know of anyone who would be glad to invest some money in our sanitarium? I ask you to help us if your circumstances will admit, according to that which you have.

Lt 15, 1900

Lay, George

"Sunnyside," Cooranbong, New South Wales, Australia

February 1, 1900

Dear Brother George Lay:

I have heard that you have commenced once more to serve the Lord. I am more glad than I can tell you. If those who have had a knowledge of the truth will return to the Lord and seek Him with all the heart, they will find Him. O, seek again the presence of your Saviour, with true contrition of heart. Urge your suit at the throne of grace. The Lord will hear the humble, contrite prayer. He will restore you and heal your backslidings. He will make you strong to do and to suffer His blessed will.

We have been working in the Australian field for over eight years. When we came the work was in its infancy. In Melbourne the Sabbathkeepers were meeting for worship in a room in the Echo office. But soon the Echo office needed this room, and for some years the people met on Sabbath in rented halls, which were unsuitable for devotional services. About three years ago our people built a church in Melbourne. We have a meetinghouse in Parramatta, in Prospect, eight miles from Parramatta; in Kellyville, some miles in the opposite direction; in Ashfield, near Sydney; in Stanmore, about three miles from Sydney.

The church in Stanmore in a nice, commodious building, and is in an excellent location. Here our people from the suburbs of Sydney assemble. We have also in Cooranbong a neat, economically-built chapel, which is well-filled each Sabbath. In Newcastle, a large city twenty-five miles from Cooranbong, a church was raised up a year ago, and a meetinghouse built. In Brisbane, Queensland, a camp meeting was held two years ago, and Elder Haskell was left to ripen off the interest. A very neat little church was built there. Thus we have seen meetinghouses go up, and in each of them I have an investment of from thirty dollars to over one hundred dollars.

New fields are still opening. A few months ago we held a camp meeting in Maitland, a large town twenty-seven miles from here, in the center of a rich farming district. The city park was granted us free of charge in which to pitch our tents, and for this we felt very thankful. We have never had shown us any greater kindness and attention than were shown us by the people of Maitland.

Two weeks ago last Sunday the first baptismal service in Maitland was held. The candidates were immersed in a river running through a beautiful green paddock of undulating ground, dotted with clusters of trees. About two hundred people came out to witness the baptism, and besides these, there were fully one hundred on the opposite bank of the river. An organ was placed under a cluster of trees near the river, and the singing was excellent. Brother Colcord addressed the people, and then I followed, speaking for about half an hour. The interest was good, nearly all present listening earnestly and solemnly. Seven precious souls were buried with our Lord in baptism. As many more are keeping the Sabbath. The service made an excellent impression. Many were deeply convicted. I do not think the candidates will ever forget this experience.

Our workers in Maitland are now visiting many people in their homes, and there explaining the Scriptures to them. The knowledge of the truth is becoming quite extensive.

On Sunday evening W. C. White, Brother and Sister Hickox, Sara McEnterfer, and I drove to Greta, a mining settlement six miles from Maitland. Elder Hickox has been laboring in this suburb for several weeks, and twelve men have decided to be Christians and keep the Sabbath. I spoke with great freedom to a room full of people.

Our work in Maitland seems only to have begun. We shall continue to labor in East and West Maitland, two towns three miles from each other, and in the settlements round about. This region is all ready to be worked, and Newcastle is not half worked. O, for more workers in these new fields. But it costs money to support workers here.

Last week I received a letter asking me to go again to Maitland. There are eight more to be baptized. I wrote that I could not come, as I had been appointed to speak at the opening of the school on Thursday morning. I afterward received word that the baptism had been put off for one week, so that I could be present.

The school opened most encouragingly. I had great freedom in speaking. I will send you a copy of a portion of my talk.

On Sabbath I spoke by appointment at the church in Cooranbong to a large congregation. On Sunday afternoon I attended the mothers' meeting, and spoke for an hour. There was present a very good representation of mothers, with babies in their arms.

We have just purchased a site of land on which to build a sanitarium. Nothing so works in favor of the truth as a sanitarium conducted on right principles. At present four dwelling houses in Summer Hill, Sydney, are occupied as a sanitarium. But these buildings are entirely unfitted for our work, and the noise and confusion of the city is injurious to the patients. If we had a building of our own, we would save fifteen hundred dollars a year in rent. Every room in the sanitarium is full, and there are others suffering from disease who wish to come. We must have a sanitarium.

Dr. Caro has charge of our medical work here. You may have seen him or heard of him. He was educated in Battle Creek under Dr. J. H. Kellogg. On Sunday Dr. Caro and several of our ministers assembled together to consult in reference to what should be done in regard to a sanitarium. We can defer the payment of the money for the land, and pay interest on it, or we can settle up for the land, and put all that we can obtain besides into a sanitarium. What shall we do? We must "arise and build." [Nehemiah 2:20.] Will you tell us what to do? Will you help us by making a gift? We could purchase the lumber for

the sanitarium at once, if we could only get money, and then work on the building could be set in operation.

For many years we have been making aggressive warfare in this country. Will you make a generous offering to help us in building a sanitarium? Could your means be better invested than in this enterprise? Do you not want to have a part in this good work? Will you not send us your donation, and try to secure donations from others? Thus you will make the hearts of the people of God glad.

Our people here have done nobly. They are ready and willing to give to the utmost of their ability. They have done all they could in erecting the school buildings. We also have a Health Retreat, formally opened several weeks ago, where several patients are being successfully treated. We all lifted as hard as we could in erecting this building, but as yet only a few rooms are furnished.

Have you not a talent of means, lent you to do just such work as this? Will you not help the cause of God in this new country? Will you not help in erecting a memorial whereby God's name shall be magnified? If you, one of our old friends in the cause and work of God, will help us in our emergency, many minds will be relieved of a great burden. Souls are being converted to the truth, and so many are eager to be instructed. Their hearts long after a good hope in Jesus Christ. The sanitarium is one of the Lord's instrumentalities for reaching the higher classes. Already some wealthy persons have been converted, and have made donations to our sanitarium.

If you are within reach of any of our old friends, ask them to help us in this, the Lord's destitute field, a portion of His vineyard. Do not delay. We need help now. The land has been purchased, and we need the building.

I commit this to you, asking you to solicit your friends in my behalf. Send us help if the Lord moves your heart to willingness. We will thank the Lord and you, His servant.

I will now close, as I do not want to weary you with a long letter.

Lt 16, 1900

Belden, F. E.

"Sunnyside," Cooranbong, New South Wales, Australia

January 27, 1900

Mr. F. E. Belden

Review & Herald

Battle Creek, Michigan

My Dear Nephew:

I feel a deep sense of the solemnity of the time in which we are now living. The signs of the times testify that the end is nearer than when we first believed. Yet by many there is not shown a faith that works by love and purifies the soul. O, this is a solemn time, especially for those who know the truth.

In the past, teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God's own hand has withdrawn from these portions of His Word. The very name, "Revelation," contradicts the statement that it is a sealed book. Revelation means that something of importance is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without. We are to enter, not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of revelation are to be fulfilled.

This book opens with the words, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." [Revelation 1:1-3.]

This book demands close, prayerful study, lest it be interpreted according to the ideas of men, and false construction be given to the sacred Word of the Lord, which in its symbols and figures means so much to us. There is so much that we positively must understand in order that we may shape our course of action so that we shall not receive the plagues which are coming upon the world. In the Revelation the deep things of God are portrayed. Those whose hearts are wholly sanctified to God will be brought nigh to see priceless gems through the telescope of faith. And as they apply the truth to practice, the still deeper mysteries are stamped on the soul. Those thus honored are to communicate to others that which they have received. And as they do this, angels make the impression on hearts.

All who understand the Word of God will realize that the things of minor importance, which in the past have occupied their time and consumed their strength, have deprived them of an experience and knowledge which they might have obtained had they kept the faith untarnished by selfishness. Had they done this, they would have understood the results of possessing that faith which works by love and purifies the soul.

Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is of no use for them to search this book with deep earnest longing and intense desire to know the meaning of the truth it contains. The One who revealed these mysteries to John can and will give the diligent searcher for truth a foretaste of heavenly things, hereafter to be realized. Rich blessings will come to him who reads and hears the words of this prophecy, and keeps those things which are written therein.

We have the commandments of God and the testimony of Jesus Christ, which is the spirit of prophecy. Priceless gems are to be found in the Word of God. Those who search this Word should keep the mind clear. Never should they indulge perverted appetite in eating and drinking. If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which relate to the closing scenes of this earth's history.

When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven, that heart and mind will be impressed in regard to the character all must develop in order to realize the blessedness which is

to be the reward of the pure in heart. The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those "that hear the words of this prophecy, and keep those things which are written therein." [Revelation 1:3.]

One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided. John writes, "Grace be unto you, and peace from him which is, and which was, and which is to come: and from the seven Spirits which are before his throne: and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." [Verses 4-6.] "Kings and priests unto God." What an exaltation this is!

Lt 17, 1900

Jones, A. T.

"Sunnyside," Cooranbong, New South Wales, Australia

February 6, 1900

Elder A. T. Jones

Battle Creek, Michigan, U. S. A

My Dear Brother:

My attention has been called to your articles in our papers in reference to the Women's Christian Temperance Union. In the work of temperance all church members are supposed to stand upon the platform of union. Your putting on the appearance of antagonism is natural to you, but it is not after the order of Christ. You are building up barricades that should not be made to appear. After reading your articles, will those who know not what our faith is feel inclined to make an attempt to unite with us? The tone of your articles savors of Pharisaism.

The man who expects to enlighten a deceived people must come near to them and labor for them in love. He must become a center of holy influences. One concession made on their part would prepare the way after patient enlightenment for a second concession. The truth makes the believer more Christlike. The love of the truth in the soul is the love of Christ. The more Christlike a believer becomes, the more abundantly will the love of Christ be brought into the practical life. The family tie in the home will be more tender. In the church will be seen distinctly the unity which Christ prayed might exist.

The Lord designs that men who have had great light should so appreciate Jesus Christ, the Truth and the Light, that their spiritual diet will be recommended by the sweetness of the breath of the soul. The work Christ came to do in our world was not to erect barriers and constantly thrust upon the people the fact that they were wrong. Paul in his journeys combined home and foreign missions. Now he is preaching to the Jews in their own place of worship. Now he is preaching to the Gentiles, before their own temple and in the very presence of their gods. Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the old dispensation, but a Messiah who came to develop the whole Jewish economy in accordance with the truth.

Those of the disciples who carried the Word of truth the widest were ready to stand the test of any interview with those who remained close at home. Here Christianity obtained a decided victory, and the high, elevated stand was taken by the converted Jews that Christianity and salvation were for all nations, tongues, and peoples upon the face of the earth.

From the case of Cornelius we may learn a lesson that we would do well to understand. The God of heaven sends His messengers to this earth to set in operation a train of circumstances which will bring Peter into connection with Cornelius, that Cornelius may learn the truth. Through angel ministrations Peter is brought into co-operation with the inquiring souls who have all things in readiness to hear the truth and receive advanced light. But it is with reluctance at every step that Peter undertakes the duty laid upon him by divine command. He does not defend his action on general principles, but as an exception, done because of divine revelation. And the result was a great surprise to him. The conversion of Cornelius and his household was only the firstfruits of a harvest to be gathered in from the world. From this household a widespread work of grace was carried on in a heathen city.

If far more earnest, devoted, determined efforts were made for such associations as the W.C.T.U., light would shine forth to souls who are as honest as Cornelius. It was the Lord's design that work should be done for the Women's Christian Temperance Union, that those who are seeking the light might be gathered out from those who are so bitterly opposed to the message God is giving to the world.

The ideas expressed in your articles savor so strongly of antagonism that you will do harm, more harm than you can possibly conceive. Remember that if by the injudicious use of your pen you close the door to even one soul, that soul will confront you in the judgment. O, how much has been said that has turned souls to bitterness and gall against the truth. Words that should have been a savor of life unto life have been made a savor of death unto death by the spirit which accompanied them.

"Take my yoke upon you, and learn of me," Christ said, "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.] Have you made this appear as Christ has said it? For what reason do you put on the armor of warfare, and battle so strongly? Sit down with Christ and learn of the divine Teacher. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [2 Timothy 2:24-26.]

Lt 18, 1900

White, J. E.; White, Emma

Sanitarium Farm, Hornsby Junction, New South Wales, Australia

February 6, 1900 [typed]

Dear Children Edson and Emma:

I have read your letter with deep interest, and would be so glad to sit down and talk with you. But we must be content with writing. I have written some things to you which I cannot find. Certainly you deserve a good long letter this mail.

We are now on the sanitarium farm. We came down here to find rest for Sara and myself, but we have had so much company since coming here that I am afraid she will get no rest. Brother and Sister Robinson and their little girl came up on Sunday. They took dinner with the family who lives in the back part of this house. John Wessels and his little boy and Brother Sharp dined with us. On Sunday Brother and Sister Hughes came down from Cooranbong, and stopped with us overnight. It is more inconvenient to receive visitors here than at home. There we have our cook. Here we take care of ourselves, and all our food is sent to us from "Sunnyside." I fear that Sara will not get rested at all. She worked very hard for a full week getting the house ready for us to occupy. We shall have to return home if visitors continue to come.

I am beginning to think there is no place in this world where I can rest. If we go away anywhere, something always makes it harder for us than at home. But Edson, there remaineth a rest for the people of God. If we can only have that rest, how thankful we shall be. How we long for that rest that will be so grateful to the tired and weary. But enough of this. Jesus is our rest. He is our comfort, our peace, our joy, and our consolation.

You have made plans and [have] much work before you to do. Remember that our hope and crown of rejoicing is the enlargement of the kingdom of God. Christ is the great Worker. Human beings are to be yoked up with Him. Man may frame yokes for his own neck and for the necks of others, and all may draw to the utmost of their physical, mental, and spiritual power, and yet find themselves tired out without having accomplished anything. Human power cannot do the work to be done. Christ says, "Without me ye can do nothing." [John 15:5.] Yet He says to human agents, "We are laborers together with God." [1 Corinthians 3:9.] Will He indeed accept human agents and unite them with His divine instrumentalities? He will. He will co-operate with the human beings who surrender themselves up to Him. He can use them to the glory of His name.

The Lord Jesus desires to set in operation agencies through whom He can communicate. He desires to set men at work for their fellow men. This is His ordained means of making known the living Word. "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." [Habakkuk 2:14.] "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord. ... In that day shall there be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." [Isaiah 11:9, 10.] At this time, while there is so much war and famine and pestilence, while there are calamities by land and by sea, the truth is to be made known.

There is to be no lifting up of self in these last days.

Those who profess to believe the truth are not to separate themselves from the commandment-keeping people of God, as altogether more righteous than those God has appointed to preach His Word, to explain the prophecies of Daniel and the Revelation, to give the warnings regarding the law of God and the Sabbath of the fourth commandment, the seal of the living God. The Lord declares that the Sabbath is the sign between Him and His people.

John declares, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. ... And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him,

whose names are not written in the book of life, of the Lamb slain from the foundation of the world.” “If any man have an ear, let him hear.” [Revelation 13:1, 7-9.] It is for the interest of all to hear.

John writes again, “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

“And the third angel followed them, saying with a loud voice, If any man worship the beast or his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” Then John exclaims, “Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.” [Revelation 14:6-12.]

“And I beheld another beast coming up out of the earth; and he had two horns like a [lamb], and he spake as a [dragon]. ... And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” [Revelation 13:11, 16, 17.] Which mark do we bear? What kind of missionary work are we doing for the world? God declares, “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.” [Revelation 14:9, 10.] The message to be given to the world is a message which means life or death to men and women. Who will take up the proclamation of this message, fraught with such tremendous consequences?

Why is the religious world asleep? Why is it taking no interest in the momentous questions which mean so much to them?

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.” [Revelation 12:17.] Here is presented the effort made by the fallen powers against those who keep holy God’s memorial, the Sabbath of the fourth commandment, the sign between God and His people, “that ye may know,” He says, “that I am the Lord which doth sanctify you.” [Exodus 31:13.]

There is a people who stand under the bloodstained banner of Prince Emmanuel who, united with Christ, hold aloft the banner on which is inscribed, “The commandments of God and the faith of Jesus.” [Revelation 14:12.] “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.” [Revelation 17:12-14.]

In the eighteenth chapter of Revelation is depicted the punishment Babylon will receive. John writes, "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." [Verses 4-8.]

The Revelation was given by Jesus Christ. "He said unto me," John writes, "These sayings are faithful and true; and the Lord God of the prophets sent his angel to show unto his servants things which must shortly come to pass. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." [Revelation 22:6, 7.] Men may declare Revelation to be a sealed book, but the angel said to John, "Seal not the sayings of the prophecy of this book; for the time is at hand. ... Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. ... 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." [Verses 10, 12, 14.]

Lt 19, 1900

Haskell, S. N.; Irwin, G. A.

"Sunnyside," Cooranbong, New South Wales, Australia

February 7, 1900

Dear Brethren Haskell and Irwin:

I read a letter written by Dr. John Kellogg to Brother Haskell, and I tell you that his statements are correct. Means can be raised and should be raised to send workers into this field. The openings are many, but the work moves slowly.

We have just had a most intensely important meeting in Cooranbong. Brother and Sister Wessels, Brother Sharp and his wife, Dr. Caro, Brother Morse, and Elder Daniells and his wife came from Sydney on Sunday. Brother Wessels was very much stirred up by letters from Capetown. Brethren Hyatt and Hankins and others there are asking that he and W. C. White come to South Africa to counsel about various features of the work.

Some of the brethren are perplexed over the question as to whether the Dutch and the English should work together or separately. Brother Wessels, Willie, and I had a long talk over this matter. He feels intensely interested in matters there, and is sometimes inclined to return and do what he can to help them; but we see no light in his returning at a time when so little can be accomplished. Willie sees no light in the proposition that he shall go to Africa. His mind is now fixed upon the matter of helping me in my work.

As regards the building of our new sanitarium, I feel that the time has come for this work to go forward and that we need Brother Wessels to take charge of the building operations. We have secured a good location, and nearly enough money has been raised to pay for the land; now we need funds with which

to erect the buildings. I have written to some of our brethren in Australasia and to some in America, asking them to contribute and lend us money with which to build. There are some words of encouragement, and we must continue to ask and to pray and to expect that the necessary means will come. Some of that which you have sent us was intended for the sanitarium, and will be thus used. We hope that you may be blessed in stirring up others to invest in this enterprise. We have not in this country the many thousands of dollars which our brethren have in America.

The Lord knows all about this matter, and when our faith has been sufficiently tested, and proves unflinching, we shall learn the meaning of the words, "The gold and silver are mine, and the cattle upon a thousand hills." [Haggai 2:8; Psalm 50:10.]

I have written an appeal to our people in Australia, which is applicable to our people in America as well. Copies of this will be sent to you.

We have been planning, some, regarding the use of the money which you have sent us, and I have proposed that £100 should be used in starting the Avondale Press; that £100 be used for the relief of the Stanmore church, in partial fulfillment of the promise made some time ago of assistance from the union conference; that £50 be appropriated toward the Hamilton meetinghouse; that £100 be used by the union conference in its publishing work; and that £300 go to the Health Retreat as a loan, until other arrangements are made. This with what has been especially sent for the sanitarium and the school will nearly cover that which we have so far received.

Whenever anything is sent for a special enterprise, we shall see that it is used for that purpose; but when money is sent with the request that it "be used where you see that it is most needed to advance the work in Australasia," I have then felt that it was right to relieve the most pressing necessities. We must not consent to let the work stand still.

I have promised £25 to help to start the bathhouse in Newcastle. Our brethren have rented the Turkish Bathhouse in Hamilton, and are fitting it up for our work. Dr. Rand will have an office in the place, and two of our young people trained in this country will take charge of the baths. We hope that the establishment of this bathhouse will add strength and blessing to the work in Newcastle and its suburbs.

Maitland and all the surrounding district is being worked as fast as possible with the limited supply of means that we have in this conference. The Lord is moving upon hearts, and some of the best people are deeply interested. The Bible readings held in the homes of the people are doing a good work. Most earnest, faithful work is being done. Now is the time, the very time, when we must press the work to the utmost of our ability. We must not slacken our efforts on any account, for it means much to the people who are now under conviction and much to the success of our work in other places. Let Maitland be thoroughly worked while there is an interest. The work is being carried forward in the most economical way. Some of the rooms in the Mission are not properly furnished. They do not correctly represent our work. I shall not rest satisfied until the Mission is made more presentable. It is not right for us to make such a show of extreme poverty.

It is now proposed that Sister Robertson shall open a school in the little hall connected with the Mission House, for young children whose parents may wish them to attend. This will take one Bible worker out of the regular work, but we hope that it will strengthen the work in other ways. It seems providential

that our brethren could secure a place having a hall large enough for Sabbath meetings and for a primary school. I shall write you more about this school later on.

Lt 20, 1900

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

January 31, 1900

Dear Children Edson and Emma:

I have just received a few lines from Brother Colcord, requesting me, if possible, to go to Maitland and stay over Sabbath and Sunday. They say that eighty were out to the tent meeting last evening, and that Sister Scobie and her two daughters, who are grown-up women, have decided to keep the Sabbath. This is causing much joy. Our sisters in Maitland have been doing Bible work in this family for some time. This lady and her husband stood directly in front of me one week ago last Sabbath, as I addressed the people at the baptism. I bore a decided message, saying, There is a right side and a wrong side. Whose side are you on, the side of the great apostate, who was expelled from heaven because he refused to be loyal to God, or the side of Jesus Christ?

There are only two classes in our world. Christ declared, “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love.” [John 15:10.] “He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.” “If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” [John 14:21, 23.] Who is on the Lord’s side? Who will stand under the banner of Prince Emmanuel?

On this occasion the Lord gave me special words to speak. Sister Scobie said to Sister Wilson, “This is the very thing I have been praying for. I reached my hands up to heaven, and cried unto the Lord, ‘Send me light, send me truth.’ The churches are dying for want of spiritual food.” “Well,” said Sister Wilson, “I have come to open to you the Word of God and to tell you what is truth. It is written in the Word.” The tears rolled down Sister Scobie’s face as she said, “I am so thankful you have come.” This family is a large one, and is widely connected. We are hoping that the movement Sister Scobie and her daughters have made will draw others into the truth.

Last Sabbath seven were baptized. Next Sunday eight more are to be baptized. But the work moves slowly. I am urging Elder Colcord to sit down beside the Wesleyan minister, and in childlike simplicity tell him of the love he has for his soul. This minister seems to be an exception to most ministers. He tells his congregation that there is no authority in the Bible to substantiate Sunday as the Sabbath. How he manages to get round the fact of its observance is a question.

The Scriptures, “It is written,” is the gospel we are to preach. No flaming sword is placed before this tree of life. All who will may partake of it. There is no power that can prohibit any soul from taking of the fruit of this tree of life. All may eat and live forever.

I am so glad that another baptism is to take place so soon. May these dear souls, as they follow the example of Christ, rise to walk in newness of life. May they become witnesses to the world, a spectacle to the world, to angels, and to men. May they, as they accept the truth individually, be animated by the same spirit, speaking the truth in love under the influence of the Holy Spirit.

February 11, 1900

Maitland

On Friday, after dinner, I left Cooranbong for Maitland, accompanied by Sara and Sister Rice, who has come from Raratonga to place her daughter, a girl of eighteen years, in our school, that she may become fitted to help her parents in their work on the islands.

We drove into the yard at the Mission just as the sun was setting. All seemed glad to see us. We did not go to rest very early. We felt very anxious to learn as much as possible of the progress of the work. It is moving slowly, but additions are being made to the number keeping the Sabbath. Our ministers and Bible workers seemed to be of good courage.

On Sabbath morning we felt drawn out to pray most earnestly that the Lord would make this day, His memorial, very precious to those who should assemble to worship Him in Maitland, and give them encouragement. The Spirit of the Lord was in our morning service. I presented the words found in the fourteenth and fifteenth chapters of John regarding the obedience those must reveal who are sons and daughters of God. I looked earnestly for the faces of some who ought to have been present, for they are convicted of the truth. But to take their position on the side of truth seems to them a step of humiliation. Plain evidence has been set before them, but the cross looms up before them, and they dare not venture. If they had less anxiety and more faith, it would be for their present and eternal good.

The Lord enabled me to present the truth as a living reality. I reminded those present that the day of the Lord is creeping upon us as a thief in the night. Sudden destruction cometh upon those who are unready, and they shall not escape. I set before them the duty of obeying God, and warned them not to excuse their disobedience because obedience involved self-denial. "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 which find it." [Matthew 7:13, 14.]

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Verses 15-20.]

Our meeting passed off well. The Lord was with us. In the afternoon a poor drunkard came to the tent and listened to the service, but did not enter till the meeting closed. He wanted to see one of our ministers. Brethren Colcord and Hickox had a talk with him. He said that he was tired of his wicked course and he wanted them to ask the Lord to have mercy upon him. This they did, and he seemed greatly relieved.

It has been decided to postpone the baptism until all who have decided to be baptized can be present. Just at present some are sick and some are not at home.

I agreed to remain in Maitland till Monday morning and speak in the tent Sunday evening. This pleased all very much. Sunday morning after prayers I talked with our ministering brethren and the Bible workers, giving them the light God had given me in regard to the medical missionary work. Sister Rice was present. I think I talked for fully two hours. The Lord helped me to present the principles of our work, showing that the gospel ministry is God's special working agency, embracing, as in the days of Christ, all genuine missionary work, which is to be enjoined on every church. All church members are to act in living lines as laborers together with God.

The gospel message for this time is comprised in the third angel's message, which embraces the messages of the first and second angels, and which is to be proclaimed everywhere; for it is present truth. This message is to go forth with great distinctness and power. It is not to be clouded by human theories and sophistries. The Sabbath is to be proclaimed as God's memorial of creation.

The third angel's message is based on the commandments of God and the faith of Jesus. Satan will set every possible device in operation to seek to get up some scheme whereby he can divert minds from this important, testing message to an inferior work, which in its operations will be carried on extravagantly. [This work will] absorb money which God designs should be used to advance His work in no uncertain, haphazard manner, to establish church interests which shall consolidate in unity and gain in strength to carry the last great work of the gospel message to all parts of the world.

God is to stand out in the message for these last days as glorified by His believing people, who must have less perplexing anxiety and more faith. "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." This ark is a symbol of God's presence. It contains His holy law, given in Eden at the creation of the world, proclaimed on Mount Sinai, and written with the finger of God on two tables of stone. "And there were lightnings and voices and thunderings and an earthquake." [Revelation 11:19.] This symbolizes the judgments that will fall upon those who have worked as transgressors of the laws of God's kingdom.

The difference between those who have sincerely worshiped God and those who have opposed Him will be seen by men and angels. The obedient and the disobedient will stand out plainly and distinctly, each wearing the badge of the one they serve. The disobedient are written as commandment-breakers, the obedient as commandment-keepers, who wear the God-given seal. Those who have worshiped God only in name will be seen just as they are, and they will be treated in accordance with their works. Those who have served God in wholehearted obedience will receive the gift of eternal life. Obedience unto obedience is as far-reaching as eternity.

On Sunday morning we visited a family in whom we feel deeply interested. The mother, Sister Lamotte, is keeping the Sabbath. When Sister Wilson first visited her, she told her that the Lord had sent her in answer to her prayer. She had been searching the Word for light. She felt so anxious to understand the Word of the Lord. She is one of those represented to me as reaching out their hands in great soul-desire, saying, "I want to understand the Word of God. We are not fed. We are starving for the bread of life." Her husband is deeply interested, and they both felt very glad to have us visit them. They thanked the Lord that they were so greatly favored. Mr. Lamotte cut for us a watermelon weighing about twenty-five pounds, and gave me several pounds of delicious grapes.

We were asked to pray with and for them. This we did, and the Lord seemed very near us in that humble dwelling.

We then returned to the Mission, and I had a profitable conversation with Elder Colcord in regard to the work to be done in Maitland.

It was now time for the evening meeting. The Lord was pleased to give us a larger audience than usual. I took my text from the fifty-eighth chapter of Isaiah, and showed that our work for this time is in accordance with the truths brought out in that chapter.

After I had finished speaking, Elder Colcord inquired how many wanted to be saved as children of God. The whole congregation rose. After a few remarks, he asked those who had been enlightened in regard to the truth to rise, and quite a number responded. We thank the Lord that they had the moral courage to do this.

Lt 21, 1900

Haskell, S. N.

"Sunnyside," Cooranbong, New South Wales, Australia

February 12, 1900

Dear Brother Haskell:

I wish you to take the following, and do your best to make some move in Battle Creek. I wish to call the attention of the people to our pressing necessities in this portion of the Lord's vineyard. I appeal directly to the church in Battle Creek. I ask you in the name of the Lord to think of our circumstances. I do not hesitate at all to make the most urgent solicitation for your help. We need help. We must have help if the destitute fields all around us are to be worked, if the standard of truth is to be uplifted in places which have never heard the truth. These fields have been laid open before me. The Lord says, "Give them the last message of mercy to be given to the world." We have been doing this. But we have not sufficient means or workers to carry forward the work. We must have money in order to advance.

Letters come to me from the workers who are entering new fields, saying, "We must have a place of worship to which we can call those who receive the message." Toowoomba is now calling for a small meetinghouse. All these appeals are sent to me. They say, "Sister White, you have helped other churches. Will you do as much for this place?" I have lately received several such solicitations.

My mind has been called to the large number of bicycles bought by our people. I have been instructed that it would be a blessing to those who own these bicycles to deny self and consecrate to the Lord a fund to be sent to us to help in building churches, and in placing workers in the field. We call upon those who have great light and many privileges to make donations, that we may work this field, which is ripe for the harvest. By self-denial and self-sacrifice let every family create a fund for the work in this country.

I have used in the work all the money I possess, and in order to advance, I have borrowed money, and am now paying interest on thousands of dollars. When an opportunity comes to enter a new field, I obtain by donations money enough to work this field, if I can. If not, I hire money, after using every dollar of my own. I am now using borrowed money. This is how Sister White is getting rich.

Who desires to lay up beside the throne of God a treasure that faileth not? Who will place means where we can use it in our great necessity? Remember that whenever a new place is entered and a company of Sabbathkeepers raised up, a meetinghouse must be built. I am in great distress over the appeals made to me. I dare not respond to them, saying that I can help, for I see no possible way in which I can do this. I have used all that I have to advance the work. I ask the members of the families in Battle Creek, fathers and mothers, to kneel before God, and then before you pray, see whether there is any way in which you can deny self. Christ said, "He that will come after me, let him deny self, and take up the cross and follow me." [Mark 8:34.] Let us see what we can do to work this new field now, just now. We have no time to lose.

We must guard against having more anxiety than faith. When the time to advance has fully come, we must advance. If you will make me your steward to appropriate the money you send, be assured that I will be a faithful steward.

God has given me light that gifts and offerings could be brought in to advance the work in this new world. We need consecrated workers. We could use those who would give themselves to the Lord. We have no money to pay additional workers. But are there not some in Battle [Creek] who have means who could locate in some new and destitute field and work for the Master, who for our sakes become poor, that we through His poverty might be made rich? There is room for you to work in various lines as God's missionaries. If I could, I would say, I will pay your expenses over here; but I cannot do this.

We need now to establish the work in new places, but the work cannot be extended without increased means. I am instructed to invite you who are in Battle Creek to make gifts and offerings for this field. There is a large work to be done to prepare the way of the Lord. The pride and selfish indulgence which has been and is a hindrance to your spirituality is to be given up. Walk in the footsteps of Christ Jesus. He will certainly bless you if you do what you can willingly and from the heart.

I appeal to you to consecrate yourselves to God. Make your offerings, that there may be meat in God's house, to advance His work. Will you do this for Christ's sake? Will you make Sister White your steward, that the work in Australia may be advanced? I ask this of you in the name of the One who left His high command in heaven and came to this world to seek and save that which was lost.

This is our work. May the Lord give you the spirit of self-denial and self-sacrifice.

Lt 22, 1900

Hare, Brother and Sister [Joseph]

"Sunnyside," Cooranbong, New South Wales, Australia

February 13, 1900

Dear Brother and Sister Hare:

I have been deeply sad to hear of your great bereavement. I have had hope that something would be heard that would change the features of the case, so that this great calamity would not be. But there seems to be no hope, but that all must have perished.

No one can know how it was until that day when the sea gives up its dead. It may be that in their great peril they saw that there was no hope, and called upon God in their distress, as the thief called upon Christ on the cross, and was heard.

My brother and sister, you must not now increase the greatest affliction that could apparently come to your family by sitting in sackcloth, for this will not relieve the situation at all. Do not give yourselves up to a grief that will disqualify you for doing your duty to your remaining children. It is yours to give them an education in this life which will prepare them for the future immortal life.

Let this sad experience be turned to your present and eternal good. May the Lord be your Helper and Comforter. May you, my brother and sister, have still that courage and faith that works by love and purifies the soul. You loved your children, but God has declared that His love is greater than any human love can possibly be. He represents His love as greater than the love of a mother for her child. "She may forget," He says, "yet will not I forget thee." [Isaiah 49:15.]

Let not your sorrowful hearts cherish thoughts of rebellion against God. The time has come when we know not what will be next. Everything in our world is in confusion. War and bloodshed might be avoided, but are not, because human hearts are not under the control of the Prince of Peace. Our only safety and refuge is in God. He is a high tower, into which we can run and be safe. Let this great evil that has come into your family work for your present and eternal good. Do not dishonor God by the way in which you shall treat His chastisement. He is not unmerciful. He does not willingly afflict or grieve the children of men. This great bereavement may be His way of bringing you to submission and obedience, the only means of saving the souls of your family. God may have permitted this sorrow in order to call you to remember that it is dangerous to trifle with the soul's salvation.

To us have been given grand, saving truths, which, received and obeyed, will make us wise unto salvation. The Lord has invited and called us, and has drawn us by the cords of His love. The words in which He proclaims His truth for this time are plain and clear, and if believed and accepted, they will be refreshing and sanctifying to the soul. Light has been shining upon the pathway in clear, distinct lines. No one need err in any phase of his experience. God's Word is living bread to the soul of the humblest who trust in Him, as well as warning, instruction, and reproof to the highest powers—kings, rulers, and nations. If these disregard the law of Jehovah, they cannot evade the consequences.

Sin has entered our world through the apostasy of Satan, once an angel of light in the heavenly courts. And the human family brought death on themselves by yielding to temptation. But Christ, the Son of the living God, came to this world to ransom every sinner from death. The living way has been laid open. Every provision has been made that man shall have another probation and trial. All who will return to their loyalty may secure the life which is eternal. Life and immortality have been purchased by Jesus Christ. Through obedience to God's commandments, fallen, condemned sinners may find pardon, and live in perfect harmony with God.

We may choose God's way, and live; we may choose our own way, and know that sin has entered into the world and death by sin. When the earth was created by the Lord Jesus, it was holy and beautiful. God pronounced it "very good." [Genesis 1:31.] Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of love for the Creator. Every sound was music, in perfect harmony with the voice of God. But a change has come. The sin of man has brought the sure result—decay, deformity, and death. Today the

whole world is tainted, corrupted, stricken with mortal disease. The earth groaneth under the continual transgression of the inhabitants thereof.

The truth fades from the mind because the intellect does not appreciate its value, and in consequence is more and more darkened by the atmosphere which has become malarious because of the perpetuating of Adam's sin. One after another, men fall under the sure result, because sin has entered into our world, and death by sin. The truth is not made precious by practice. It does not sanctify the soul. The conscience has lost its sensitiveness. Through a repetition of sin, the impression once made by sin has no longer force to arrest the transgressor, diseased, depraved, and dying.

The voice, a precious talent, no longer echoes the voice of God or the music of a soul sanctified through the truth. The heart, where God should be enthroned, is the place from which come forth all kinds of abominations, which are in accordance with satanic attributes. How has the fine gold become dim! Man has lost the reflection of God's character. He has degenerated. This calamity has become universal. There is no place upon earth where the track of the serpent is not seen and his venomous sting felt. The whole earth is defiled under the inhabitants thereof. The curse is increasing as transgression increases. The earth is preparing for purification by fire.

Satan has come down with great power to work in the children of men. But in Christ's strength we can stand against him. The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, "Let the punishment fall on me. I will stand in man's place. He shall have another chance."

And when human beings choose to follow Adam's example, the Saviour still invites them, "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.] But if man refuses to yoke up with Christ, if he refuses to learn of the great Teacher, he cannot receive God's protection.

If he feels and acts independently of God, walking in the path of disobedience, Satan will exercise his power, after deceiving, to destroy. Satan is controlling human minds. Man's senses are perverted by his schemes. He leads enchantment to the view, covering the course of transgression with great desirableness. As he tempted Adam and Eve, saying, Ye shall be as gods, made wise by partaking of the fruit which God has forbidden you to eat, so he tempts men and women today.

All that God and Christ could do has been done to save sinners. Transgression placed the whole world in jeopardy, under the death sentence. But in heaven there was heard a voice saying, I have found a ransom. Jesus Christ, who knew no sin, was made sin for fallen man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." [John 3:16.]

Christ gave Himself as a ransom. He laid off His royal robe. He laid aside His kingly crown, and stepped down from His high command over all heaven, clothing His divinity with humanity, that He might carry all the infirmities and bear all the temptations of humanity. He was a man of sorrows and acquainted with grief. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Him, and by His stripes we are healed. For our sake He became poor, that through

His poverty we might be made rich. He left the admiration of the angels for the insults and execrations of a mob lashed to madness by the priests and rulers.

The words in the first chapter of John are full of meaning. "He was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ... The Word was made flesh and dwelt among us, (and we beheld his glory, 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 9-12, 14, 16.]

How precious is the bread of life to the souls of all who eat of it. It is as the tree of life for the healing of the maladies of the soul. But in order to be benefitted by it, the human agent must eat it. It is not enough for him to contemplate. He must eat the Word. This will bring every spiritual muscle and sinew into healthful action.

The Lord has come very near to you, my brother and sister, and may you and every member of your family learn the lesson which the gospel teaches. Christ is the true Light. Shall this light shine in darkness, and the darkness comprehend it not? God forbid. The Word of God comes to us as a prescription, a cure for diseased souls and bodies. It is life for the dead in trespasses and sins. He who knew no sin was made sin for me, that I might be made the righteousness of God in Him. On Him the iniquities of us all were laid. From Him alone do we receive all our blessings.

My brother and sister, to you has come a terrible sorrow, yet God lives; Jesus lives to be our Advocate. He did nothing worthy of death, yet He died. And if we hear the glad words, "Well done, good and faithful servant; ... enter thou into the joy of the Lord" [Matthew 25:23], we shall have done nothing worthy of life. Jesus the sinless died without having done anything to deserve death. The sinner, upon whom the sentence of death has been passed, does nothing worthy of the rich blessings which come to him. He is wholly without merit, so far as his individual goodness is concerned. But clothed with the spotless robe of Christ's righteousness, he is accepted by God.

You have given up largely to serve earthy things. My brother, my sister, your eternal life depends upon your daily eating the flesh and drinking the blood of the Son of God. Upon you rests the heavy responsibility of educating and training your children to walk in the way of all God's commandments. Let the work of God be carried on in your hearts and in the hearts of your children. Surrendering your will entirely to the will of God will bring peace and happiness to the soul. Open the windows of the soul heavenward; then you will see Him who is invisible. Close the windows of the soul earthward, and shut out the poisonous, earthly malaria. Let light into your family. Help your children to know what they must be and do in order to be saved. Be assured that in writing these words, we feel the deepest sympathy for you.

I have been writing this letter since two o'clock. It is now daylight.

Lt 23, 1900

Hare, Brother and Sister Wesley

"Sunnyside," Cooranbong, New South Wales, Australia

February 13, 1900

Dear Brother and Sister Wesley Hare:

I was much pleased to receive your letter stating that the difficulty Sister Hare has had is entirely removed. Praise the Lord! Praise His holy name!

Monday I returned home from a visit to Maitland. The work is going forward there. They have had one baptism, and will have another, we think, next Sunday. We left Cooranbong last Friday after dinner, and drove twenty-seven miles before sundown. On Sabbath afternoon I spoke in the tent to a good audience. My talk was mostly the Word of God as found in the fourteenth and fifteenth chapters of John, upon the love of Christ being evidenced by the keeping of His commandments. Obedience to the commandments, I presented, as the Bible test for all who have had the privilege of light. I had perfect freedom.

Sunday forenoon was occupied in giving words of counsel from the Lord to the workers—Elders Colcord and Hickox, Brother James and his wife, Sisters Wilson and Robertson, and Brother Goodheart. I devoted three hours to presenting the principles which we should cherish in our work in any lines. I felt the assurance that the Spirit of God was upon me.

We then rode out about three miles to visit a husband and wife; the wife has received the truth. Her husband works a small farm, and is employed in the water works. He has given up the use of tobacco, and is about to join his wife in obedience to the truth. I never saw people more rejoiced to see us. They were so astonished to think I would take the trouble to call upon them. They gave us a large melon, weighing about twenty-five pounds, and several pounds of grapes.

After conversing with them, I knew they were of the company the Lord had revealed to me, who were reaching out their hands, saying, "We are not fed. Feed us with the Word of God. We want light." And there stood One looking with intense interest upon several parties that were imploring, "Come and help us." He said, "These are sheep without a shepherd. Give them the gospel of truth. The ministers of the churches are not preaching the Word, but are misinterpreting the Scriptures. Preach them the Word. Be instant in season and out of season; reprove, rebuke, exhort, with long-suffering and doctrine." We had a precious season of prayer with this family, and then left them rejoicing.

We took dinner at the Mission. I wrote a few pages, and then had another long conversation with Brother Colcord. In the evening I spoke to a goodly number from Isaiah 58. I will write out the discourse, and you shall have it. The power of the message of truth was like fire shut up in my heart, and I could not but give the message, in living reality, that we must take heed to the commandments of God. After the discourse, Brother Colcord invited all who wished to be followers of Christ to arise. I think everyone in the congregation arose to their feet. When they were seated, he asked those to arise who, after hearing this discourse, would take their stand to keep all the commandments of God. A goodly number responded by standing on their feet. Here a victory was gained. A number had been in the valley of decision, but some of these souls were not able to be at the meeting.

I retired to rest at ten o'clock, and was awakened by Sara at two a.m. to prepare for our journey home. The horses were being harnessed to the buggy, and between two and three o'clock we were on our journey homeward. We made this early start in order to avoid the heat and dust. We ate our breakfast of bread and grapes within a few miles of home, and entered our own gate at eight o'clock.

As soon as I reached home, Maggie said, The American mail must go tomorrow morning. So I had no time to consider, but put myself to earnest work, to prepare what letters I could for yesterday morning. Then I was told of a mail going to New Zealand Wednesday morning. So I was up yesterday at two a.m. and at two this morning. I praise the Lord that I was never in all my experience in better health or accomplishing more work.

I cannot write all I desire in this letter, but I will write again ere long, unless a call comes from Melbourne which I will have to heed. With heart and soul and voice I praise the Lord for His goodness.

I was surprised when I learned of your donation. I settled it that for the present I must use the money to purchase a windmill, in order to save my crops in the dry time. Brother James, my farmer, went to see the mill and get terms. Looking over my parched land, I could not see but that it would be right to use the means in this way. But Willie came in presenting the most urgent necessity to pay outstanding bills on the building for the Health Retreat.

There was a bill for plastering, and the workmen demanded their money. They were outside parties, but had waited patiently. Our brethren were in dire distress, and almost sick, considering the financial dearth. I said to Willie, "Yes, I will let the money go, and trust in the Lord." Well, this morning there was thunder and lightning and a heavy shower. It is still raining lightly. This will help the crops, and the sun was just what was needed. We thank the Lord for His goodness, His mercy, and His long-suffering gentleness to us. We thank Him for the money which was so much needed, and for the blessing of this long-needed rain. Some of the crops are beyond redemption, but some will be helped.

I invest everything in the work necessary to be done in order to advance the cause of truth. May the Lord bless you for this donation. We thank the Lord that it came at the right time to pay some debts which we could not have settled without this gift.

In much love.

Lt 24, 1900

Wessels, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

February 15, 1900

Dear Sister Wessels:

I am very thankful this morning to our heavenly Father for His great goodness and love and restoring power. I have been drawing nigh to God by faith, and asking Him in the all-prevailing name of Jesus for the strength and health and grace, to be used to His name's glory. I magnify the Lord this morning that He has heard my prayers. I am doing much work in writing and in speaking to the people. I am thankful that I can do this at my age. I am seventy-two years old. But my health is good. I enjoy my simple food. I crave no luxuries. Fruit and bread are my diet.

The Lord is very gracious to me, and I am so glad to be able to bear a decided testimony for present truth, the third angel's message. This is the message we are to give to the people. We are to be "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for me, that he might redeem us from all iniquity, and purify unto himself a peculiar

people, zealous of good works.” [Titus 2:13, 14.] I have had special strength to bear the message God has given me to prepare a people to stand in the day of the Lord.

I thank the Lord that it is my privilege and your privilege as those chosen by God to act a part in union with Jesus Christ in great work for our time. I thank Him that we can do good by communicating to His cause and devote our talents to His name’s glory.

The Lord would have His church purified from all contention and strife. Every phase of character is to be in harmony with the character of Jesus Christ. Unity will then be seen as the sure result. Divisions are the fruit of Satan’s work. Those who love God and keep His commandments will ever reveal the meekness and lowliness of Christ, because they have learned in the school of the great Teacher. We need to be worked by the Holy Spirit. Daily I feel the need of increased faith and increased power in faith to represent the character of Christ to our world.

We see a great work to be done. We are doing all we possibly can in Maitland to save souls. We shall soon have to plan with reference to building a church in that place. Christ says to every one of us, Occupy till I come [Luke 19:13], that is, Do all in your power and much that seems beyond your power to save perishing souls. There are not many who can give large offerings of money, because they have not money to give. But by self-denial, by binding about their own inclinations, they may save something for the Master; and this discipline will be to them a great advantage. They may think their gift too small to be worth anything. But as it is laid upon the altar, God will bless it, and the results seen will be surprising. To practice self-denial and self-sacrifice is a discipline necessary to the disciples of Christ Jesus.

When I see the great desire shown by men and women to hear the truth, I long earnestly for means to open up the work where the third angel’s message has never been heard. We have had some very interesting experiences in Maitland. Our women workers, in giving Bible readings, find families, not always poor, who cannot read. They have taught several persons to read. By the blessing of God these can now read the Word of God for themselves.

Every soul is precious in God’s sight, and I am wondering what can be done for the destitute fields where the flock of God is without a shepherd. I have thought that if every Seventh-day Adventist family would, during the year 1900, cut off every needless indulgence, and place the money thus saved in the Lord’s treasury, there would be meat in His house. A rich blessing would rest upon those thus practicing self-denial. The Lord would give them more to give. We need so much just now these fruits of self-denial, to support women missionaries in the field.

O, how my soul has thirsted for the pennies and shillings and pounds which have slipped through the fingers of those who do not realize how much they have spent for self and pride. Christ is hungering and thirsting for the money that men and women and children are thoughtlessly spending for self-gratification. If they denied their inclinations, this money might be used to do a most precious work for Christ. He says to all, old and young, “We are laborers together with God; ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.]

A work is to be done for God’s people, that they might employ their powers aright. God desires every one to bear his part in saving money for the many calls that come in for help to carry forward the work

of God. This work is never to cease. It is to make provision to educate, educate in a knowledge of the Word of God. It is to open the Scriptures to those who are in darkness.

How many who have access to money waste it in selfish indulgence, which undermines the health God would have sacredly preserved. The Lord desires every talent He has given to young and old to be improved and increased. Each true member of the family of believers may become part of God's temple. "Ye are God's building." [Verse 9.] Each one, quickened by the Holy Spirit, may be a stone in the building.

You have a work to do, my dear sister, in trying to give a different tone to the teaching you give your children. Self-indulgence has nearly ruined the character that Andrew should have had. God will hold you accountable unless you now see your error, and counterwork with all your influence that which has allowed Andrew to become selfish. He has been given his own way, and this has separated his soul from God. He is accountable to God, and you are accountable to God.

Lt 25, 1900

Wessels, Sister [A. E.]

February 15, 1900

My Dear Sister Wessels:

Christ declared, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] Let those fathers and mothers who love God and keep His commandments do all in their power to educate their children aright. Let the elder members of the family strive earnestly to help the younger members to walk in the path Christ followed. To make a practice of indulging children's wishes and desires leads to the existence of many more wishes and desires. Thus the lives that should be trained to practice self-denial and self-sacrifice, to help and bless others, are trained to live for selfish pleasure. They are unfitted for the service of God.

With such deficient instruction, so contrary to the Word of God, how can children learn the lessons they must learn in order to be entrusted with eternal riches?

Those who realize the importance of studying Christ's life, who seek to develop a character like His, will be attended by holy angels, who at every step will help them to exalt the Saviour.

I ask you, my dear sister, to see the bearing of what I write. Money should never be regarded as of such value as to lead us to measure our estimation of people by the money they possess. It is the character at which God looks. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." [Daniel 12:10.] We need to remember that Satan is to be resisted in every possible way. He will not willingly resign his dominion over any soul. If parents do not guard against him, he will take their children under his control. It is as true now as it was when Christ was upon this earth that every inroad made by the gospel upon the enemy's dominions is met by fierce opposition from his vast armies.

We are living amid the perils of the last days. The conflict which is right upon us will be the most terrible ever seen. But though Satan is represented as being as strong as the strong man armed, his overthrow

will be complete, and every one who unites with him in choosing apostasy rather than loyalty will perish with him.

There is no work in our world so great and so glorious, no work which God honors as much, as the gospel work. The message presented is the last message of mercy for a fallen world. Those who have the privilege of hearing this message, and yet refuse to be enlightened, throw away their last chance. All will be tested and tried, according to the light they have had.

Those who turn from the truth to fables can look for no second probation. There will be no temporal millennium. If, after the Holy Spirit has brought conviction to their hearts, they resist the truth, and use their influence to block the way so that others will not receive it, they will never be convinced. They did not seek for transformation of character in the probation given them, and Christ will not give them opportunity to pass over the ground again. The decision is a final one. This is why I am so anxious that every one of the Wessels family shall seek the Lord while He is to be found and call upon Him while He is near. He says, "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 55:7.]

My sister, do not stand in the way of the Lord. Work harmoniously with God. Draw in even cords with Him. Co-operate with the Saviour; He will help you to see everything in a correct light. It will be with you as it has often been with me: you will confer personal favors and yet have no encouragement to think that these favors are appreciated. Remember that the Lord sees every action and weighs every motive. He will reward every deed done for the love of Christ. And there are those here on this earth who appreciate what you do to help others.

The experience of Job may be your experience. He says, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. ... The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. ... I was eyes to the blind, and feet was I to the lame." [Job 29:11, 13, 15.] In the day of judgment, the good we have done humanity, not only spiritually, but temporally, will be recognized. Gratitude will be expressed for what men and women and children have done by unselfish actions for the saving of souls.

"At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered; every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. But 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 12:1-3.]

Mighty, invisible powers are acting their part in the affairs of men in the last great conflict. The warfare will be so conducted that the power, which has exalted itself above God and has enlisted souls in rebellion against God, will work out fully the principles of disobedience. Every mouth shall confess the glory of God. It will be plainly seen that the principles of righteousness and obedience to God's law are above all powers, and that the retribution which falls upon transgressors is just. The unfallen worlds and the heavenly universe will see the result of the apostasy of Satan and will acknowledge God as the living and only true God. The forces of rebellion will confess God's righteousness, but this acknowledgment

will not give them another probation. Their cases are forever settled. After the second resurrection, Satan, the root, and his children the branches, will perish together.

Lt 26, 1900

Hyatt, W. S.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 15, 1900

Dear Brother Hyatt:

I have written some things to Mother Wessels, and I will now write to you. My brother, now is the time to have faith in God. We are trying to do all we can to advance.

In regard to the question of caste and color, nothing would be gained by making a decided distinction, but the Spirit of God would be grieved. We are all supposed to be preparing for the same heaven. We have the same heavenly Father and the same Redeemer, who loved us and gave Himself for us all, without any distinction. We are nearing the close of this earth's history, and it does not become any child of God to have a proud, haughty heart and turn from any soul who loves God, or to cease to labor for any soul for whom Christ has died. When the love of Christ is cherished in the heart as it should be, when the sweet, subduing spirit of the love of God fills the soul-temple, there will be no caste, no pride of nationality; no difference will be made because of the color of the skin. Each one will help the one who needs tender regard and consolation, of whatever nationality he may be.

Ask yourselves if Christ would make any difference. In assembling His people would He say, Here brother, or, Here sister, your nationality is not Jewish; you are of a different class. Would He say, Those who are dark-skinned may file into the back seats; those of a lighter skin may come up to the front seats?

In one place the proposition was made that a curtain be drawn between the colored people and the white people. I asked, Would Jesus do that? This grieves the heart of Christ. The color of the skin is no criterion as to the value of the soul. By the mighty cleaver of truth we have all been quarried out from the world. God has taken us, all classes, all nations, all languages, all nationalities, and brought us into His workshop, to be prepared for His temple.

There is a work to be done for every soul. Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure, holy heaven. God declared that when the children of Israel came to the mount to hear the proclamation of the law, they must come with clean bodies and clean clothes.

The truth is refining and elevating, and believers must understand that even though they are poor, they need not be uncleanly in their persons or in their homes. On this line true missionary work is to be done for those who have no sense of what it means to be pure and clean in person and dress. The poor can be taught to undertake this work for themselves. Teach them that those who serve God and keep His commandments must keep their souls pure and clean, and that this purity must extend to their dress, their homes, their cooking utensils, their floors, because the ministering angels from the courts of heaven must have every evidence that the precious truth which has been received into the heart has made a decided reformation in the life.

The Word says, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." [Hebrews 10:22.] God gave special directions to Moses in regard to the children of Israel having nothing unsightly or unclean about their dwellings, lest He should pass by and see their uncleanness and be offended, and refuse to go out to cooperate with them in their battles against the enemy.

The armies of heaven are to be the helpers of all who do God's work, and those who claim to be children of God and to keep His commandments must give evidence to the world that the truth has worked a reformation in their hearts, purifying the soul and refining the ideas and tastes. They must show that they are willing to learn, willing to be advised by Moses, whose instruction came from the Lord. The words spoken to the children of Israel regarding cleanliness are addressed to all who have untidy habits. They are bidden to cleanse themselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God. The Lord's eye cannot behold with favor uncleanness of any kind in any family.

The priests who officiated before the Lord in the temple were commanded to remove their shoes before entering, lest some particles of dust should be carried in. They were to wash their feet before approaching God. So careful were they to be in regard to their persons that they were not to ascend to the altar by steps, lest some part of the person should be exposed. All these things were to have the most careful attention.

Educate, educate, educate. Parents who receive the truth are to conform their habits and practices to the directions God has given. The Lord desires all to remember that the service of God is a pure and holy service, and that those who receive the truth must be purified in disposition, in temper, in heart, in conversation, in the dress and in the home, so that the angels of God, unseen by them, shall come in to minister to those who shall be heirs of salvation.

All who join the church should reveal a transformation of character which shows their reverence for holy things. Their whole life should be molded after the refinement of Christ Jesus. Those who join the church are to be humble enough to receive instruction on the points wherein they are remiss, and wherein they can and must change. They must exert a Christian influence. Those who make no change in words or deportment, in their dress or in their homes, are living unto themselves and not unto Christ. They have not been created anew in Christ Jesus, unto the purifying of the heart and the outward surroundings.

Christians will be judged by the fruit they bear in reformatory work. Every true Christian will show what the truth of the gospel has done for him. He who has been made a son of God must practice habits of neatness and cleanliness. Every action, however small, has an influence. The Lord desires to make every human being an agency through whom Christ can manifest His Holy Spirit. Christians are in no case to be careless or indifferent in regard to their outward appearance. They are to be neat and trim, though without adornment. They are to be pure inside and out.

We are to act as Christ's property, His sons and daughters. To all who receive Him He gives power to become His sons and daughters, even to those who believe on His name. They are then newborn souls, translated into the kingdom of God. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [John 1:14.] The power of God is to work in the character of every one who is born again. We are God's property, and He wants everyone to be a co-laborer with Him. No one has anything beyond that which God gives him. All that he

has, his time, his ability, his strength, given him in trust by God, has been bought with a price. A ransom has been paid which includes every son and daughter of Adam.

The precious blood of Christ has been given to redeem man from earthliness, from sensuality, from all spiritual and physical uncleanness. This is the covenant God has made with His people. They are to be His chosen ones. Those who truly receive Christ will not yield to any other claim, even for a moment, which would strengthen the powers hostile to righteousness and truth. They put on the yoke of Christ, devoting themselves unreservedly to Christ for all time. They are pledged to obey the commandment of God, even should every other member of the human family refuse obedience and become disloyal.

He who receives Christ by faith is a member of the royal family, a child of the heavenly King, an heir of God and a joint-heir with Jesus Christ. His lot is a part of the cross of Christ. He is bound up with Christ for life and for death in the great plan of redemption. The full and entire renunciation of self that appeared in Christ appears also in him who is consecrated to Christ's service.

He shows Christlike tenderness by speaking kind, gentle words, words which are full of comfort and hope and love. He is filled with an untold solicitude for human souls. He can say, "I live, yet not I, but Christ liveth in me." [Galatians 2:20.] He is willing to make any sacrifice to draw lost, perishing souls to the cross of Christ.

Remember that with God there is no caste or nationality, no divisions or parties. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not bring people down to a low level, but brings all up to a high, exalted level. Truth never makes men or women coarse, or rough, or uncourteous. It takes men in all their sin and commonness, separates them from the world, and refines their tastes, even if they are poor and uneducated.

Under Christ's discipline a constant work of refinement goes on, sanctifying them through the truth. If they are tempted to exert one particle of influence that would lead away from Christ into the way of the world, in pride or fashion or display, they speak words of resistance that will turn aside the enemy's power. "I am not my own," they say, "I am bought with a price. I am a son, a daughter of God." I cannot possibly give God more than He claims. All is His, by creation and by redemption. Christ has purchased the whole being, mind, soul, strength, and body, and I am to express, in my words, my deportment, my actions, a sense of my obligation to God. I am wholly His. My life is hid with Christ in God, and when He who is my life shall appear, then shall I also appear with Him in glory.

This stand is to be taken and maintained through every hour of Christian experience. Christ's influence is to be felt in our world through His believing children. He who is converted is to exert the same kind of an influence which through God's instrumentality was made effectual in his conversion. All our work in this world is to be done in harmony and love and unity. We are to keep the example of Christ ever before us, walking in his foot steps. Union is strength, and the Lord desires that this truth should be ever revealed in all the members of the body of Christ. All are to be united in love, in meekness, in lowliness of mind. Organized into a society of believers, for the purpose of combining and diffusing their influence, they are to work as Christ worked. They are ever to show courtesy and respect for one another. Every talent has its place, and is to be kept under the control of the Holy Spirit.

The church is a Christian society, formed for the members composing it, that each member may enjoy the assistance of all the graces and talents of the other members, and the working of God upon them,

according to their several gifts and abilities. The church is united in the holy bonds of fellowship in order that each member may be benefited by the influence of the other. All are to bind themselves to the covenant of love and harmony. The Christian principles and graces of the whole society of believers is to gather strength and force in harmonious action. Each believer is to be benefited and improved by the refining and transforming influence of the varied capabilities of the other members, that the things lacking in one may be more abundantly displayed in another. All the members are to draw together, that the church may become a spectacle to the world, to angels, and to men.

The covenant of agreement in church membership is that each member [will] walk in the footsteps of Christ, that all will take His yoke upon them, and learn of Him who is meek and lowly of heart. Doing this, "Ye shall," saith the dear Saviour, "find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:29, 30.] Those who wear Christ's yoke will draw together. They will cultivate sympathy, and forbearance, and in holy emulation will strive to show to others the tender sympathy and love of which they feel such great need themselves. He who is weak and inexperienced, although he is weak, may be strengthened by the more hopeful, and by those of mature experience. Although the least of all, he is a stone that must shine in the building. He is a vital member of the organized body, united to Christ, the living Head, and through Christ identified with all the excellencies of Christ's character so that the Saviour is not ashamed to call him brother.

Why are believers formed into a church? Because by this means Christ would increase their usefulness in the world and strengthen their personal influence for good. In the church there is to be maintained a discipline which guards the rights of all and increases the sense of mutual dependence. God never designed that one man's mind and judgment should be a controlling power. He never designed that one man should rule and plan and devise without the careful and prayerful consideration of the whole body, in order that all may move in a sound, thorough, harmonious manner.

Believers are to shine as lights in the world. A city set on a hill cannot be hid. A church, separate and distinct from the world, is in the estimation of heaven the greatest object in all the earth. The members are pledged to be separate from the world, consecrating their service to one Master, Jesus Christ. They are to reveal that they have chosen Christ as their leader. The work in Cape Town is an important work and the church is to be as God designed it should be, a representative of God's family in another world.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

"But ye are a chosen generation, a royal priesthood, 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 are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts,

which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." [1 Peter 2:1-12.]

Lt 27, 1900

Lindsay, Brother and Sister [H.]

Sunnyside, Cooranbong, New South Wales, Australia

February 16, 1900

Dear Brother and Sister Lindsay:

I cannot sleep after one o'clock. I rise and dress, and after lifting my heart to God in prayer I begin a letter to you.

We are certainly nearing the close of this earth's history. We need special light from heaven, that we may understand the will of God.

I have a great desire to see you all. I wish you and your wife could visit us in Cooranbong and see the changes that have taken place. I greatly desire that Mother Wessels may soon see that the best thing that she can do with Andrew is to place him in the school at Cooranbong, where he will have an entirely different class of associates, and where he can be under the special influences of the truth. In the home, in the workshop, in every phase of business, in every branch of education, the fear of the Lord is the beginning of wisdom. It will prove a safeguard to all, both old and young.

Young men should be under the very best influences, influences which will secure for them sound, substantial principles. The heart, filled with filial love and confidence, should be turned toward God. The dark sophistries of Satan should be dispersed by the cheering light of gospel truth. Young men should be educated in the school of Christ, that they may obtain a fitness for that home which Christ has gone to prepare for those who love Him.

I want this Scripture to be applicable to Andrew: "And you hath he quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of the world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." [Ephesians 2:1-7.]

From the light given me by God, the education that children and youth need is to learn in the school of Christ. This training will never be disappointing. Let the parents and guardians of youth realize that the youth who are easily led astray from God are not in any way prepared to be placed where temptations surround [them]. Already destitute of spiritual life, constantly transgressing the law of God, preparing to receive the penalty of God's broken law, they need all the help they can get.

God gave you all the wisdom of clear discernment, that you may even now choose the wise course, and without delay place the youth under your care where their character-building will be of the right order for time and for eternity. Again I urge that greater attention be given to the saving of the soul for which Christ has paid the ransom in His own life. The value of one human soul is more than the value of the whole world. I am deeply in earnest, for it is so difficult to arouse the moral sensibilities to discern spiritual things.

I feel deeply in reference to the church in Cape Town. I have begun to write on the subject but cannot finish what I have to write. I will send one article by this mail, and I hope to be able to send another in the next mail that goes.

O, how our worldly inclinations stand in the way of spiritual growth! The influence of the earthly clouds the view of the heavenly. Brother Lindsay, press to the mark of the high calling which is in Christ Jesus. The love of earthly things has to a certain degree injured your religious experience. Arouse; close the windows more firmly earthward, and open your windows heavenward. We are nearing the end of this earth's history. We need now a preparedness for the future immortal life. Now is the time when all foolish, cheap conversation should be discontinued, when the mind and heart should meditate upon divine things. The most profitable education we can obtain is to learn the language of heaven. Learn to praise God with heart and soul and voice.

In the church there is need of pride being killed. Those who believe should love one another. We need the wisdom of Christ and the simplicity of a little child. The heart should be opened to the working of the Holy Spirit. We need much more faith and much less talk about discouragement. The Lord would have His people walk closely with Him, that they may always abound in the work of God. If the members of the church in Africa will seek the Lord in faith, they will obtain a rich experience in the things of God. Every member will be a living precious stone, emitting light for others.

May the Lord give you wisdom and grace and peace and love and solid union in the church, is my most earnest desire. May the Lord increase your courage and your faith, and make you strong in His strength. Then you will talk faith and praise the Lord.

Lt 28, 1900

Prescott, Brother and Sister [W. W.]

"Sunnyside," Cooranbong, New South Wales, Australia

February 17, 1900

Dear Brother and Sister Prescott:

I have commenced several letters to you, but have not been able to finish them before something else has come in and taken all my time. I would be very much pleased to have the privilege of seeing you again, here in Cooranbong. I was very sorry that Elder Waggoner did not come, but I knew that he was needed in London, and therefore we could not feel as aggrieved as we otherwise would have done. I know that there is a great work to be done in London, and I would be pleased to be with you and help you in the work.

We have entered upon a time when the most earnest gospel missionary work is to be done. But I have been given light, decided light, that the so-called medical missionary work in America has absorbed means and labor that were needed in other fields, where a strong influence for the truth should be maintained. If we should all engage in the work that Dr. Kellogg has been doing for the lowest class of people, what would become of the work that is to be done in the places where the third angel's message, the truth upon the Sabbath and the second coming of our Lord, has never been proclaimed?

The third angel's message is to be given to our world in clear, distinct lines. Some have thought that it is best to gradually prepare the way for the presentation of the Sabbath question. The Sabbath truth is <the message> to be proclaimed with a loud voice, as represented in the fifty-eighth chapter of Isaiah.

And in the fourteenth chapter of Revelation we read, "The third angel followed them, saying with a loud voice, If any man worship the beast and his image, or receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." [Verses 9, 10.] This message embraces the two preceding messages. It is represented as being given with a loud voice, that is, with the power of the Holy Spirit. The impression made by this message will be proportionate to the earnestness with which it is proclaimed.

John beholds the loyal people of God, and he exclaims, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." [Verse 12.] Babylon is represented as holding a wine cup in her hand, from which she makes all nations drink. The nations commit spiritual fornication by divorcing themselves from God and trampling on His commandments. The time in which the saints live is a trying one for those who refuse to receive the mark of the beast and his image, but through it all the saints show their patience. They continue to be steadfast in the faith, even should their firmness cost them their lives.

We know that now everything is at stake. The third angel's message is to be <at this time> regarded as of the highest importance. It is a life and death question.

The eighteenth chapter of Revelation reveals the importance of presenting the truth in no measured terms, but with boldness and power. There must be no toning down of the truth, no muffling of the message for this time. Satan has devised a state of things whereby the proclamation of the third angel's message shall be bound about. We must beware of his plans and methods. The third angel's message is to be strengthened and confirmed.

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. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundances of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [Verses 1-5.] This call is similar to the call made by the first and second angels. By the third angel the call is again repeated: "Come out of her, my people." [Verse 4.]

Satan will so mingle his deceptions with truth that side issues will be created to turn the attention of the people from the great issue, the test to be brought upon the people of God in these last days. From the light that God has given me, I know that the gospel message for this time is being turned aside for work among the lowest class of people. This work is being made the all-absorbing work for this time, but this is not in God's order. But it is a never-ending work, and if it is carried on as it has been in the past, all the powers of God's people will be required to counter-balance it, and the work of preparing a people to stand amid the perils of the last days will never be done.

Everyone who has heard and accepted the third angel's message is to hold the banner of truth, unstained and uncorrupted, higher and still higher. I was shown large numbers engaged in work for the outcasts, while all through God's moral vineyard were fields white for the harvest. Every organization among our people, as well as every individual, is responsible to God to give the last message of warning to the world with a loud voice. Strong, decided appeals are to be made in the very best way.

And in no better way can the masses be reached than by camp meetings. These meetings reach all classes. Thus men and women are helped to plant their feet upon the platform of eternal truth. These meetings should be attended by laborers of varied talents and gifts. The most determined efforts should be made to arouse the people. At the close of every meeting decisions should be called for. Let all see that we are in earnest, because we have a wonderful message from heaven. Tell the people that the Lord is coming in judgment, and that neither rulers nor kings, wealth nor influence, will be able to stand against or ward off the judgments soon to fall. In many places these judgments are already falling, yet by their attitude worldlings and church members say plainly, We want none of these rebukes. We want none of your warnings. We will not hear.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."
[Revelation 11:19.]

There are only two parties upon the earth—those who stand under the bloodstained banner of Jesus Christ and those who stand under the black banner of rebellion. Those who stand under Christ's banner bear the sign of obedience spoken of in Exodus 31:12-18. Please read this Scripture carefully. In the twelfth chapter of Revelation is represented the last great conflict between the obedient and the disobedient.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." [Verse 17.] "I beheld another beast coming up out of the earth, and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by reason of the miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in

their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." [Revelation 13:11-17.]

Satan will work miracles to deceive those who dwell upon the earth. Spiritualism will do its work by causing the dead to be personated. Those religious bodies who refuse to hear God's messages of warning will be under strong deception, and will unite with the civil power to persecute the saints. The Protestant churches will unite with the papal power in persecuting the commandment-keeping people of God. This union constitutes the great system of persecution which will exercise spiritual tyranny over the consciences of men.

"He had two horns like a lamb, and he spake as a dragon." [Verse 11.] Though professing to be followers of the Lamb of God, men become imbued with the spirit of the dragon. They profess to be meek and humble but they speak and legislate with the spirit of Satan, showing by their actions that they are the opposite of what they profess to be. This lamb-like power unites with the dragon in making war upon those who keep the commandments of God and have the testimony of Jesus Christ. And Satan unites with Protestants and papists, acting in consort with them as the god of this world, dictating to men as if they were the subjects of his kingdom, to be handled and governed and controlled as he pleases.

If men will not agree to trample under foot the commandments of God, the spirit of the dragon is revealed. They are imprisoned, brought before councils, and fined. "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." "He had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." [Verses 16, 15.] Thus Satan usurps the prerogatives of Jehovah. The man of sin sits in the seat of God, proclaiming himself to be God, and acting above God.

There is a marked contrast between those who bear the seal of God and those who worship the beast and his image. The Lord's faithful servants will receive the bitterest persecution from false teachers, who will not hear the Word of God, and who prepare stumbling blocks to put in the way of those who would hear. But God's people are not to fear. Satan cannot go beyond his limit. The Lord will be the defense of His people. He regards the injury done to His servants for the truth's sake as done to Himself. When the last decision has been made, when all have taken sides, either for Christ and the commandments or for the great apostate, God will arise in His power, and the mouths of those who have blasphemed against Him will be forever stopped. Every opposing power will receive its punishment.

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword. ... Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." [Jeremiah 25:30-33.]

The foregoing thoughts are just a few which I have written out in a crude way. It is not necessary for me to go into further particulars. I know you will understand these things. The reason why I write thus is that others, who know not what they are about, may come to their senses. The Lord has given each man

his appointed work. But the special work called medical missionary work is absorbing so much that the greater and far more essential and important work of giving the message of warning to the world has been hindered. This message is to be proclaimed at our camp meetings, and in a most earnest and decided manner.

The trumpet is to give a certain sound. And wherever the truth has been proclaimed and people have been awakened and converted to the truth, they are at once to unite in enterprises of charity. Wherever Bible truth has been presented, a work of practical godliness is to be commenced. Wherever a church is established, true missionary work is to be done for the helpless and suffering <in that place.>

Paul wrote to the Corinthian church: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, that take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their ownelves to the Lord, and unto us by the will of God. Insomuch that we desired Titus that as he begun, so he would also finish in you the same grace also." [2 Corinthians 8:1-6.]

There had been a famine at Jerusalem, and Paul knew that many of the Christians there had been scattered abroad, and that those who remained would be likely to be deprived of human sympathy and exposed to religious enmity. Therefore he exhorted the churches to send pecuniary assistance to their brethren in Jerusalem. More than a year before, the work of collecting help for the church at Jerusalem had begun, and Paul felt that the matter should no longer be delayed, that the amount pledged should be gathered in and sent to Jerusalem. The amount raised by the churches of Macedonia had exceeded the expectations of the apostles. The people were filled with joy and gladness because they could help, and they were willing to do "beyond their power." [Verse 3.]

This is the true basis of charity, according to the Word of God. Men's feelings may become greatly moved as they see human beings suffering as the result of their own course of action. There are those who are specially impressed to come into direct contact with this class, and the Lord gives them a commission to work in the worst places of the earth, doing what they can to redeem outcasts and bring them where they will be under the care of the churches. But the Lord has not called Seventh-day Adventists to make this work a specialty. He would not have them, in this work, engross many workers or exhaust the treasury by erecting institutions for the care of outcasts, thus hindering the work of foreign missions. God calls for one hundred missionaries where there is now one. These are to go forth to foreign countries.

The work of the ministry is to retain its sacred, holy character. Disappointing results may be seen, as in Christ's day in the case of Judas. And Paul mentions some who departed from the faith, giving heed to seducing spirits. Others for love of gain left the work in which the apostles took such an interest and carried forward with such rejoicing. But although errors may have to be corrected, although some of the workers cause great sorrow, yet the ministry is not to be belittled or ignored.

More aggressive work must be done. Plants must be made in the cities. Now is the time to give the third angel's message. But this cannot be done in church buildings. Camp meetings must be held, not one mammoth camp meeting, but several camp meetings in different places. The holding of camp meetings

is one of the most successful ways of working for the Lord. These meetings should continue two or three weeks, and during this time earnest work should be done for believers and unbelievers. The work done at these meetings should never be of a cheap, low grade. Men of the best spiritual gifts should attend, men who can give the messages for this time, and properly bring out the features of our faith which make us what we are—Seventh-day Adventists.

Camp meetings are not to be made business meetings, so that the public will lose the precious opportunity of hearing the words of truth. Let short, pointed discourses be given, and after a discourse has been given, ask those who wish to follow Christ to signify it. Then take them into a tent by themselves, and pray with and for them. Hold fast to those interested, until they are confirmed in the faith. There are too few revival efforts made. There is too little seeking of the Lord. Those who have had great light and many opportunities and privileges should be laborers together with God. They must seek the Lord earnestly and yoke up with Christ. Only thus can they do effective work. To our camp meetings come the very classes for whom we are to labor. Let every Seventh-day Adventist who attends gird on the armor, feeling that he is to be a laborer together with God.

We are servants of Christ, and every one is to arm for the defense of the truth which the people need. We must study how we can approach them in such a way as to win their confidence. In the Scriptures the church of Christ is represented as striving, laboring, working, fighting the good fight of faith, and praying in faith, ever ready to unsheathe the Sword of the Spirit.

The truth is to be the food given to the souls ready to perish. Call the attention of the people to the signs of the times. There are wars and rumors of wars. Nation is rising against nation. Selfishness and covetousness lead to violence, crime, and all kinds of wickedness. Nation is watching nation, to see if there is not some advantage to be gained. A concession made by one nation only opens the way for another concession to be called for. The presumptuous, daring deeds of unholy ambition, done to gain strength by robbing others, show that men do not realize that he that taketh the sword shall perish with the sword.

Keep before the mind the history of the old world. Read it. Understand the situation as described in Genesis, by the inspiration of the Spirit of God. The wickedness of men was so great that God would no longer bear with them, but by a flood washed the earth of its moral pollution.

The signs of Christ's coming are fulfilling. Time is precious, too precious to be frittered away. God needs men who will give the warning message, and men who will sell and give alms, that the work of warning may not be hindered. The work has been and is being bond about by the creation of large, expensive buildings, as if these buildings would proclaim the last message of mercy to a guilty world. There is money enough to carry forward the work if all will act as God's stewards, giving back to Him his own. The strictest economy is to be exercised. The aggressive warfare is to be carried forward with firmness and determination, for Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish.

Lt 29, 1900

Fellow Workers in Maitland

"Sunnyside," Cooranbong, New South Wales, Australia

February 17, 1900

Dear Fellow Workers in Maitland:

I have heard of the demonstration made at the baptism. This demonstration shows very clearly what spirit is working in the children of disobedience. There are in this world two armies, the army of Christ and the army of Satan. Satan's army is opposed to truth and righteousness, and it is his spirit that is exercised against those who keep the commandments of God and have the faith of Jesus. God's children are hated and despised by the synagogue of Satan. The spirit that works against them today is the same spirit that crucified Christ.

Read the book of Daniel, chapter by chapter, and recognize the spirit that works in those who are under the control of the enemy of God. Many of these are church members, instructed by ministers who are doing just what God told them not to do.

God Himself instructed Moses to charge the people of Israel to teach their children the commandments, when they rose up and when they sat down, and when they went out and when they came in. The commandments were compiled into verse and song, to be sung during the march through the wilderness. Great stress was laid by Jesus Christ upon the importance of parents giving their children the right kind of an education. The instruction given in this point was positive. There were no if's or and's about it. God declared that His blessing would rest upon the obedient and His curse upon the disobedient.

Were those who made the disturbance at the baptism obedient or disobedient? They were children who have been taught from the pulpit to despise those who are keeping the commandments of God. In the book of heaven <many of> the youth of Maitland are recorded as Sodomitish children. But who has made them thus? Have they been given that education God told Moses the parents of Israel were to give to their children? Parents have followed the example set by the ministers, who profane the most sacred ordinance of God by taking their stand on the world's side of the question, refusing to obey the commandments of God. They bring their children up in disobedience to God. Will not such parents have a sad record to meet? The Word of the Lord is plain and distinct, but they prefer to listen to the falsehoods of the religious teachers.

Now, while Satan's fury is aroused against the commandment-keeping people of God, shall those who have been convicted turn from truth to accept error? Will the wife encourage her husband to resist the Spirit of God? Will the husband oppose his wife if she wishes to obey a "Thus saith the Lord"?

Let the people know that you bear a commission from the Most High, that you have a heaven-sent message. Men and women may shun the reproach they are called upon to bear for Christ's sake, they may do the works of the children of transgressors, but as surely as they do this, they will receive the reward of the evildoer. They may climb to places of distinction, they may stand high in the literary world, and with proud superiority they may resist the truth of heavenly origin; but in the end they will lose all.

Our happiness and salvation depend upon eating the bread of life; that is, obeying the words and doing the works of Christ, advancing righteousness and restraining unrighteousness. Nothing can give such self-reliance, such courage, such an increase of talents and ability, as a true estimate of the requirements of God's law. Nothing will give us such firmness and confidence, such an appreciation of

talents bestowed upon us, as a realization that we are “laborers together with God” [1 Corinthians 3:9], and that we must have respect unto all of His commandments.

My fellow workers, remember that you have a sacred work to do for the Master. The Lord is willing to train and educate everyone who looks to Him for light regarding the path of duty. It is the high privilege of every man, woman, and child to cooperate with God. Christ sacrificed His life in order to save those ready to perish. All may share with Him in the divine work of turning many souls to righteousness. “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 ... Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand.” [Daniel 12:3, 10.]

“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 15:8-11.] “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. ... At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [John 14:15-18, 20, 21.]

Love for Jesus Christ leads us to obey God’s commandments, which are a lamp to our feet and a light to our path, securing for us the illuminating, purifying, blissful presence of both the Father and the Son. He who is obedient can commune with God even as did Enoch. But those who hear the truth and refuse to obey, because there is a cross involved, forget that Jesus was nailed to the cross to make it possible for them to obey the commandments. He became the Sin-bearer and died on the cross to secure salvation for every sinner who repents and returns to his loyalty to God. Only through Christ can we obtain access to the Father.

“God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” [John 3:16.] Those who turn from the light so graciously given them by God, because to obey involves worldly inconvenience, crucify the Son of God afresh.

They turn from light to the beggarly elements of the world. Faith in Christ is the only means of justification, sanctification, and communion with God. He who refuses to rob God, by disregarding His command concerning the Sabbath, distinguishes himself from worldly, selfish scheming, and to him is the promise made, “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 58:14.]

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath called him to be a soldier. And if a man also strive for the mastery, yet is he not crowned, except he strive lawfully.” [2 Timothy 2:4, 5.] He must be yoked up with Christ, who declares, “I have kept my Father’s commandments.” [John 15:10.] Christ does not receive into His firm anyone who disregards the principles found in the first four and the last six commandments, which enjoins love to God and man.

We show supreme love for God by loving our neighbor as ourselves, and by giving Him the light and influence of a perfect conformity to the will of God.

Every man who claims to love God supremely and his neighbor as himself is pledged to honor God by exalting His law. As he does this, he receives from the Source of all power light and heavenly knowledge to impart to others. Having received the heavenly anointing, he is filled with a desire to take to others the truth of the Word. In entire dependence upon God, he seeks from Him a right understanding of that faith which works by love and purifies the soul. He strives to work in complete harmony with God. As the servant of the Lord, he strives to lead others to realize their obligation to obey God.

To every one whose mind is enlightened in regard to truth will come the temptation to evade the consequences of obedience. He will be tempted to continue in error. Satan seeks to lead him into one false theory after another. For all such ones, patient effort must be put forth. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient"—as he meets those who pervert the Scriptures. "In meekness instructing those who oppose themselves"—who bring up every possible objection against their keeping the Lord's Sabbath, thus opposing themselves, placing stumbling blocks in their own way. "In meekness instructing those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [2 Timothy 2:24-26.]

There has been a terrible apostasy from the teachings of the Bible and from the practice of the gospel. False teachers, professing to be teachers of righteousness, induce men, women, and youth, by perverting the Scriptures, to take a position against the truth. They falsely accuse those who place themselves on the side of truth in obedience to the Word of life. They oppose that which God calls good and promote that which He calls evil. The Lord will suffer them to continue for a little while, and then their wickedness will be made manifest to all.

The Word of God is open to all. Those who study this Word, asking the Lord for wisdom, will become wise unto salvation. Those who refuse to do this, who turn from the Bible and from books which make Bible truth easy to be understood, take responsibility of their course upon themselves. "Sin lieth at the door." [Genesis 4:7.] All Scripture is given by inspiration of God and, like its Author, is perfect. He who breathed into man the breath of life, and made him a living soul, has also breathed into His Word the breath of life. It is a life-giving power. "The word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." [Hebrews 4:12.]

Divine grace in the newly converted soul is progressive. It gives an increase of grace, which is received, not to be hidden under a bushel, but to be imparted, that others may be benefited. He who is truly converted will work to save others who are in darkness. One truly converted soul will reach out in faith to save another and still another. Those who do this are God's agencies, His sons and daughters. They are a part of His great firm, and their work is to help to repair the breach which Satan and his agencies have made in the law of God by trampling under foot the genuine Sabbath, and putting in its place a spurious rest day.

God calls upon all to turn away their feet from the Sabbath, to cease from making His holy day a common working day. Your work, believer, is to co-operate with God in raising up the foundation of many generations. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. 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, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." [Isaiah 58:12-14.]

This is the work before us. God calls upon those who have been given light and evidence to ask themselves the question, "Whose side am I on?" Will you continue to trample on the day which God has sanctified and blessed? Or will you acknowledge the truth by taking your feet off the Sabbath? Your Creator and Redeemer calls upon you to render to Him the fruit of obedience. Will you do this?

I now leave this with you, my fellow workers, to read to the Kerr brothers. Ask them not to turn away from the evidence God has given them. God calls upon them to place their influence upon the side of righteousness, irrespective of worldly loss or gain. "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.]

Lt 30, 1900

Hickox, Brother and Sister [A. S.]

"Sunnyside," Cooranbong, New South Wales, Australia

February 25, 1900

Dear Brother and Sister Hickox:

We feel deeply interested in the work in Maitland. We know that the enemy will create as many false theories as possible to divert minds in this important time, the period of decision. I would be glad if I could spend more time in Maitland, but next Sabbath will be my last opportunity to be there for some time, for a week from next Wednesday or Thursday I leave for Geelong to attend the camp meeting there. From there I may go to Tasmania, and if so, I shall not be able to be with you for some time.

I am encouraged in regard to the work in Maitland. When the enemy of all righteousness takes his position in as marked a way as he did at the baptism, when the line of demarcation is so distinct that the two parties are plainly seen, I am hopeful of good results. "Then shall ye return and discern between him that serveth God and him that serveth him not." [Malachi 3:18.]

"They that feared the Lord spake often one to another." Did they speak in notes of complaint and distress, of murmuring and doleful lamentation? No, O no. "And the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. And ye shall return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." [Malachi 3:16-4:2.]

Here the two parties are plainly brought to view, those who love and fear God, and those who fear Him not. You have been given an exhibition of the two parties. One party is obedient to the holy commandments given by God at the creation of the world and recapitulated from Mount Sinai; the other is disobedient and unholy. God made the world in six days and rested on the seventh day, sanctifying it as a day of rest, for the performance of spiritual duties. He set it apart from all other days, establishing it as a memorial of the work of creation. It was to be devoted to Him in spiritual service. This day is a day of God's special appointment. (Exodus 31:12-18) gives the charge concerning this day more definitely, and specifies the Sabbath as a sign between God and His people, that they may know by their obedience to the commandments that He is the Lord who sanctifies them.

Did you not see the two parties distinctly outlined upon the occasion of the baptism? Did you think of the scene at the trial of Christ, when Christ was placed side by side with Barabbas, a thief and a robber, and Pilate asked, "Whom will ye that I release unto you?" [Matthew 27:17.] Inspired by the priests and rulers, the mob cried out, "Release unto us Barabbas." [Luke 23:18.] "What shall I do then with Jesus, which is called Christ?" [Matthew 27:22.] Pilate asked. "Crucify him, crucify him." "I find no fault in him," Pilate declared. "Shall I crucify your king?" From the priests and rulers came the answer, "We have no king but Caesar." [John 19:6, 15.]

Today the question may well be asked, "Whose side are you on? The side of the rabble, or the side of those who were met together to celebrate the sacred ordinance of baptism?" God calls, Whose side are you on, the side of Christ or the side of the apostate? The responsibility of deciding on which side we shall stand is not small, for if by our example we encourage transgression, we must give an account to God. God calls upon all who are connected with the heavenly firm to employ their time and talents not to uplift and glorify themselves, but to advance His cause and promote His glory.

The talents God has given men and women are not all alike for He would have one supply the need of the other. He desires His workers to help one another in the discharge of their various duties and the thorough accomplishment of the work to which He calls them. It is only as we follow Christ with fidelity that we can do the work essential to be done to prepare a people to meet their Lord. The more men pray and believe and follow the directions of the Lord, the more perfectly will they use their talents in the accomplishment of His work. Men may accept a form of religion, but if pride, selfishness, and self-indulgence unite them with the world and its pleasures and amusements, their religion makes them worse instead of better; for they travel the broad road with a false sense of religious security. "He that will come after me," Christ declared, "let him deny himself, and take up his cross daily and follow me." [Luke 9:23.]

There are professedly pious men who screen the sinner by their own transgression. They disregard the commandments of God, choosing the traditions of men, making void the law of God, and promoting apostasy. The excuses they make are feeble and weak and will bring destruction to their own souls and the souls of others. What course shall we take? Shall we go to the right hand or to the left?

Though God forgives the penitent, believing ones who hang their helpless souls upon Him, He does not deliver them from the consequence of transgression, which is transmitted by precept and example to the children and the children's children, to the third and fourth generation. Those who have used liquor and tobacco will feel the results of this indulgence. The evil will be proportionate to the perversion of appetite.

Reformation that is not genuine is of no avail in the saving of the soul. Men must obey a "Thus saith the Lord," by doing His commandments. The seventh day is the Sabbath of the Lord, and man has no moral right to dishonor it by failing to do upon it the work which he should do. God has set this day apart for His honor and glory. No manner of worldly business should be done on it. This is God's time. For man to steal the Lord's day, and use it for self-serving, is exceedingly offensive to God. "Will a man rob God?" "But ye have robbed me, even this whole nation." [Malachi 3:8, 9.] Yes, the whole world is guilty before God of appropriating His holy day for self-pleasing. Men have insulted God by accepting as holy a common working day. Nothing can put the stamp of the man of sin so definitely upon the world as the acceptance of the spurious sabbath, while the day God has set apart is trampled under foot.

With His own finger God wrote His commandments on two tables of stone. These tables were not left in the keeping of men, but were placed in the ark; and in the great day when every case is decided, these tables, inscribed with the commandments, will be placed so that all the world will see and understand. The witness against them will be unanswerable. And upon those, who have taken upon them the work of shepherds of the flock, will be visited the heaviest judgments, because they have presented to the people fables instead of truth. Children will rise up and curse their parents.

Church members, who have seen the light and been convicted, but who have trusted the salvation of their souls to the minister, will learn in the day of God that no other soul can pay the ransom for their transgression. A terrible cry will be raised, "I am lost, eternally lost." Men will feel as though they could rend in pieces the ministers who have preached falsehoods and condemned the truth. The pure truth for this time requires a reformation in the life, but they separate themselves from the love of the truth, and of them it can be said, "O Israel, thou hast destroyed thyself." The Lord sends a message to the people: "Set a trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant and trespassed against my law." [Hosea 13:9; 8:1.]

Lt 31, 1900

Hart, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

February 19, 1900

Dear Brother and Sister Hart:

Yesterday evening we received and read the letter which came to us in the mail from America. I had a large and important mail.

I am now writing by lamp light. I could not sleep after two o'clock this morning.

At present I am enjoying the best health I ever remember having. I have been making supplication to God for His special blessing, that I may accomplish the work He has given me to do. When I came to Australia, I thought of remaining only two years. But we are here still, and we can see no way of release. The aggressive warfare is carried on from place to place. Camp meetings are the only means by which we can reach the people, and in these meetings we have the greatest success. All classes, rich and poor, attend and become intensely interested. A large stock of Bibles is brought to the campground, and these are bought by members of other churches, who wish, when they attend our Bible studies, to read for themselves the texts of Scripture presented to substantiate the positions taken.

In all these gatherings we carry the temperance question forward with firmness. And in every place we see drunkards and tobacco devotees convicted and soundly converted. Yet we are instructed that we must labor still more earnestly in these lines. This is the missionary work that so much needs to be done. As we near the close of time, we must rise higher and still higher upon the subject of health reform and Christian temperance, presenting these subjects in a more positive and decided manner.

Our camp meetings must not be devoted to business; for in this country camp meetings are costly, though we have held meetings in a tent the year round, because we had not money enough to arise and build. Tents last only one or two seasons. When we have a chance to gain the ears of the people, we must give them the truth, for we may never again have as favorable an opportunity. We are to study and plan how we can best present the truth to the people.

All who know the truth should be filled with spiritual life. They should give themselves to the Lord; then they will receive life from the source of all life. They will be given the water of life in order that they may impart it to others.

Life always shows itself in action. If the heart is living, it will send the life-blood to every part of the body. Those whose hearts are filled with spiritual life will not need to be urged to reveal this life. They cannot help the divine life flowing forth in rich currents of grace. As they pray and as they speak, God is glorified.

We are to show others where they may obtain life eternal without money and without price. In our camp meetings we do not gain or enjoy one half of what the Lord has prepared for us, because we do not ask. If we would exercise faith in the Word of the living God, we would have the richest blessings. We dishonor God by our lack of faith; therefore we cannot impart life to others by bearing a living, uplifting testimony. We cannot give what we do not possess. God desires us, in the words we speak to the people and in the prayers we offer, to give unmistakable evidence that we have spiritual life. The Word declares that all who have this life are "alive unto God" [Romans 6:11], and the testimony they bear gives evidence of this.

There would be much more power in our camp meetings if we had a true sense of the goodness, mercy, and long-suffering of God, and if more gratitude and praise flowed forth from our lips to the honor and glory of God. We must cultivate more fervor of soul. "Whoso offereth praise glorifieth God." [See Psalm 50:23.]

If everyone who claims to be a child of God was "alive unto God" [Romans 6:11], what a wonderful witness would be given to the people who come to hear the truth. How different the testimony borne would be from the testimony borne in the formal, dead churches. We are to be filled with faith and life and light. We are to realize that upon every believer rests the great and solemn responsibility of bearing witness to the precious advantages obtained through a belief of the truth. When from every believer the light shines forth in clear, distinct rays, people will realize that the truth we believe has a solemn, sacred power. Our camp meetings will be most solemn convocations, where many will be converted.

Your offer to loan us some money is most gratefully accepted. Send what you can in my name to my address. We need money just now to meet pressing demands. I will be responsible for what you send. You need not feel that it is not safe to send a draft direct to me, for I keep a bank account. Sending

money by way of Battle Creek makes a delay of a month. We hope your loan will come on the next boat. It will come in a most opportune time.

We thank you for your Christmas gift. May the Lord bless you by opening [a] way before you whereby you may receive more to impart. I know that those who impart constantly receive more to impart.

In this country we have had the same work to do that we have had to do in different places in America—in Battle Creek, in Oakland and San Francisco, and in Healdsburg. God desires to have a center in this place. Here are to be located those who can educate young people for various lines of the Lord's work.

On every hand we are cramped for means. But the Lord has kept before us the word: "Advance. You have no time to hesitate in unbelief. Go forward." We see places to be worked on the right hand and on the left. Cooranbong bore the reputation of being the worst place in this section of the country, but it was marked out as the very place where we were to establish our school. As I have looked at Cooranbong, I have often thought of the question Nathanael asked Philip, "Can any good thing come out of Nazareth?" [John 1:46.]

When we first came up here, we found the estate we had purchased a thickly wooded piece of land. The ground was not called the best, but it was not the worst. Our workmen began at once to clear a spot on which to erect a house. For some time we lived in tents.

Well, we held meetings, and the truth began to tell on the drunkards and the tobacco devotees. When built, our house was often used as a hospital for the sick. Sara was called everywhere to attend the most critical cases of sickness. A great change has taken place. Many souls have been converted. But there is much missionary work yet to be done.

The camp meeting held in Newcastle in 1898 resulted in the building of a church there. As a result of the camp meeting held in Maitland in 1899, a church will soon be erected there, if the money can be raised. We feel very anxious that the work in these places shall be successful. Newcastle is only twenty-five miles from Cooranbong. Maitland is twenty miles from Newcastle and twenty-seven miles from Cooranbong. If churches are raised up in these places, and meetinghouses built, the churches can be cared for by workers living in Cooranbong.

In the towns all around us people are calling for us to come and speak to them, and we shall work every place that we possibly can. We see so much to do that we hardly know where to begin. We must erect a small house of worship at Dora Creek, a fisher settlement three miles from here. In this place a number of families have been converted to the truth, and about fifty people meet together on the Sabbath in a rented room. Meetings are also sometimes held on Sunday afternoons.

At Martinsville, a village six miles in the opposite direction, we have held open air meetings again and again, for there is no room in which we can meet. There are no Sabbathkeepers in this place, but the people are all willing to take hold and help us build a small house of worship. Then the students from the school can go every Sabbath and Sunday and do missionary work. We shall see if we can buy a piece of land, and then we shall erect a small meetinghouse.

When we came here, Martinsville was next door to heathenism. Many of the inhabitants lived by stealing and begging. But a great change has taken place. Sara has visited the people in their affliction,

and has brought their sick to our home, and cared for them till they were well. The Lord has blessed the work wonderfully. We are convinced that we are located just where we should be.

Any money you can spare will be gladly received, and as you suggest, you will be paid five percent interest. We thank you, your wife, Sister Lucy, and the other sisters who aided in sending us the donation. For some time I have been greatly straitened for means. It has cost me much to prepare my books, and my workers are continually being drawn upon to help in my General Conference correspondence. I receive many appeals for help to open up the great mission fields around us, and to build meetinghouses where churches have been raised up. I am also trying to help the school, the Health Retreat, and the Sydney Sanitarium.

My salary and what I receive from my books does not come in fast enough to meet the demands, and I cannot give as much to these enterprises as I desire. Sometimes I appropriate what is my due from the publishing houses beforehand, and then, of course, I can receive but little from them. I am hoping that what I shall receive from the sale of *The Desire of Ages*, will help me to pay up some of my debts. In America I owe nearly ten thousand dollars, in this country nearly five thousand. This will show you how Sister White is getting rich.

Well, I do not worry over the matter. The work must go; we cannot afford to let it stand still. The sanitarium must be built. The Lord will surely help us, because we have not selfishly retained anything. My greatest desire is to see the work going forward. It will go; it is bound to triumph; and we must triumph with it.

Lt 32, 1900

White, J. E.; White, Emma

February 27, 1900 [typed]

Dear Children Edson and Emma:

I received a rich mail from you this month. Thank you for thus favoring me. I was very much relieved and gratified by your letters. I have an intense interest for you in the Southern field.

In regard to Miss Andre, I did not know her and did not know much concerning her. But in a letter written to me, she stated that she thought she must soon change her work, that she needed work which would bring into use faculties rusting from inaction.

I have been shown that those engaged in teaching in the Southern field should not remain in this work for any great length of time, but should change to a higher grade of work. If they do not do this, they will lose much in capability, and will become unable to deal with minds that would force the mental powers to grasp higher and still higher themes.

I will have Sister Andre's letter to me and my letter to her copied and sent to you, and then you can see for yourself how the matter stands. Sister Andre is needed in the school here.

I tell you that there is no virtue in indiscriminately sending to far off lands any who have an impression that they should go. There are those who are not fitted to labor in a foreign country, but who do not realize that they will gain nothing by leaving the home field, where they could do twentyfold as much

successful labor, and act their part by creating a fund to help in sending those in foreign lands to our schools, where they can be taught how to work for their own people.

I hear that Brother Meade has lost his life. From the light given me, I know that he was not called to the African field. There are many places where he could have been a successful worker. There is need of just such men in New Zealand, in New South Wales, in Queensland, and indeed in all English-speaking countries. We must not recklessly sacrifice health and life when there is so much work to be done in other fields.

Our people should now be raising a fund for the education of men and women from the Southern States, who, being accustomed to the climate, can work there without endangering life.

February 25

The work in Maitland is still moving forward. I am much encouraged in regard to it. At first the work seemed to move slowly, but we have there faithful women workers, like those who labored with the apostles in the gospel. Sister Wilson and Sister Robertson have worked very faithfully, and so have Brother and Sister James from Ballarat. These workers are as choice as gold. The Lord loves them, and they are a great blessing in the work. For some time Brother James has been suffering from a difficulty which required an operation. The operation was performed the other day at the Health Retreat, and Brother James will soon be ready to return to his work. He and his wife are God-fearing Christians. They have sent their two children down to Cooranbong, to live with a sister here and attend the school.

Two baptismal services have been held in Maitland. At the first, seven candidates were baptized. At the last baptism, six candidates went forward. Sister Scobie's two daughters were baptized. The mother would also have been, but she wanted to wait for her husband, who she was sure would soon be ready. Mr. Scobie has since given up his tobacco and has taken his stand for the truth. For twenty years he has worked for his brother, who is an infidel.

Elder Colcord visited the infidel brother, and talked with him in regard to his brother who had begun to keep the Sabbath. He asked him not to hinder him, for it was a cross for him to take his stand. The infidel heard what Elder Colcord said, but apparently did not understand. "As you know," he said, "I have a large fruit farm. I suppose I can find some one to take my brother's place." "I wish to ask you not to do this," Elder Colcord said. "Do not turn your brother off because he conscientiously observes the Sabbath. You will let him keep his place, will you not?" And the infidel promised that he would.

Mr. and Mrs. Scobie and several others will be baptized next Sunday. Neither Mr. Scobie nor his daughter have even before made a profession of religion. His wife has been a professing Christian, but has possessed no living practice. She seldom attended church, for she said that she received no help from the preaching. Mr. and Mrs. Scobie's daughters have both been converted since they began to come to our meetings, and they give evidence of genuine conversion. Thus a whole family is united in the work of keeping God's commandments. By them taking their stand for the truth, a deep impression has been made. These people were among those who I saw were stretching out their hands and asking for spiritual food.

Last Sunday a large crowd assembled to witness the baptism, which was to take place in the Hunter River. Those of the lower class who were present made a great deal of noise, hooting and yelling as the candidates went forward. But the two Scobie girls went forward without flinching. The mother, when

she saw so many of her acquaintances present, trembled a little, but when the howling of the mob commenced, she became as firm as a rock. She lifted up her head boldly, glad to identify herself with the commandment-keeping people of God. She felt honored to have her daughters go forward in baptism, to be reckoned as children of God. One of the women baptized on this occasion was a prominent worker in the Salvation Army in Maitland before she began to keep the Sabbath. She has been truly converted, and is very happy.

Several more will go forward next Sunday, among them a man named Lamotte. His wife was baptized with the first who went forward. I expect to speak at the baptism on Sunday.

There are about thirty more who are convinced that the seventh day is the Sabbath of the Lord. The demonstration of opposition at the baptism showed so plainly what spirit is working in the children of disobedience, and revealed such a marked contrast between those who are keeping the commandments of God and those who are trampling them under their feet, that it has worked for our good. The evening following this demonstration, a large number came out to the meeting in the tent. Elder Daniells spoke on the third angel's message, and the people seemed deeply interested.

The interest does not diminish, but continues to increase. Elder Colcord is doing well, and is liked by all who hear him. He is faithful in the work of visiting. The work of visiting families and holding Bible readings with them is doing great good. Our workers make some excuse for entering a house they have never before entered, and before they leave, they are asked to come again.

Six months ago there was not a Sabbathkeeper in Maitland. Now we have hope that a large church will be raised up. This will call for a church building. One woman in Maitland walks three miles to meeting and carries her baby. Our workers thought she was very poor, but one day she brought a donation of several pounds, to help in building a meetinghouse. Soon our workers will have to begin to call for money to build a church, but before they do this, they want some others to take their stand.

Lt 33, 1900

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

February 27, 1900

Dear Brother:

I received your last letter to me, written from Mexico, and read its contents with pleasure. I am pleased at any news of the advancement of the work in the institutions already established.

The night after receiving that letter, a representation in regard to the medical missionary work was again brought before me in clear, strong figures, that I could not but understand. The great sorrow that came upon you because of my letter has been a complete mystery to me. I have recently sent you letters in my own handwriting, one written in New Zealand in 1893. In examining my writings, I find other letters, written in Switzerland in 1887, all of which you have had. More letters I have written, full of cautions and warnings. Wherein have I changed?

More recently, I have written of figures that have been presented before me in regard to the gospel wagon. Then I had a view of the work which you have been doing for several years. I was lost to

everything around me. I saw the large work established by you in Chicago, and the money that was invested. There was presented before me a long roll of paper, having upon it figures of a startling character, while in large letters was inscribed, "Consumers, but not producers." The figures showed the amount of God's money that had been invested in that enterprise in Chicago, and the results to the work all over the world. The representation was most disheartening.

The whole vineyard of the Lord has been robbed to carry on a work that is never-ending. It has consumed means that should have supplied the necessities of foreign fields. The means spent in Chicago would have given to new fields advantages for doing the very work that God has designated should be done. Look at the destitution that exists in portions of the field in foreign countries, and in contrast see the investment made in one great city. It shows that there has been a misappropriation of means which is not yours to do with as you please. God's treasury needs to be replenished. There must be set in operation facilities in the translation of books and in the support of missionaries in the field.

All this was presented in a vision given to me at midday. It laid upon me a burden which none could understand. I could not understand it. I was overwhelmed with the things presented.

When I came to myself, I was like one stunned. Night after night the picture was before me. I saw the investment you were making, the money you were consuming; and what would the end be? I will not say.

"Who has required this at your hands?" was the question asked. [Isaiah 1:12.] "Sister White," you bemoan, "somebody has set things before you in a wrong light." No, no; things that no one knows have been presented to me. I have been made to understand the ambitious projects that have bound up in one wicked city means which should have helped the work in this new world and put us on standing-ground. But all the necessities of this field, which were kept before you, seemed to you of less importance than the great things you were creating.

All our entreaties, all our poverty, which you knew, all our inability, which was indeed impossibility, was before you; but the things of your own creation closed your senses to our great need. The Lord signified that we should make a center here, that in this country should be established the very same work that we had started in America by the greatest self-denial and self-sacrifice at every step.

I have no hesitancy in saying that God did not set you at that work in Chicago. I was instructed to call for help from the Sanitarium, not from your own personal funds, but from the Sanitarium that had been established at first with the funds of our people. I was instructed that I had the first and strongest claim upon the Sanitarium, and that I should call upon its managers to establish in this country the same work that we had started in America. I was at the same time shown how the Lord had greatly honored you, not in your Chicago enterprise, but in placing you in connection with the Sanitarium, one of His own instrumentalities for the uplifting of humanity.

As I write, my soul burns within me to see how the money has been used to consume, but not to produce. Then when this matter has been progressing for years, and the destitution of the work in this field has been urgently presented, you send your own funds. This gift we will not accept; we are not beggars, but the Lord's workers, called to lift up His ensign, to proclaim the day of the Lord, the closing work of this earth's history.

To whom would it be more fitting to entrust the use of means than to the very one with whom the Lord has been communicating for so many years—the one whom the Lord has made a channel of light to the people?

Three mornings ago I laid my hand upon several papers, exchanges from America, sent me about two years since. In the New York Observer of August 6, 1896, I saw your name, and the heading, “Dr. Kellogg’s Work, The Workingman’s Home, and Medical Missionary Work in Chicago.” There followed an account of the work then going forward, and the large amount of means required to sustain it. Since that time the work has greatly extended, and of course a much larger amount is required for its support. As I read the article, and thought of these things, I could understand the light given me by the Lord as to what the principles of truth and righteousness would lead the Sanitarium supporters and workers to do; that they should make it their first business to aid the work in this country, where the Lord had sent experienced workers fitted to carry forward His work.

We should have had at this date a large, well-built edifice with surrounding grounds in a beautiful location, where we could cooperate with God in caring for sick and suffering humanity. Through this work in connection with the gospel ministry, the light of truth would shine forth. The people who are in ignorance would have an opportunity to become acquainted with health principles, and many would be led to practice the self-denial essential for health of body and clearness of mind, and they would be brought to comprehend what is truth for these last days. This is the work to be done.

In the Sanitarium at Battle Creek as a center, the Lord gave you your work, all that you could carry successfully. The medical missionary work was ever to be as the arm to the great work that was to prepare a people to stand in the day of God so soon to be realized. “The fear of the Lord is the beginning of wisdom.” [Psalm 111:10.] The gospel ministry of truth for these last days, in its sacred dignity, is to stand as the body; Christ Himself is the head; and the medical missionary work is to be the arm and hand. Only a thorough instruction in God’s Word will suffice for the saving of souls that are ready to perish.

Our work in camp meetings brings us in touch with all nationalities and all classes, rich and poor, high and low; and it brings us in connection with the sick and suffering. These camp meetings should be regarded as verily God’s instrumentalities as are the sanitariums. Their work is essential.

The work of our schools also is essential. God has a church, and education in schools is not on a solid basis unless it is carried on in connection with the church, and is founded on the principles of God’s Word. Thorough instruction in the Word of God imparts an education that will be as lasting as eternity.

Our school in Australia has been established and carried on at a heavy financial sacrifice. If some of the means absorbed in the Chicago mission and similar enterprises had been appropriated to the necessities of institutions of God’s own appointment in this new field, the Lord would have been much better glorified; for then we could have received to impart to others.

Through the work of schools and sanitariums the light of the gospel, in clear, steady rays, would have penetrated far and near. The truth of God would have been as a city set upon an hill. If the ensign of truth can be lifted in educational institutions and in sanitariums for the sick, in the islands of the sea, and in many countries, more would be accomplished in bringing souls to the truth than can be accomplished by all other methods that can be devised.

There are many communities where all are in humble circumstances, where many of the refinements, comforts, and some even of the seeming necessities of life are lacking. But when the truth is received by these people, what a change is wrought! Tobacco is seen to be a needless expense, as well as an injury to the health. It is discarded, and the means thus saved is used in paying teachers to instruct the children, that they may be brought up in the nurture and admonition of the Lord.

Many who know not the truth are coming to understand that their home training and Sunday school teaching will not accomplish the work that is essential for this time. The present truth must come to the people. They need Bible truth, the special truth for this time. Our churches must be a living temple for God; every stone composing the temple must be a living stone, emitting light.

Often the greatest amount of good will be accomplished by camp meetings. In most cases these should [be] held [for] two or three weeks. These meetings should be so conducted as to make them object lessons of neatness, order, and good taste; and at the same time there should be a careful regard to economy. At these meetings the truth is brought before people who would never enter a church, and many are convicted and converted.

In every place where believers are raised up, humble churches should be built. If possible, these should be dedicated to God free from debt. But it is better to hire some money rather than not to build. If a man has money and, after donating what he can, will make loan, either without interest or at a low rate of interest, it would be in the order of God to use the means when necessary. But if possible, church buildings should be dedicated free from debt.

All these lines of work require money. God does not now lay upon His people the same work which was laid upon Muller. Muller did a noble work. But God has given His people a work to do after a different plan. To them He has given a message for the whole world. They are to enter territory after territory, and make aggressive warfare against soul-destroying sins. God bids them, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." They are to engage in house-to-house labor, opening the Scriptures to those who are in darkness. Rich and poor alike are to be instructed. The youth must be labored for with persevering zeal to win them to the truth, that they also may become laborers together with God.

All that is involved in camp meeting effort can never be fully traced out. God is calling upon souls, and we should stand ready to gather in the harvest as soon as the work of ministry begins. The warning is to be given by every converted soul. This is the missionary work to be done. Money is to be invested, not in expensive buildings, but in the best methods of reaching and saving the largest number of souls unto Jesus Christ.

The ministry is not to be belittled or criticized. The men appointed to the ministry are not to be censured because they do not give soul and body to that which is termed medical missionary work. God has given to every man his work. It is not the duty of the ministers to do as you have done. If they did, they would rob the destitute, suffering fields that have just as good a claim to help as have the people in the wicked city of Chicago. It is your duty, Brother John, to respect the ministry just as fully as you think your work should be respected.

Should you carry out your own way, means would be drawn from the treasury to support the enterprises of your creation, until the missions to which God has appointed a special work would be

destitute of every facility for carrying on that work. God gave you a special work to do, and He gave you great encouragement by presenting definitely before you what He expected you to do. You were to stand in your lot and place as faithfully as did Daniel. The Battle Creek Sanitarium was to be an instrumentality in establishing other sanitariums to do the very work God designed they should do.

To neglect the very work God has given you, and take up a work He has not appointed, is not the devising of the Lord but your own devising. You cannot carry the work in Chicago as you have been doing, and perform acceptably the work the Lord has appointed you. No one who believes that we are giving the last message of mercy to the world is required by God to go over the ground you are going over.

You may think that you can discard the name of Seventh-day Adventist, and make a name for yourself, because of your supposed prosperity. But just as surely as you yield to this temptation, you will understand what the warnings mean that God has been sending you for years. I want you to be saved, and I want the Seventh-day Adventists in America to be saved from the evil effects of human methods and devising. I expect to come to the next General Conference if I can see my way clear to do this.

O John, for Christ's sake do not spoil your record! Would that your colleagues had less confidence in human ideas, and ploughed deeper into the Word of God. Then they would understand that they are to be in harmony with God, a part of His great firm. If you take this that I have written as you did the letter which contained cautions and the highest encouragement, if you go on in your own way until you are humbled by God, be sure that your own course of action has brought the result.

You think that I am no longer your friend; but all my sympathy and influence are with you when you are working in harmony with God. Whatever opinion you may have of me, I cannot, dare not sustain you in the wrong. I know that the things I have told you are true to the letter.

You may unwittingly misrepresent matters to your colleagues; but bear in mind that Sister White has not changed. I have borne to you a decided testimony to save you from making mistakes by pursuing a course of self-exaltation. This very fact should be enough to gain your confidence. I would not speak unless compelled to do so. Do not take any course to blind the eyes of those who ought to perceive all things clearly. Keep off the enemy's ground. Do not, in order to vindicate your course, seek to impair confidence in the testimonies God has given me to bear. If God has ever spoken by me, you have been working on wrong lines. Put your hands to the work God has given you, and let there be a decided change in your speech concerning the ministry of God's appointment.

Lt 34, 1900

Brethren and Sisters in Australasia

"Sunnyside," Cooranbong, New South Wales, Australia

February 24, 1900

To My Brethren and Sisters in Australasia:

We have prayed most earnestly that God would send the help we needed in the school this year, and we believe that He has done this. We can say to the praise of God that our school this year we have the best faculty we have ever had. We have also an excellent class of students, but we feel sorry that there are

not more in attendance. There should be many more students at the school; and we now invite our churches to do all they can to send students. Here they will have a precious opportunity for gaining a knowledge of present truth. Brethren and Sisters, what will you do to create a fund to be used in sending to the school students who wish to attend, but who have not money to pay their way? Our young people who do not attend this term of school will lose much, we do not know how much.

God helps those who place themselves where they can best be qualified for His service. Divine power unites with earnest seeker for truth, giving him the fitness he needs for God's work. Daniel placed himself in right relation to God and to his outward circumstances and opportunities. He was taken as a captive to Babylon, and with others was placed under training, to be prepared for a place in the king's court. His food and drink were appointed him, but we read that he determined that he would not defile himself with the king's meat nor with the wine which he drank.

In taking this step, Daniel did not act rashly. He knew that by the time he was called to appear before the king, the advantage of health reform would be apparent. Cause would be followed by effect. Daniel said to Melzar, who had been given charge of him and his companions, "Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat and water to drink." Daniel knew that ten days would be time enough to prove the benefit of abstemiousness. "Then let our countenances be looked upon before the thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest deal with thy servants." [Daniel 1:12, 13.]

"So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat of the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. As for these children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." [Verses 14-17.]

From this we see what an important part a simple diet acts in preparing students to hold positions of trust. Students should co-operate with God by abstaining from all food which will tax the physical powers and becloud the mental faculties.

Having done this, Daniel and his companions did still more. They did not choose as companions those who were agents of the prince of darkness. They did not go with a multitude to do evil. They secured Melzar as their friend, and there was no friction between him and them. They went to him for advice, and at the same time educated him by the wisdom of their deportment.

It was God's purpose that these youth should become channels of light in the kingdom of Babylon. Satan was determined to defeat this purpose. He worked upon the minds of the youth who had refused to be God's representatives, causing them to be jealous of Daniel and his companions. At Satan's suggestion they laid plans to entrap those who were making such steady, rapid advancement in knowledge. There were those who tried to deceive and mislead Daniel and his companions, who tried by flattery to induce them to enter into wrong. But they failed signally, because these youth had on the armor of light. They fastened themselves to the promise, "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.]

They knew that they must keep the eye of the mind single to the glory of God, that they must seek wisdom and strength and grace from on high. They must not allow themselves to be led, by smiles or

frowns, to yield to the sophistry of Satan. They knew that no human power could be to them wisdom and righteousness and sanctification.

Satan was trying to compass their destruction. Nothing but wisdom and strength and firmness and heroism which God could would enable them to maintain their position in the way of holiness. They knew that they were not yet fully acquainted with the character of Satan's enmity. They would have to watch unto prayer, for they were ignorant of the obstacles they would have to meet and surmount. They knew that barriers would rise to bar their way, that embarrassment would surround them on every side.

They made a faithful study of the Word of God, that they might know the divine will. By faith they believed that the One whom they served would communicate to them His will; and in answer to their faith, God opened His Word to them. The Old Testament was to them a light shining in a dark place. They made the Word of God their textbook, looking upon it as the foundation upon which they must build character. They had only the Old Testament. The youth of today have increased light.

The Bible teaches the whole duty of men, women, and children. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.] Divine wisdom came to Daniel and his companions as they studied the Word. They knew that this Word was their authority, and that it demanded their obedience. The truth was to them of the highest importance, for it placed their duty before them in a clear light.

Satan often cast his shadow across their pathway to obscure their view of divine light and darken their faith and confidence in God. But they would not yield, and the Lord gave them wisdom and power to prevail with Him in prayer. As they followed the course of study outlined for them in the courts of Babylon, they made it their aim to become statesman who would never sacrifice principle in order to obtain advantages for themselves. They knew that they were in an enemy's country, under the power of the Babylonian king, and they were obedient in all things save where they were asked to sacrifice principle.

"Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar, ... and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than the magicians and astrologers that were in all his realm." [Daniel 1:18-20.]

He who gave wisdom and understanding to Daniel is willing to give wisdom and understanding to all who place themselves in the same relation to Him that Daniel did. We desire every youth to realize that none need have a superficial education. Read how Paul enjoined on Timothy constancy and perseverance and the faithful performance of duty.

"Thou therefore, my son," he wrote, "be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ. ... Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 Timothy 2:1-3, 15.] Work for God with humility and earnestness, teaching the truth from love

to God and [to] man. Untold good is accomplished by the faithful, humble Christian, who prays and lives his prayers.

Will not our churches in the Colonies do what they can to assist in sending to the school students who wish to prepare for missionary work? Our school is not a reformatory, and we do not wish to have students come who have made up their minds to be unmanageable, who will not submit. Such students make the work of the teachers exceedingly hard, and their influence over the other students is detrimental.

We want students who can be educated to reach those belonging to the higher classes, who have been sadly neglected. Is no effort to be put forth for them? Do they not need a Saviour? Few among them go to church, for they realize that they receive no benefit there. The teaching which they hear does not touch the soul. They want something which they have not. Are we to make no personal efforts in their behalf? Cannot we do the highest kind of missionary work in this line? Are there not those who will take the burden of this work, who will make it their aim to obtain qualifications, which will enable them to work successfully for the higher classes?

God calls for earnest, humble workers, who can carry the truth to the higher classes. Those men who bear heavy responsibilities in public life, who act as judges and lawyers, should be given a clear, distinct message. "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.]

We talk and write of the neglected poor. Might we not better give some attention to the neglected rich? Some ask, Will not publications reach them? No; they will not be reached by publications. It is personal effort that they need. Are they to perish without any special warning being given them? It was not so in ancient times. God's servants were sent to tell those in high places that they could find peace and rest only in the Lord Jesus Christ.

Read how plainly Daniel warned Nebuchadnezzar. Nebuchadnezzar dreamed a dream, and he related it to Daniel, who interpreted it for him. "The tree that thou sawest," he said, "which grew, and waxed strong, whose height reached unto heaven, and the sight thereof to all the earth, whose leaves were fair, and the fruit thereof much, and in it was meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation, it is thou, O king, that art grown and become strong; for thy greatness is grown and reacheth unto heaven, and thy dominion unto the ends of the earth." [Daniel 4:20-22.]

"And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: That they shall drive thee from among men, and thy dwelling shall be with the beast of the field, and they shall make thee eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will.

"And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shall have known that the heavens do rule. Wherefore, O king, let my counsel be

acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.” [Verses 23-27.]

Thus plainly was the truth spoken to the self-exalted king. And in the providence of God we shall in the future have opportunity to warn those who stand in the high places of the earth.

The judgments declared came upon the king. “At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon that I have built, for the house of my kingdom by the might of my power, and for the honor of my majesty? While the word was in the king’s mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from among men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

“The same hour was the thing fulfilled upon Nebuchadnezzar and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers, and his nails like bird’s claws.” [Verses 29-33.]

“At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom from generation to generation. And all the inhabitants of the earth are reputed as nothing; and He doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me, and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.” [Verses 34-37.]

What a wonderful history this is! God can so humble kings and nobles when it is for His glory, that they will acknowledge that there is a power above themselves. He can cause them to use the tongue in praising Him.

God will visit His judgments upon those men in responsible positions who feel that they are above all divine law. But there are those in official life who feel their need of something they have not. To them God will make known that He is the One who controls all affairs of this life. If these men will repent and be converted, God will use them in His cause. Tell them that the Lord can lift up and cast down. Let those who realize the value of the human soul give with earnestness the invitation to the gospel feast. Ask men and women if they are prepared for the future immortal life.

While the truth is to be given to those called the great men of the earth, while there is to be no shrinking from this duty, no one who does this work should show forwardness in voice or manner. He whose heart is filled with love for God and man will speak the truth with simplicity. His words will be spoken in the meekness of wisdom, and angels of God will make the impression on hearts.

The faithful minister of the gospel is to reach the high and the low. The poor are not to be forgotten; but remember also that there are thousands of rich men who are starving for spiritual food. They want

something they have not. Are we to make no personal efforts in their behalf? The message has not been given as it should to the higher classes. The lower classes have received more attention than the higher class.

From the light given me, I know that the plain "Thus saith the Lord," should be spoken to those men who have influence and authority in the world. God will bless the worker who will faithfully do his work. The righteousness of Christ will go before him, and the glory of God will be his rearward. The greatest men of this earth are not beyond the power of a wonder-working God. He will convert those who occupy responsible places, men of intellect and influence, if those who are laborers together with Him will be men of opportunity, doing their duty bravely and faithfully.

There is a great crisis before us. Humanity is to be given the testimony that there is a God who rules over all. In the time before us God will work through His servants as He did through Daniel. Upon our churches rests the solemn responsibility of giving the youth who wish to become workers for God an opportunity of obtaining a knowledge of Bible truth.

We greatly desire that the young men and women in our churches who need the benefits of the school shall attend during this term. We have secured the very best teachers, and we wish to see more students here. We have not had to go to the expense of erecting more buildings, but there is still a debt on the buildings already erected. My brethren and sisters, will you not do all you can to help the school? You can do this by sending students, and paying their tuition in advance.

We need in the school young men and young women who can be educated to be church school teachers. In every church there is need of a church school. If there are two or three small churches close together, these should unite in supporting a teacher who can give children a true education. Parents, take your children away from the influences of the world. Let everything be done for them that can be done. They need to be taught the Word of God line upon line, precept upon precept, here a little and there a little. They need to be taught that the fear of God is the beginning of wisdom.

We need an army of workers to give the warning message to the world. Every town from Cooranbong to Queensland is to be worked. We are to press onward and still onward. We desire the youth to obtain an education which will enable them to educate others. The gospel of Christ lies at the foundation of all true education and progress. To diffuse light is the great work we are now to do. The truth that Christ is a personal Saviour is to be taught so clearly that souls will submit to be led and taught by God, and in their turn win other souls to Christ. Teachers have come from America to teach our young people how to do this work. Will you allow the work to be hindered for the want of your help?

I feel so sorry to think that there are those who are losing the benefits of this term of school. Let not any stay away because they did not come at the first. You know not what a year may bring forth. Make the most of the present opportunity to gain an all-round education, an education which will teach you how to study the Bible and how to handle tools. Then when you go to a new field, you can help the people in all lines.

We would be pleased to see one hundred additional students in the school, obtaining an education and training for work in the Master's vineyard. I call upon the pastors of our churches to wake up and see what they can do to help the school. I call upon parents to act their part. Parents, your children need the help to be received in the school. The young people in the church need it. Deny self, if necessary, to give

it to them. Do you wish to see your children converted? Do you wish to see them working as missionaries for the Master? Then do all in your power to send them to the school. Do your best, and God will help you.

Lt 35, 1900

General Conference Committee

“Sunnyside,” Cooranbong, New South Wales, Australia

February 13, 1900

To the General Conference Committee

Dear Brethren:

A new board of directors should be formed at Review and Herald, of men who give evidence that they will not deviate from the way of righteousness. A change must be made. Things must be so ordered that Christ will be recognized in every movement made. Those who occupy positions on boards or committees should be men who seek the Lord with their whole heart, men who preserve the humility found by seeking counsel from God.

All the planning of men will come to nothingness if unchristlike attitudes are woven into the work. It is wisdom to place in positions of responsibility and usefulness only those who give full proof of their ability, who show that they are able to fulfill in a proper way their weighty trusts. Positions have been given to young, inexperienced men which ought to have been given to men who had an experience gained in the early history of the work. Let positions of trust be given to experienced, God-fearing, proved men, men who will bear the message of reproof sent by God.

When men trust in men and make flesh their arm, when they show that they know not the voice of Him who is the only source of wisdom and power, let responsibilities be taken from them as soon as possible and given to men who wait on the Lord, who do not consider their time so valuable that they cannot take part of it for prayer, who will not dare to move without divine counsel. To men and women God has entrusted gifts and endowments. Those who keep these gifts and endowments pure, holy, and consecrated will be guided by the Holy Spirit. God will be their help and stay, and to Him will they ascribe all the glory.

Daniel declared, “Blessed be the name of the Lord forever and ever, for wisdom and might are his: and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.” [Daniel 2:20-22.] There is no position so lofty that God cannot cut down those occupying it. There is no humiliation so great that God cannot raise up humble men to enjoy the richest blessings.

The Lord works to humble human pride in whomever it is found, that men may learn to develop a spirit of true submission to His will. He cannot work with men who counteract His purposes. Those who use their perceptive powers to create an order of things which turns aside God’s purposes will lose the powers, which if exercised aright would have increased and strengthened. God honors those who seek Him in sincerity, humbling self and exalting Him. But when men will not consent to walk in the counsel

of God, their wisdom is removed from them. They become incapable of knowing God and Jesus Christ whom He hath sent.

Lt 36, 1900

Tatum, Lettie H.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 18, 1900

Lettie H. Tatum

Sanitarium

Battle Creek, Michigan

My Dear Afflicted Sister:

In my Christian experience I have passed over the ground where you are now traveling. It seemed that I was bound in chains of despair. When quite young, only about twelve years old, I was for months utterly hopeless. But the Lord did not suffer me to remain in this condition. He attracted me by His own mercy and grace, and brought me to the light. He will help you. Look away from yourself. Do not think or talk of yourself. You cannot save yourself by any good work that you may do. The Lord Jesus has not made you a sin-bearer. He has not been able to find any human or angelic being to be a sin-bearer. He says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Do you not believe the words of Christ? He bids you. “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.]

Think of the Saviour. Lay your sins, both of omission and of commission, upon the Sin-bearer. You know that you love the Lord; then do not worry away your life because Satan harasses you with his falsehoods. Believe that Jesus will and does pardon your transgression. He bore the sins of the whole world. He loves to have the weak and troubled soul come to Him and rely upon Him. Seek God in simple faith, saying, “I believe; help thou mine unbelief.” [Mark 9:24.]

The Lord does not readily cast off His erring children. He bears long with them. His angels minister to every believing, trusting soul. Now, when you read these words, believe that the Lord accepts you just as you are, erring and sinful. He knows that you cannot blot out one sin; He knows that His precious blood, shed for the sinner, makes that one who is troubled, worried, and perplexed a child of God.

The Word of God is like a garden filled with beautiful, fragrant flowers. My sister, will you not pluck the flowers, the roses, the lilies, and the pinks of His promises? Rest in His love. No tongue can express or finite mind conceive the greatness and richness of His promises for just such weak and trembling souls as you are. Simple faith and trust is your part; the Lord’s part He never fails to fulfil. By faith draw close to the precious Sin-bearer, and then cling to Him by faith. Do not worry; this will not help the matter at all. Believe that Christ Himself rebukes the enemy, and that he can have no more control over you. Believe that Satan has been rebuked. When the enemy comes in like a flood, the Spirit of the Lord will lift up for you a standard against him.

Again I bid you to look away from yourself. Look to Jesus. Take hold of the Mighty One, and never let go. Our Lord Jesus has expressed His love for you in that He gave His own life that you might be saved; you must not distrust that love. Do not look on the dark side. Be hopeful in God. By beholding Jesus as your sin-pardoning Saviour you become changed into His image. Say, "I have asked my Saviour, he has set me free, and I am free indeed. I am the Lord's, and the Lord is mine. I will not fear. I know that He loves me in my infirmities, and I will not make Him sorry by showing that I distrust Him. I break with the enemy. Christ has cut the cords that bound me, and I will praise the Lord."

Thus you can educate and strengthen your mind. May the Lord help and bless you every moment. Be free, yes, be free in the Lord just now. Rejoice in your freedom.

Lt 37, 1900

Colcord, Sister M. R.

"Sunnyside," Cooranbong, New South Wales, Australia

March 4, 1900

Mrs. M. R. Colcord

Forest House, Potter Co., Pennsylvania

My Dear Sister:

I am very much pained to hear that there is not harmony in the church of which you are a member. In these matters you need the counsel of God. Who is the president of the Pennsylvania Conference? It is certainly his duty to look after the churches under his guardianship. The Lord is mighty in wisdom. He never errs or makes a mistake.

I have no faith in casting lots. We have in the Bible a plain "Thus saith the Lord" in regard to all church duties. If there is not unity in the church, Christ is grieved, and the cause of truth is misrepresented to unbelievers. Let every member of the church inquire, "Am I a member of the body of Christ?"

Just before leaving His disciples, to suffer the penalty of transgression that man might be given an opportunity to return to his loyalty, the Saviour said to them, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [John 13:34, 35.] Shall we not labor to give this sign to the world? Christ's love for His people is unchanging. It is the work of the enemy to cause dissension, strife, and alienation.

The members of a church believing present truth need daily to purify their hearts by obeying the truth. Christ prayed, "Sanctify them through thy truth; thy word is truth." [John 17:17.] Unless the members of the church show that faith that works by love and purifies the soul, there will be bickerings in the church. But there is no excuse for this, for Christ is love. Individually we are to follow the example of the Master, manifesting respect and love for one another. Unless we do this, we cannot reveal to the world the transforming power of the grace of Christ.

Let all seek the Lord and be converted. Let them confess their sins and pray for one another, that the moral image of God may be restored in them. We must have faith and confidence in one another. As

Christ has loved us, so we are to love one another. The two great principles of God's law enjoin love for God and love for our neighbor.

Christ is greatly grieved when any of His professed followers injure themselves and bring reproach upon the precious truth by a wrong course of action. The work we are to do in this world is to free ourselves from all selfishness, to show love and tenderness for Christ in the person of his saints.

I leave this morning for Victoria, to attend the camp meeting in Geelong; therefore I cannot write much. I was unable to sleep last night, and am not in a good condition to write. I would say to the members of the church in Austin: Read your Bibles with much prayer. Do not try to humble others, but humble yourselves before God, and deal gently with one another. To cast lots for the officers of the church is not in God's order. Let men of responsibility be called upon to select the officers of the church.

In regard to Sister White knowing what to say to you, I would refer you to the One who says, "I am at thy right hand to help thee." [See Isaiah 41:13.] When Christ is so near you, do not send so far across the ocean for help. The Saviour invites you, "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.]

Lt 37a, 1900

Board of Managers of the Review and Herald Office

"Sunnyside," Cooranbong, New South Wales, Australia

February 26, 1900

To the Board of Managers of the Review and Herald Office

Dear Brethren:

In a recent mail a question was sent me in regard to publishing for the Southern field. The writer says: "In several communications you have stated that the publishing houses in America should give the profits on the books published for the Southern field. There are two views taken as to the meaning of this statement. The first is: That the publishing houses should ask a reasonable price for the publishing of these books written to support the Southern work, and then add a reasonable price for the cost of handling them, and that all profits should go with the royalties to carry the work in that field. The second position taken is that your statement refers only to the books actually sold in that field by those connected with the issuing of the books."

Just what I have asked from our publishing houses in behalf of our schools in regard to printing Christ's Object Lessons without profit, and encouraging a wide sale of the book, that large sums may go to our schools to lighten their burdens, ought to have been done by our publishing houses in behalf of the work among the colored people of the Southern States.

Why should not our publishing houses do this work for the people of the South? Were they not established in the providence of God, by the liberalities of His people, to be missionary agencies? Have they not given freely in past years to needy fields and enterprises, and have they not been blessed in so doing?

The importance of the work and the great need of missionary effort in the Southern field were plainly pointed out. It was a field near at hand, whose needy condition they had every opportunity to know. Why did they not realize their responsibilities?

The Lord is grieved at the indifference manifested by His professed followers toward the ignorant and oppressed colored people. If our people had taken up this work at the close of the civil war, their faithful labor would have done much to prevent the present condition of suffering and sin.

When the attention of our people was called to their great neglect of duty, and to the importance of earnest effort now, the managers of the publishing houses should have been among the first to offer assistance.

If the managers of the Review & Herald Office had been walking in the fear of the Lord, they would have esteemed it a privilege to make personal sacrifices, and would have seen ways to use the facilities of the great publishing house under their control for the advancement of the Southern work. If they had felt the responsibilities of faithful stewards, they would have seen the needs of the colored people, and would have given sympathy to those working for them. Instead of laboring to take all they could get from the workers to add to the profits of the publishing house, they would have freely given the profits of the publishing house to help the poverty-stricken mission. Instead of planning other books to crowd the Gospel Primer out of the field, they should have encouraged and helped the laborers to bring out other works to be a help to their missionary labors.

If the managers of the publishing house had gone farther than to donate the publishers' profits, and had made liberal donations of books to be used in the Southern States, or of the labor on some editions when the mission was in special need, the publishing house and its managers would have been abundantly blessed in so doing. Not only would such a course have met the approval of God, but it would have been a commendable example of cooperation that would have had influence with all our people.

God requires of all who are in places of responsibility that they set examples of unselfishness in every line of missionary work. I cannot express to you the loss that has been sustained by the Review & Herald as an institution, by doing as it has in working counter to truth and righteousness. An evil spirit has been at work in the hearts of men in the publishing house, causing them to be selfish, covetous, and unjust. Their scheming was continued until confusion, want of courage and of steadfast purpose, made things very hard for those who were working for the interests of the Southern field. The course of action pursued was unworthy of Christians. Angels of God veiled their faces because of these unjust transactions.

It may appear to some that the transaction in regard to the Gospel Primer was a little matter. The plucking and eating of the forbidden fruit was a little matter. But the act of disobedience by our first parents was sin, and drew after it tremendous results. Every unjust transaction is a transcript of the character of the doer. Those who can engage in such acts as this in reference to the Southern field reveal the true state of the heart. Unless cleansed and sanctified, elevated and spiritually ennobled, they will never eat of the tree of life nor drink of the water of salvation.

In the Primer transaction, the Southern field was robbed of its due. The work that should have been done in the South has not been done. Time has been lost that can never be recovered. The workers in

that portion of the Lord's vineyard had a hard time because of the perversity of the human heart, and they will be brought through similar trying experiences by appointment of God. For every penny of supposed gain in these transactions there has been much greater loss.

The worst feature of the matter is that those who acted a part in these transactions have not recovered their spiritual eyesight. They do not see these things as they are. When I read of the restitution of one thousand dollars I felt sick at heart, it falls so far short of correcting the wrong. I could scarcely keep from crying out, "O my brethren, what you need is to fall on the Rock and be broken."

There is another transaction that needs to be corrected. In the author's strait for want of means, the plates for Coming King were sold to the publishing house. Just as soon as he was able to redeem the plates, he should have been allowed to do so, and a kindness of heart and gladness expressed that he could do this.

These transactions with brethren struggling to help the Southern field, God has investigated. Not a sparrow falls to the ground without the notice of our Heavenly Father. Every act of close, selfish dealing is written in the books of heaven. Every one of these things must be corrected and stand corrected in the books of heaven. My brethren, is it not time that the Lord should be honored through your representation of His character? Are you willing to transfer the settlement of these matters to the judgment?

If the Southern field were not needy, if there were not a pressing necessity for work to be done there in many different lines, why should the Lord keep the question constantly agitated as He has done for so long? We must redeem the time. This long-neglected field must be worked. Without delay workers must be prepared for this field. Our people should now be raising a fund for the education of men and women in the Southern States, without regard to color, who, being accustomed to the climate, can work there without endangering the life.

Promising young men and young women should be educated to become teachers. They should have the very best advantages. Schoolhouses and meetinghouses should be built and teachers employed. Large numbers should not be gathered for instruction in any one place, for it would attract attention, and work evil to teachers and to school. Far more will be accomplished by collecting small numbers in different places. There is the greatest need for all kinds of missionary work.

It is to sustain such a work as I have described that your liberalities are asked for in the publication of books like Gospel Primer, Christ Our Saviour, and Coming King. When some such work is done willingly, heartily, as a privilege, be assured that it will bring a blessing to the doers. The grace of Christ which bringeth salvation will water the souls that have been dried up by their acts of selfishness.

God calls for spiritual life in individualism. We are to be united as branches in the true vine, as workers together with God. I hope and pray that the power of the Holy Spirit may be imparted to every one in the service of God. Let every heart break before God; then the softening, subduing influence of the Lord Jesus will be as natural as the breath. Then there will be no such seed-sowing as has been revealed in the transactions that have taken place, transactions of which the actors should be everlastingly ashamed.

There is missionary work to be done in the publishing house. A responsibility rests upon you for the youth under your care. Brethren, take hold together, first to reform yourselves; then, working under the

one head, Christ Jesus, you will show perfect love and compassion while you try to reform the youth. You know not the science of being molded and fashioned after the divine similitude. When Christ is formed within, the hope of glory, you will hear with sanctified ears, and see with sanctified eyes, and speak with sanctified tongues. Then you will act as brethren, branches in the same vine.

I long, I pray, I thirst, to see the work of God manifest itself in deeds of compassion, tenderness, and love. Then all who are in places of responsibility in the publishing work in any line will feel a deep interest in the youth. They will feel the need of most earnest prayer with all the apprentices together. Then in the educating and training of the youth all will bear in mind that these youth are the property of Jesus Christ. Read the eighteenth chapter of Matthew. If ever words should be put in daily practice it is the words spoken by Christ to His disciples. Many are the educating lessons, lessons of high and holy principles, that need to be brought into the daily, practical life.

The Lord will impart His love to all who will seek Him with the whole heart and soul and spirit. But there is too much hurry and bustle and drive in our institutions, and men forget God and His commandments. Many seem to think the time lost that is devoted to earnestly seeking the Lord. But when the Lord comes in to co-operate with human effort, and men and women will co-operate with God, a marked change will be seen in the work and in the results. Every heart that has been visited by the bright beams of the Sun of Righteousness will reveal the working of the Spirit of God upon his heart, mind, voice, and character. The machinery will move as if oiled and guided by a masterly hand. There will be less friction when the spirit of the worker is oiled by the golden oil which is emptied out of the two olive branches to be received by every soul prepared for its reception. The holy influence will be imparted to others in words of kindness, tenderness, encouragement, and love.

All should consider that they are responsible for their influence in spirit, in word, and in action. Day by day angels of God are passing through every room in the publishing house. Let every action show that God's love abides in the heart of the worker. Oh that the work might be done which the Lord Jesus is hungering to see!

A harsh manner, loud tones of voice, will never convert a soul. You have the great privilege of being under the direction of Jesus Christ, of speaking His words, revealing His spirit, copying His actions. Will you not open the windows of the soul heavenward, and close them earthward? If the earthward windows are open, they will let in malaria which will surely poison the soul. It will affect the breath, the voice, the spirit. God help you, my brethren, to help the most helpless and the most needy.

Lt 38, 1900

Wilson, Sister [G. T.]

"Sunnyside," Cooranbong, New South Wales, Australia

March 4, 1900

Dear Sister Wilson:

I have visited Sister Halsey, and she has consented to let the boy we were planning for board with them until such time as you shall succeed in making arrangements for him to attend school altogether. They do not take him because they want help, but because they want to do all they can to help others get the

benefits of an education. Brother and Sister Halsey are kind people and true Christians, and their home is the best place I know of for the boy. I am sure he will do his best to please them.

In much love.

Lt 39, 1900

Wilson, Sister [G. T.]; Robertson, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

March 7, 1900

Dear Sisters Wilson and Robertson:

I have been doing my best to sleep during the past night, but a burden was on my soul for the people of Maitland. I have been in prayer, putting up my supplications to God that at this time, when decisions are being made in Maitland, many souls who have had the call, “Come to the supper,” may not with one consent begin to make excuse and refuse the heavenly invitation. [See Luke 14:17, 18.] The gospel feast has been provided at great cost, and the Lord is represented as sending out His invitation to come to the feast.

In the parable the preparation is represented as having all been made, and whosoever will may come. But the refusal came back to the Master in trivial excuses. Will it be thus with those who have heard the truth for these last days? Will they refuse? Will they scorn the invitation? The false peace of members of the church has been disturbed, and will those whom Christ is inviting hunt up trivial excuses as did the ones represented in the parable?

In Maitland there are two parties striving for the mastery. The apostate is making every effort to turn away those who have been invited, and many souls for whom Christ has given His life, to open to them the gates of heaven, refuse to enter, as obedient children, the household of faith. O, how it pains my heart! The insult to Christ is so terrible.

A church has been in a state of spiritual death. The Lord sends His message of invitation and mercy in warnings and reproof. He has a banquet prepared of which all are invited to partake. They are called upon to arouse from their spiritual death. Then comes the collision. The minister excites opposition. Instead of accepting the truth as it is presented in the Word of God, many turn away as though it was of no consequence to them whether they receive the heavenly call to spiritual life and obedience, or whether they reject the message and choose eternal death. The word and message from God will be, according to the will of the hearer, a savor of life unto life or of death unto death. Be assured that Satan and his army are contesting every inch of ground where the truth finds access.

There is a family that before the truth was presented from the living oracles were worldlings, not one soul was alive to God. But in hearing the Word from God’s delegated ambassadors, one member of the family became interested, and then another. Then the world presents its advantages, as Satan presented them to Christ. These souls God loves; His angels are watching and ministering unto them. As the truth is presented, the collision begins. The strife for these souls by Satan’s party is determined.

The church resents the intrusion, as a rebuke to them is implied in this spiritual decision. If the hearts of these two young disciples love the pure Bible truth, they must zealously resist every opposing influence.

There has not been light and life in the ministration of the church. The church has not carried the burden of souls. It has not made earnest, persevering efforts for their salvation. These young people were without God and without hope in the world. They had no conviction of sin, for they knew not that sin was the transgression of the law of God. They felt no alarm. But the Word has come to them as a sharp, twoedged sword, to disturb their carnal security. Truth arouses the conscience, and finds lodgment in the soul. The receiver consents to be saved in God's appointed way, "Repent ye; for the kingdom of heaven is at hand." [Matthew 3:2.] Then it must fight out the battle, and vanquish the enemy. In this conflict the human agent is often found in a state of indecision, sometimes inclined to give up the warfare, then inclined to heed the word of the Lord, and obey the truth. Those who give heed to the Word will need the whole armor of God if they encounter and vanquish the enemy.

But we see that some poor souls are stopping the collision by yielding themselves a prey to Satan's devices. They turn away from the truth and array themselves against Christ, against His ministering angels, against the messengers of righteousness. Whose banner are they under? The black banner of rebellion against the law of God. Then their work is resistance, opposition. They will not enter the door of truth, where are hope and peace and righteousness; neither will they permit others to enter. They furnish themselves with weapons of warfare against God and His anointed Son, Jesus Christ, and lay every stumbling block possible in the way of the salvation of souls.

Some will see that it is a case of life or death with them. They will fight the good fight of faith, and lay hold on the hope set before them in the gospel. They will place their hand confidently in the hand of Christ, and say, "I will follow thee, my Saviour."

But there are members of the church, and even ministers of the flock, who with deceiving arguments will oppose their advance; and with some they will prevail. And what will be the record in the day when every soul that has not returned to loyalty to God will hear the word, "Depart"? Both ministers and the deceived souls who have turned from the truth to fables have rejected eternal life.

To all in the Mission household, Brother and Sister James and Brother Goodheart, and all the others, I would say, work on. Let all have faith in God. You will surely reap if you faint not. Brother Colcord needs all the help and strength from God that it is possible for him to receive. He has a hard battle to fight, but be assured that many souls will be saved as the reward of the faithful labor bestowed.

Brother and Sister Hickox will receive help and still greater help from God; but there must be no relaxing of the stern, earnest endeavor. There must be no discouragement. Press the battle to the gate. Pray, agonize with God, have faith in God. Let all pull together. There must be no separation. All need to cooperate with God, and you will surely see of His salvation.

You must not overlook the plainness and force and power of the truth. It is to be presented line upon line. Begin with your own hearts, for out of the heart are the issues of life. Let the prayer ascend from unfeigned lips, "Create in me a clean heart, O God." [Psalm 51:10.] The promise is most emphatic, "A new heart will I give you." [Ezekiel 36:26.] Would that every worker might learn how to reach souls through God! In your several places and your relations to one another, there is to be a solid oneness. Draw together, stand shoulder to shoulder. Let no one weaken his or her individual influence by imaginings. Pull on the right side for all that you are worth. Christ as an abiding power in the heart continually will give you mind, tongue, and utterance. The new creating, converting power of God must

come to your own souls, and flow out from your own hearts in fitting words. Then you can entreat, appeal, pray, hope, and hold on to souls, drawing with Christ Jesus. Let there be no divided interest.

The battle is strong. Take to yourselves individually the soldier's uniform. Take every piece of the armor. Let not the interest or vigor flag, but bear in mind that you will have the heaviest kind of warfare. "We fight not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." For Christ's sake "put on the whole armor of God, and having done all," (that you can do to place yourselves in right relation to God) "stand." [Ephesians 6:12, 11.]

Let not the heart be disturbed by the opposing influences against the Word of God. Hide self in Christ. Let Christ alone appear as the chiefest among ten thousand and the One altogether lovely.

Brother Hickox and Brother Colcord, you will need to be helps to each other. Counsel together and help each other in every possible way. You can do much in this line. Brother Hickox, unite heart and soul and energy with Brother Colcord. Bear in mind that he carries a heavy load. He feels the burden, and will suffer under its pressure unless you help him in every possible way. The hearts of God's workers are to be one in love and union, in work and interest and zeal, and God will give you the victory.

May the Lord bless every soul, and He will if you have faith in Him.

Lt 40, 1900

Steed, D.

March 24, 1900 [typed]

My Brother:

I must speak to you in the name of the Lord. Things have been presented to me in regard to you which I must now open before you in warning. You think that you are being led by the Lord, and you are determined to carry things in your own way. Unless you overcome the spirit of seeking to be first, you will be found wanting. Your desire to make yourself supreme among your brethren is not only displeasing to God, but is dangerous in its influence upon you and upon others who should have a better example set before them.

Without the Spirit of God, which always leads to humility, you will arrogate to yourself power and authority which will make trouble for you and for the cause of God. Until you humble yourself, until you change your attitude and learn to follow the cautions and warnings of God's Word, you will mar the work of God by your self-sufficiency. Your overbearing spirit is a most positive evidence that God is not controlling you. If you allow the enemy to work through your disposition and your cultivated traits of character, you will so offend Jesus Christ that you will be left to follow your own way.

You think that you know how to manage matters, and that if you had the ordering of things, you would do better and show more wisdom than your brethren. This spirit, if not seen and overcome, will place you where you will lose the confidence of your brethren. You need to stop just where you are and remember that to place such an estimate on yourself as you do is a species of insanity.

God never works with a man who cherishes the spirit you are cherishing. The Lord calls upon you to change your heart by humbling yourself before Him. Unless you do this, you will be so ruled and

controlled by your hereditary and cultivated tendencies that the work will be warped by your devising, not molded in accordance with the fashioning of the Holy Spirit. You can stir up strife and cherish in your heart a bitterness that will communicate itself to other minds much easier than you can efface the impressions made.

To know self truly is a knowledge which comes only from God. It is Satan's desire to so use men in shaping the work in this country that it will take the consecrated laborers all their time to correct wrongs and put in order what men have put out of order by following their unsanctified judgment. There are those who have a perverted zeal, which is not the working of the Holy Spirit. God designs that through human beings His glory, not the glory of men, shall be manifested. It is His light that shines through His agencies. Providence and revelation work in divine harmony, revealing God and Jesus Christ as first, and last, and best in everything.

The world in its human wisdom knows not God. To know God in Jesus Christ is to know Him aright. Those who feel that their completeness needs no addition, need to learn of God before they undertake the work or continue in the work of the ministry. They need to realize that of themselves they can do nothing. The character of their work is shown by the results, but often these results cost too much. God's work and cause must not be left to experiment.

Remember, my brother, that the God of providence still walks among us, although His footsteps are not seen, although His positive and direct workings are not recognized or understood. For the good of the cause of God, call a halt. Wear the yoke of Christ. "Take my yoke upon you," He says, "and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] At present your imagination is diseased. You do not know your bearings. Study your Bible calmly and prayerfully. Measure yourself by the measurement of other men rather than by your own measurement. From the light given me by God, you have brought into your past work human feelings and human wisdom, and this has produced results which it will require all wisdom of God's delegated servants to counteract. At present you are not acting as a sane man, and your brethren will have to know this, else some of them will think that you are really inspired by God.

I give you the warning. This development in you alarms me. I am afraid for your reason. Your inspiration will produce results which the cause of God cannot afford to have worked out.

The time has come when there must be a change of spirit among the workers in New Zealand, both in their home life and in their work in the field. These workers may become lights shining in darkness if they will first receive light from above. "Ye are my witnesses," God declares. [Isaiah 43:10.] It is through professing Christians that God is represented to the world. All God's workers are to be controlled by the same Spirit. They may have varied gifts and capabilities, but in mind and spirit they are to be a unit. Each is more or less dependent on the others. They are all to realize that they are indebted to one another for their standing and influence.

Should those who have received light through a faithful exposition of the Word of God use their knowledge and influence to create dissension and stir up strife? Should they seek to destroy the unity of the church because the church cannot see the wisdom and purity of their zeal? It is the work of the church to preserve peace and unity and order among the individual members. The influence exerted by the members is to be a restoring, healing power in the diseased parts of the earth. God's servants are first to accept Christ as a sin-pardoning Saviour, and then go forth to point others to Him.

Christ is drawing sinners by the cords of love, seeking to unite them to Himself, that they may be laborers together with God, not in pride and self-sufficiency, but in meekness and humility. When sinners are converted, God is glorified before the principalities and powers of heaven and earth. We are a spectacle to the world, to angels, and to men. "Ye are my witnesses," God says. [Verse 10.] "By looking to Me you are to become transformed in character. By the manifestation of Christlike forbearance and love you are to reveal this transformation."

Christ pointed out the position His people should occupy when He said, "Ye are the light of the world." [Matthew 5:14.] From the members of the church is to go forth an influence which shall enlighten others. The Lightgiver arranges the lamps so that His house (the world) may be illuminated. He desires light to be given to all that are in the house. He has an inexhaustible supply of light, and He places those who truly believe in Him where they will shine brighter and brighter unto the perfect day. Constantly our lights are to shine more and more brightly, because we receive increased light from the Source of all light. Beholding Christ, we are to become changed into His image and reflect His light to the world.

Each soul united to Christ becomes a light in God's house. Each is to receive and impart, letting His light shine forth in clear, bright rays. We are held responsible by God if we do not let our light shine to those who are in darkness. God has given to each member of His church the work of giving light to the world, and those who faithfully act their part in this work will receive an increasing supply of light to impart. By His Spirit the Lord can mold and fashion the human agent, quickening his energies and giving him light wherewith to enlighten others.

There is no limit to the Lord's efficiency. He is prepared to advance and to add new territory to His kingdom. But His people must do their part in carrying forward the work.

My brother, my spirit has been stirred within me during the past night. I could not sleep. I felt such a burden for the workers that I arose at twelve o'clock and began to write.

Brother Steed, I feel the deepest anxiety that you shall be converted—soul, body, and spirit. Do not seek to convert others to yourself, but stand aside. Do not try to appear in such large proportions. You must be changed in heart and character. You see the truth and you love the truth, but you fail to practice the truth that would perfect your character. By seeking to make yourself of so much importance, you terribly misrepresent Christ. When you open your heart to Jesus, when He takes up His abode there, your spirit and motives will be changed.

But unless you seek the Lord with all your heart, you will fail to see that for your own eternal good you must be converted. Do not seek your own interest. Do not feel that you are superior to your brethren, for I tell you in the name of Jesus of Nazareth that you are deceived in regard to your capabilities. Put self in the background. Hide yourself in Jesus. Let Christ appear. Study what will be for the glory of God. You may become a child of God in every sense of the word, if you will to, but if you continue to reveal the same spirit that you have been revealing, your influence will not be savor of life unto life.

Leave your brethren with God. Remember that they are not under your management. God has used them to His name's glory and He will do so still. Turn your eyes from yourself to Christ. Close the windows of the soul earthward and open them heavenward.

Lt 41, 1900

Kellogg, Brother and Sister [J. H.]

Geelong, Victoria, Australia

March 10, 1900

Dear Brother and Sister J. H. Kellogg:

We left Cooranbong Wednesday morning, tarried at Summer Hill for a few hours, and then took the cars for Melbourne. At seven p.m. we were nicely located in a sleeper for the night. But I was unable to sleep. The night before I had not been able to rest. My mind was strangely impressed that I must soon visit America. I said, "No, no, it cannot be." But I could not rest, for when about to fall asleep I would again be impressed that I must go to America. Thus the conflict went on in my mind during the entire night. I passed through a similar experience during the night I spent on the cars. How the matter will end, I do not know. I do not choose to go to America, yet if the Lord wills for me to go, I shall cheerfully submit. But can it be my duty to leave this field before a sanitarium is established? I may have to do this.

It galls my soul to think that though I have presented our necessities to the managers of the Battle Creek Sanitarium, the money that should have been used to provide this field with facilities has been absorbed in various other enterprises. The Lord instructed me that I had a right, as His steward, to call for means from the Battle Creek Sanitarium to establish a sanitarium in Australia. Such an institution is greatly needed in this country, and would accomplish far more than an institution of the same kind would accomplish in America.

Light has been given me that the money which should have been used to establish this institution has been used in the work in Chicago. This was not a right disposition of the money. Dr. Kellogg has established institutions and carried on a work which has consumed so much of the available means in one spot of the Lord's vineyard, while other portions of the vineyard have been left without enough to make a beginning. This a misconception of the mind and will of God. So much money should not have been absorbed in erecting buildings in one locality, but should have been used in carrying forward aggressive work in other parts of the field.

We do not propose to fold our hands and let things proceed as they have done in the past. I shall, as I am instructed by the Lord, present before our people the work done in Chicago, and shall teach them that this is a work which absorbs means and talent that should be used in carrying forward aggressive warfare in new territory. I pray that the Lord will give our people an understanding of how to work according to His Word, how to unite in proclaiming the third angel's message to all nations, kindreds, tongues, and peoples. Our people are losing their knowledge of what constitutes the last message of mercy to be given to our world.

If the institutions established are to be conducted, as is stated, on the undenominational plan, what have Seventh-day [Adventists] to do with this work? Seventh-day Adventists have a special work to do in building sanitariums in our world as necessity demands. These buildings are to be small or large, as is appropriate to the situation and the surrounding circumstances. Our work is to be aggressive, and is to belt the world.

But Satan is at work, and he says, I will arrange matters in such a way that the medical missionary work shall serve my ends. I will give those engaged in this work plenty to do. Their means shall be consumed

by my synagogue. I will use them so that they will be consumers but not producers. Through them I shall work to hedge up the way of god's work. Thus the enemy is working.

Dr. Kellogg cannot see afar off. He has not a realization of the means he has sunk in his work in America in order to consummate his plans. And to do what? To eclipse the very work God had given His people to do.

Quite a long time ago Dr. Kellogg was represented to me as riding on a proud horse, carrying a banner in his hand. He was represented as a general, setting men and women at work in an enterprise which would cause them to lose sight of the great work of preparing a people to stand in the day of the Lord. The Lord has not given Dr. Kellogg the work he has been doing.

I saw the mighty General of armies inspecting the banner Dr. Kellogg carried, saying to him at the same time, "Who placed that banner in your hand? You are misleading the forces of My army. Your trumpet is giving an uncertain sound. You are neglecting the very work God has given you to do. The money that should have been used for the relief of fields destitute of light and knowledge you have used in wrong channels. Foreign fields in need of this means are sending their petitions to me for help. Memorials for the Lord should be established in centers outside of America. You have largely absorbed in your work the money that would have enabled missionaries to set My work in operation in fields that are ripe for the harvest.

"The work you have done has hindered the work of sending the message of warning to foreign fields. It has exalted the name of Dr. Kellogg, but not the name of the Lord God of heaven. The third angel's message is virtually ignored by you. You have belittled the work of the gospel ministry, while you have made the medical missionary work disproportionately important. You have weakened where you should have strengthened. You would bear no restriction. You were determined, if you could, to set in operation the work you had planned, but this work God has never given you to do.

"The gospel is to go to all peoples, nations, and tongues, but for years you have been blocking the way. The necessities of the cause of God have been kept before you, but this has not kept you from your ambitious devising. The mind that God would have used to His name's glory has considered only one corner of the vineyard. You have worked for a class which can only be consumers.

"In all parts of the world there are fields ready for harvest, and in these fields are men and women of talent, whom God could use in His work, but this work has been kept back for want of means, while you have been absorbing thousands and thousands of dollars in a work of your own planning, the result of which has been to confuse minds as to what constitutes the work to be done in these last days. You have not carried the right burden. You have not lifted the banner on which is inscribed, 'The commandments of God and the faith of Jesus.' [Revelation 14:12.]"

The work of the people of God is to enlighten the world, in accordance with the directions given in the fifty-eighth chapter of Isaiah. Here is presented the plan of work which is to be carried on in every place where the truth takes hold of minds and hearts. In connection with the proclamation of the message is to be done the work of relieving families who are in distress. Those who take their position on the Lord's side are to see in Seventh-day Adventists a warmhearted, self-denying, self-sacrificing people, who cheerfully and gladly minister to the needy. Especially are those who suffer because they have had moral courage to accept the truth to be helped. Those who are cast out are to receive attention.

“But the work of providing for all depraved, all the drunkards, and all the prostitutes, has not and never will be given by the Lord to Seventh-day Adventists.”

In this country, in every place where the tent has been pitched and meetings held, we have seen souls truly converted. Men have given up tobacco and liquor and have united with the commandment-keeping people of God, giving in their lives the evidence of genuine conversion. We have done all that we could for these new converts, but could we have had some of the money that has been used in America, we would have been able to do much more than we have done.

Our lack of means has prevented us from doing much that we might have done. In building our school and Health Retreat, we were not able to pay our workmen, but had to put them off for some time. What kind of an impression is made on these men when they see that we are not able to pay for work that must be done?

In Dora Creek and Martinsville, villages some miles from Cooranbong, the people are waiting for us to build a humble meetinghouse, where they can assemble to worship God. We have been working in Dora Creek for some time, and quite a number have accepted the truth. Many of these need some one to teach them how to work. Others work hard, and are taxed to the utmost of their ability to support their families.

In the places around us we find just the missionary work the Lord has given us to do. As the people give up tobacco, liquor, tea and coffee, they need help, and we help them all we can. In many instances we have found them work to do and have clothed their children until they were able to do this. Then when once established, they go to work to help others.

I have placed my books and also Daniel and the Revelation, which is highly appreciated in this country, in many families. Thus many souls have been brought to a knowledge of the truth. People who have never yet seen the living messenger are keeping the Sabbath.

This is the missionary work that we see to be done in all parts of the field.

But by some in America, money is lavishly distributed among those who have no interest in the truth, and who never will have. The message for this time is smothered, and has no special power to convert men and women to the truth. God calls for a change of sentiment among our people in America. At our camp meetings the time is not to be consumed in calling attention to that which is called medical missionary work, but which is not the work for this time. God has given directions that sanitariums ought to be established in different places. These institutions are to be His agencies for reaching a class of people that nothing else will reach. In these instrumentalities the light of truth is to burn brightly. The money earned by these institutions is to be used in establishing similar institutions in other parts of the world.

To those who suppose that the Lord has given them the work of caring for the promiscuous mass of outcasts, who have ruined themselves, many of whom will continue to do as they have done in the past, at the same time subsisting on means given them by Seventh-day Adventists, the Lord says, Who gave you this work? There are peoples and nations yet to receive the light of truth for this time. The gospel message is to be exalted and is to become far-reaching. In every place where the message is proclaimed, missionary workers are to go forth with their Bibles in their hands. Souls are to be converted and

established in the truth. A meetinghouse is to be built. Light is to shine forth from the believers, who are to be as a city set on an hill. The church is to be in that place a witness to what the truth can do.

The Lord has given me instruction that this is the way in which the work is to be carried forward. But if the means is used in accordance with man's wisdom, the work that should be done will be left undone. God will hold those accountable who have advised men and women to do a work which has hindered the work of bringing men and women to a knowledge of the truth.

Work like the work that has been done in Chicago binds up the Lord's money and the talents of His workers, so that the memorials He designs shall be erected are not erected. God calls upon His people to awake, and give the trumpet a certain sound.

The Lord has declared that sanitariums are His means of reaching the higher classes. Upon the Sanitarium in Battle Creek rests a heavy responsibility. The Lord has given this institution success and blessing. Let not the money earned by it be spent according to one man's mind and judgment. The funds of this Sanitarium are to be used in making plants in countries where the principles of health reform are not known. The gospel of truth is to include the principles of health reform. People are to be taught that suffering may be relieved without the use of poisonous drugs, which leaves a baleful influence on all who use them.

Those who conduct our sanitariums must be instructed by the Lord at every step, else they will enter into enterprises which will retard the work to be done in these institutions. The gospel of truth is to be forced upon no one, but it is not to be extinguished. It is to be a living, working principle, controlling and guiding. The work throughout our sanitariums should bear the signature of God. Managers and directors should keep jealous guard over the religious life of the institution, lest strange movements be made. The physician should not be called upon to manage the financial interests. This part of the work should be entrusted to a faithful, capable man, who is as true as steel to the principles of truth. The strictest justice must be done to all who act as helpers in the institution. And in turn the helpers are to act their part faithfully, according to their several ability. Each one is to keep the fear of the Lord before him, realizing that he is responsible to God for the faithful performance of His work.

The earnings of the Sanitarium are to be used in making plants in new territories. No one man is to expend the funds accumulated by the sanitarium in purchasing unnecessary facilities for the institution. The institution is not to become an all-absorbing object to hinder the work of sending the truth to other countries.

The sanitarium is to be the Lord's memorial, a witness to the efficacy of the truth. Those who come to the institution are to see that in it the fear of the Lord is known to be the beginning of wisdom. When the banner of truth is no longer the honored, respected banner of the institution, the Lord will withdraw from the institution His keeping power.

Lt 42, 1900

Haskell, Brother and Sister [S. N.]

Geelong, Victoria, Australia

March 1900

Dear Brother and Sister Haskell:

Elder Daniells, Sara, and I left Cooranbong last Wednesday for this place. We got off at Summer Hill and remained there for a few hours. I had an important conversation with Brother Crothers. I exhorted him not to keep himself in his own hands, but to leave himself in the hands of God, whose infinite power could keep him alive. I told him that unless God did exercise His power, he could not live one minute. Brother Crothers is constantly watching himself, testing his temperature and feeling his pulse, as though his life would cease if he did not watch his every breath and heartbeat. I feel very sorry for the poor man. He is certainly improving in health, but I am afraid he does not give the Lord the glory due to His holy name.

We need greater faith and more implicit trust in our heavenly Father. He will not let our life cease, even though we do not constantly watch and think of ourselves, trying to keep ourselves alive.

But enough of this subject. We feel deeply the necessities of the work here. We see no possible way of erecting our sanitarium unless we receive help. We cannot establish this institution unless we can obtain money from some quarter. When I think of how the Lord's money has been misappropriated in America, while in this country, in spite of our appeals, we have been unable to commence the work the Lord would have us do, I am distressed beyond measure. The course Dr. Kellogg has followed is not after God's order.

Tomorrow morning I must stand before the people and show them the way in which the Lord would have missionary work done in connection with the gospel ministry. My spirit has been sorely vexed within me to see by the Medical Missionary Journal of 1893 that Dr. Kellogg has quoted from my testimonies to support the work he is doing. My words have been used to bear witness that his work was just the work to be done. Brother Irwin can obtain this paper from it. You will see by it how Dr. Kellogg has used my testimonies to sustain his work. He has taken sentences out of their connection and used them in such a way as to make me vindicate and endorse his work. For instance, he takes the following sentence from its connection, and quotes it thus, "In every large city there should be not two or three, but scores (she is speaking of medical missionaries,) of well-disciplined workers."

At the time this matter was presented to me, I was in New Zealand. Dr. Kellogg was disparaging the ministers because they were not interesting themselves in medical missionary work as he was. At that time I wrote him a letter, a calligraph copy of which was sent to him, setting before him the wrong of making a tirade against his brethren.

The journey from Summer Hill to Melbourne was pleasant. First class tickets were bought for us, and we also had a sleeper, so that the trip did not weary us. On Thursday evening we reached Geelong. Here Brother Starr has rented a very nice house, in which I was given a good room.

On Friday morning I attended the early morning meeting. Brother McCullagh led the service. I took right hold with our brethren, and I know the Lord gave me words to speak. I spoke on the necessity of glorifying God and praising His holy name in the congregation. If more joy was revealed in our religious experience a much more correct and favorable impression would be made upon the mind of those with whom we associate. Unbelievers would see the consistency of our faith.

God said to Moses, "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 all your generations; that ye may know that I am the

Lord which doth sanctify you." [Exodus 31:13.] This is the blessing all Sabbathkeepers may receive. Through obedience they may receive a knowledge of the sanctification of the Holy Spirit.

I have received decided instruction regarding the silence of our people when they meet together to worship God. The children of Israel were commanded to respond in witness to the truth. There is very little righteousness in holding our peace, refraining from offering praise and thanksgiving for the mercies and favors received from God. If we praised God's holy name as we should, the flame of love would be kindled in many hearts. Let us try it.

The Lord passed by before Moses, and proclaimed, "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.]

I told the people that the praise of God should continually be in our hearts and on our lips. This is the very best way to resist the temptation to indulge in idle, frivolous conversation. We are represented as bearing the ensigns of heaven, and by our offerings of prayer and praise we are to show that we are guided and controlled by the Holy Spirit.

After I had finished speaking, many testimonies were borne. We knew that the presence of the Lord was among us.

There was with us at breakfast and prayers at Brother Starr's, a Jew who has been converted to Christianity, and who has been working among the Jews as an evangelist. He is an educated man and a minister. Since coming in connection with Sabbathkeeping Christians, he has taken his stand as a Sabbathkeeper. He appears like a genuine Christian and talks like one.

On Sabbath morning we again attended early morning meeting. There were more present than on Friday morning. We had freedom in speaking and praying. I sought to show the people how to have faith and confidence in God. Many said they had received great help and knew better how to go to work.

We learned that there was a good attendance at the meeting on Friday night. Elder Farnsworth was expected to speak, but he and his wife had just landed from the boat. They had both suffered considerably from seasickness, so Brother Starr took Brother Farnsworth's place.

On Sabbath morning Brother Daniells spoke to the people, and in the afternoon I spoke, taking for my text the first chapter of Acts. I dwelt upon the fulfillment of the promise of the Holy Spirit. We then had a precious testimony meeting.

In the evening Brother Farnsworth spoke. The tent—a large one, one hundred and four feet long and fifty-six wide—was full. Elder Farnsworth gave a powerful discourse. The people listened with intense interest. They seem to be first-class hearers. We hope that in this place many souls will receive the truth as it is in Jesus.

On Sunday a large number were out to the six o'clock meeting. I united with the people in prayer for the outpouring of the Holy Spirit. I then dwelt upon the necessity of believing that we do receive the blessings for which we ask. "Ask, and it shall be given unto you," is the promise. [Matthew 7:7.] Our part is to rest on the Word with unwavering faith, believing that God will do according to His promise. Let faith cut its way through the shadow of the enemy. When a questioning doubt arises, go to Christ and let the soul be encouraged by communion with Him. The redemption He has purchased for us is

complete. The offering He made was plenteous and without stint. Heaven has a never-failing supply of help for all who are needy.

It is the Saviour's delight to see His followers co-laborers with God, receiving bountifully all the means of fruit-bearing, and giving bountifully, as workers under Him. Christ glorified His Father by the fruit He bore, and the lives of His true followers will produce the same result. Receiving and imparting, His workers will produce much fruit. "Hitherto," Christ said to his disciples, "ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full." [John 16:24.]

On Sunday morning a Sabbath School Convention was held. I spoke in the afternoon on the subject of temperance, taking the first chapter of Daniel as my text. All listened attentively, seeming surprised to hear temperance presented from the Bible. After dwelling on the integrity and firmness of the Hebrew captives, I asked the choir to sing, "Dare to be a Daniel, dare to stand alone; dare to have a purpose true, and dare to make it known." The inspiring notes of this song rang out from the sinners on the stand, who were joined by the congregation. I then resumed my talk, and I know that before I had finished, many present had a better understand of the meaning of Christian temperance. The Lord gave me freedom and His blessing, and a most solemn impression was left upon many minds.

After a short intermission, a meeting was held for the children and young people. In the evening a tent full of attentive hearers listened to a discourse by Brother Daniells upon the time of trouble. The truths he presented regarding the coming of the Lord seemed new and strange to the citizens of Geelong. We earnestly hope and pray that the seed sown may spring up unto life eternal.

On Monday morning I was requested to attend the six o'clock meeting and speak to our people in regard to our sanitarium. I tried to make them understand the real purpose of the sanitarium. It is to be erected for the relief of those who are suffering from disease. In this institution the sick and suffering are to be cared for by God-fearing physicians. The prayer of faith is to be offered in their behalf. The simple, natural remedies provided by God are to be used, especially water and sunshine. In this institution people are to be educated to care for the sick so that they will not be dependent on a physician. Drug medication is to be discarded.

The Lord will bless all such institutions if they are conducted in accordance with His plans. I was given instruction that if such an institution is established in Australia, many suffering ones not of our faith will come to receive treatment. Those whose health has been ruined by sinful indulgence, and who have been treated by physicians till the drugs administered have no effect, will come.

Our sanitarium is to be conducted on hygienic methods. Total abstinence from all intoxicating drugs is to be observed. The diet is to be healthful and abstemious, consisting of fruits, grains, and vegetables. By living according to these rules many given up by the physicians may be restored to health.

The Lord will co-operate with every physician who faithfully and conscientiously engages in this work. He will enter the rooms of the sick. He will give wisdom to the nurses.

In the sanitarium our faith in the Bible and in the sacred truths which make us a peculiar people, is to be firmly maintained. Our doctrinal beliefs are not to be urged in the sick room, but if questions are asked by patients, they are to be answered. Answer every inquiry, but enter not into controversy, and never be antagonistic.

The sanitarium is to be the Lord's instrumentality for sowing the seeds of truth in human hearts and removing the unjust stigma which has been placed upon Seventh-day Adventists. Our physicians are to be brought in contact with judges, lawyers, and other physicians.

In this institution Bible truth is to be presented in its true bearings. Thus many will be brought to a knowledge of the truth. The Lord does not call upon our people to establish institutions where all who will come can receive food and lodging free, and where the peculiar points of our faith must not be introduced. God has not laid this work upon any Seventh-day Adventist. To do it is a misapplication of time and means.

God calls upon men to yoke up with Him and preach the gospel of His Word, warning, reproving, rebuking, as the case demands. The gospel is to be preached to all nations. We have a wily foe, and he knows how to work in the disguise of an angel of light. He knows how to work in such a way as to absorb time and talents and means in a work which will take everything and give back nothing.

We have missions for which scarcely anything has been done. Fields are ripe for the harvest, and are calling for the sickle, but there are no workers to spare, while in some parts of the vineyard, where thousands of dollars have been consumed, there is hardly anything to present to the Lord as fruit. The workers are spending time and strength and money, yet they bring little to the Lord. At the same time fields which could be worked to good advantage, thereby bringing a large harvest of souls to the Lord, are robbed of their portion of means, in order that plans of man's devising may be carried out. How long shall this misappropriation of means continue? Till the plagues of God sweep away the wicked, because of their iniquity?

The Lord calls upon His workers to unite with Him in diffusing the light of present truth, proclaiming the third angel's message, the last note of warning to be given to our world. There is no time to lose. Those who have lost their bearings might better make haste to retrieve their errors and walk in the narrow path of obedience to God's commands, taking the Lord as their Counsellor.

God has not called upon us to do an uncertain, indefinite work, which requires thousands and thousands of dollars. This is a pit which will swallow up all that is thrown into it. And in what way is God honored? Is His name glorified by the ingathering of many souls?

For years the Lord has instructed me that the means He has entrusted to His people should be used to add new territory to His kingdom. In city after city the standard is to be lifted. What standard? The standard on which is inscribed, "The commandments of God and the faith of Jesus." [Revelation 14:12.] The memorial of creation, which has been torn down, is to be set up. The truth is to be proclaimed and companies of Sabbathkeepers raised up, and in every place where such a company is raised up, missionary work after God's plan is to be carried forward.

This is the way in which we have been working in Australia. We have received no large donations, such as have been received by some in America. We have presented our necessities and have asked for help, but notwithstanding all our entreaties, we have not yet been able to erect a sanitarium.

We now call upon our brethren in Australia to do all in their power to help us to erect a sanitarium. It was the Lord's design that the Sanitarium at Battle Creek, before investing means in any other enterprise, should provide us with facilities to enable us to do the Lord's work in this field. As one whom the Lord sent to this new world to build up the work on right lines, I had a right to call for help from the

Battle Creek Sanitarium. The Lord instructed me to do this, and thus instructed, I made the call. But the needs of the work in this field have been passed by in order that a work not after the Lord's order may be carried forward. The why and wherefore of this course, God knows better than I.

I said to my brethren, I call upon you to help us. A sanitarium is needed in Victoria as well as in New South Wales, but at present only one building can be erected. The land for this building has been purchased, and we are waiting for means to enable us to build. Will you help us in our necessity? Will you do your best to help us to establish this memorial for God?

Lt 43, 1900

Sisley, W. C.

"Sunnyside," Cooranbong, New South Wales, Australia

March 1900

Dear Brother:

I received your letter, and will now write a few words. We would be very glad were you on the ground here to give your assistance in building a sanitarium. But when [you] come, we want you to have evidence for yourself that it is your duty. This is your privilege. I have been strongly convicted that I should be at the next General Conference. I have a message to bear to our people, and would be pleased to have you in your lot and place to unite with us in setting things in order. Whether it is best for you to come to us in this country, to assist us in building just now, we must leave with you to decide.

The land has been purchased, and since our movements have let the people know that a sanitarium is to be built, not a foot of land can be purchased except at a large advancing price, fully double. Some places are more than double. We have purchased more land than the institution will actually need, because several families have spoken for land on which to build cottages. These are persons who will be connected with the sanitarium, and who must have homes for themselves; for there are no buildings to be had within a considerable distance. These men have means with which to build their own homes, or rather will have in a short time. They are not now in possession of the money, though it is theirs.

O, how I wish to see the work of the Lord for these last days advancing in clear, straight lines. How my heart aches as Africa is presented before me in its terrible poverty. Missionaries have been sent to that field, the most destitute country on the globe, and have been told that no means could be supplied them, they must be self-supporting. And in America there is Lincoln College, with three times the amount of money invested in it that there should be, and this done by the calculation of men that did not permit God to mold their minds to carry out His will. This is the method of consumers, who are not producers.

The building and devising has not been a proper object lesson to students. The instruction of Holy Writ has not been followed. God's money has been misapplied. And the people of Africa calling in their great need. God has heard, and He is measuring the court and the worshipers thereof. And the record is made of all that the destitute portions of His vineyard have needed and have not received. Those who are laboring in far-off fields, even in famine districts, have been told that they must sustain themselves. The Missionary Board could not help them. It would be fifty times more appropriate for such words from the

Mission Board to be sent to the workers in countries where there is some kind of a showing, but not to countries where there is positive starvation on every side.

God sees just what measure of wisdom is needed to carry on His work, and what kind of men are engaged in the work. He knows whether they are heavenly-minded or selfish and self-willed, refusing to obey His instruction.

Again has been presented before me the Southern field and the necessity for means in the treasury of the Lord to place the work on a proper basis. The over-abundance in one place in expensive buildings, God did not plan, while other places had nothing, or next to nothing. The most destitute regions have been left without culture, without facilities. While the Lord has opened these things before me, I have seen that the unfaithful stewardship will stand before the universe of heaven. The sharp, keen men ought to have sanctified ability to do a work more proportionate. While working in one portion of the field, they should plan for all portions of the Lord's vineyard.

At times the workers in our publishing houses have accepted large wages, while the self-sacrificing missionaries, who have gone to foreign nations, have been told, "You must sustain yourselves." Where is the mercy and spiritual-mindedness of God's professed people who cannot read these things? They should carry a burden day and night until these matters are adjusted.

My spirit burns within me when I think of contributions that have gone to America in response to various calls for aid. It is America that should have sent donations across the waters of the broad Pacific to relieve the necessities of the work in destitute portions of the Lord's vineyard. What kind of managers are planning these things? Is it men who are inspired by God? All these unnecessary outlays in sanitariums and school buildings at immense cost will tell their story before another audience than human council meetings.

Every man in our institutions who was receiving pounds weekly should have said, I will divide, and get along with one half, in order to relieve those in famine districts who have nothing. Where is the self-denial? Where is the self-sacrifice? Where is the thoughtfulness for laborers who are enduring every kind of privation in order to carry the truth to a people starving for the bread of eternal life as well as for food to sustain temporal life? The unnecessary things that abound in so many homes, the costly furniture and carpets and ornaments, and more than all, the extravagant buildings, will be a witness against those who have felt no touch of want.

The thousands of dollars that have been expended so freely, not according to God's order, not under His theocracy, will have to be accounted for. It was a selfish ambition that created so many places to swallow up means in America, while wretched beings are perishing for the very husks that are thrown away in our country. If the money invested in the Boulder Sanitarium could have [been] sent to the most destitute places to create something as a beginning, whereby they could work and become producers, it would have shown unselfish, wise policy.

Thus one thing after another has been opened before me, showing the extravagance of the plans and execution of men who work without the wisdom of God, and the sure result—deprivation in destitute fields. It is a terrible picture. May the Lord pity His people.

It is a fearful thing to work in such spiritual blindness. But you see the policy. You see the result of going in debt, and going on and on by our institutions, as though men had lost their reason. They build their

towers without first sitting down and counting the cost. They do not consider how they must meet the armies in warfare with a limited number of men, or how to secure a larger number.

All this shows a lack of wisdom and sound financiering ability. Men should have been employed in every country who have keen foresight as well as aftersight. There should be careful examination of the account of every conference, in every publishing house, and in every sanitarium, to see what disposition is made of the monies received.

God wants faithful stewards. He will not accept such shoddy work as is done in advancing His kingdom, in order to save a small sum of money. In these large establishments disinterested men must be employed to investigate all the transactions that pertain to the institution. Things have been left to drift, with incompetent accountants, half-fledged bookkeepers. Work has been done and means appropriated according to one man's ideas and judgment. The means required to employ qualified, conscientious, God-fearing men for such an examination would have saved millions of dollars to the cause of God. But the Lord knows it all. We must now repent for our lax management.

I have much more to say, but cannot say it. I returned home last night from Melbourne. W. C. White is still there. I will write again next mail, and continue this subject farther.

Do you wonder the Lord has shown me that in our schools bookkeeping is as important a study as it is possible for our youth to have? I can write no more, for the copyist is waiting for this.

Come to us, if you feel free to do so, just as soon as you can.

Lt 44, 1900

Farnsworth, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

March 29, 1900

Dear Brother and Sister Farnsworth:

We reached home Tuesday evening. I will not give the particulars of our journey, as Brother Starr will let you read his letter.

I very much wish that I could be with you and bear my testimony to the people. May the Lord give you both His peace and His rich blessing. We are invited to ask for this, and we are given the assurance that we shall receive it.

Brother Farnsworth, I hope you will be very careful of Sister Farnsworth's health. Do not allow her to work too much on the nerve-taxing strain. You will understand what I mean. She needs to understand that we are mortal and that if we are not careful of our health, we may lose it.

God wants us to shine as lights in the world. He Himself will supply the holy oil if the vessel is prepared for its reception. The Lord would have His message go forth as a distinct, special message, awakening those who are dead in their trespasses and sins. The world has been and still is converting the churches. The false shepherds will keep all the people they can in delusion, leading them to believe errors which have not one vestige of "It is written" to sustain them.

The more plain and simple the truth in regard to true conversion is made to appear, and the oftener it is repeated, the greater power you will have with the people. We must make them understand their relation to the law of God. This is a vital question.

The parable in (Luke 19) is deeply impressed upon my mind—the ten servants entrusted with their Lord's money, and his charge, "Occupy till I come." [Verse 13.] These standards are to serve in the place of Christ. In all their trading upon their Lord's goods, they are to be faithful, having before them constantly the fact that an account must be given to God of all His entrusted capital. When Christ's disciples received the idea that He was about to set up His throne in Jerusalem, He tried to correct the error, and told them that He was going away to the courts above. But He must suffer, be rejected and crucified, before His triumph could be completed. They thought that the kingdom of God should immediately appear. Christ sought to impress their minds with the fact that He must pass through a severe conflict before He could complete His triumph. His servants were not to enter into the victory as they supposed. Before they could be honored as conquerors, they must serve in the field of labor and toil and conflict, faithfully making use of the light of truth placed in their charge.

Where there is every advantage of learning and growing in adaptability, would that all who possess these advantages might improve, would that they might grow up to the full stature of men and women in Christ Jesus! We are placed in possession of physical, mental, and moral capabilities, and these we are to surrender to God for Him to use to His name's glory. Thus men and women become workers together with God. All our God-given faculties are to be used, and are to increase by use. We are responsible for the use of every faculty. Our talents are to be put to use for the Master. We must render to God an account for every idle word that is uttered, for all hard speeches against Christ in the person of His saints.

How natural it is to regard ourselves as complete owners of ourselves. But the inspired Word declares, "Ye are not your own, 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.] Speech is a talent, and can be used to honor or dishonor God. We are accountable for our use of the talent of words. In our relation to our fellow men we are owners of our entrusted mental and physical capabilities. In our relation to God, we are borrowers, stewards of His grace.

Time is to be used judiciously, earnestly, and under the sanctification of the Holy Spirit. We are to understand just what is right and what is wrong to do with property, and with mental and physical capabilities. God has a positive ownership of every power He has committed to the human agent. By His own wisdom He makes the terms of man's use of every gift of God. He will bless the proper use of every power put forth for His own name's glory. The talent of speech, of memory, of property, all are to accumulate for the glory of God, to advance His kingdom. God has left us in charge of His goods in His absence. Each steward has his own special work to do in advancing God's kingdom. Not one is excused. The Lord bids us, "Occupy till I come." [Luke 19:13.]

The mail goes. Will write more tomorrow.

Lt 45, 1900

Kellogg, J. H.

Geelong, Victoria, Australia

March 12, 1900

Dr. J. H. Kellogg

Battle Creek, Michigan

12 o'clock midnight

Dear Brother:

I cannot sleep for there is a great burden on my heart. You say in one of your recent letters that you have other things that you have not sent me. Will you give me these things? You also ask me to send matter to you. I cannot send you all, for I have no liberty to do this. I will, my brother, get together the warnings given me for you since I came to this country as soon as I can.

I am more than surprised when you have had the warnings so long ago that you have not appropriated them and thus avoided coming into difficult situations. The Lord has sent you warnings, but you have not heeded them, and you regard me as your enemy because I tell you the truth.

I write this not knowing that I shall free to send the letter to you after it is written. I feel the condition of things keenly as it is from time to time presented before me. I shall trace upon paper the things that the Lord represents, and then it may be best, as I have done before, to lay them aside until the case may be worked out and developed.

I do not have courage and hope that you will change your plans, but will do the same as you have done, until the Lord shall bring about His purposes in some other way. But lest I might be called away suddenly, as was Sister Henry, I shall leave my testimony behind written in my diary at different times. I do not think it is evidence that you want or that would be of advantage to you, for you only hurt yourself over it. That will not remedy the matter at all, therefore I shall be very cautious what I send to you. When the times comes that you have an ear to hear and a heart to receive, I shall understand that. As it is you will not heed, you will not understand, you will misinterpret and misapply anything that is out of harmony with the supposed good and great work you are doing. It is not the work God has appointed you. It is not your means you are using so abundantly, as you have been doing for years.

The poverty of the missions in Africa has recently been opened before me. Missionaries were sent from America to the natives of Africa, and no provisions made for them to find support. They have suffered, and are still suffering for the necessaries of life. Think of it! God's missionaries, ready to suffer the greatest inconveniences in order that the message of mercy might be carried to those sitting in darkness in heathen lands, are not sustained in their work. The means that should have been put into the work in Africa, in sending supplies to the sufferers in Africa has not been sent!

Of the work you have taken up in Chicago the Lord inquires, "John, who hath required this at your hands?" You have establishments in America of your own ambitious creating. As you belong to the Seventh-day Adventist people God has given you another work to do. You have not been called to do this work. Money and talent should not be diverted from the principal work for this time, which is to prepare a people who shall be brought into working order in connection with the gospel ministry. The truth of the third angel's message that Christ communicated to John on the Isle of Patmos, upon which a blessing is pronounced on those who read, hear, and do this truth, that message is to be proclaimed to warn the world of the conflict in which every individual will have a part.

The Lord is not pleased with your repressing the truth to carry another banner, and to work the works that do not bear the insignia of the work for this time. There is a people to be warned, and the very means you have used, to encourage and feed and sustain a class of people who could not honor the truth or honor the commandments of God, has been depriving the cause of God of the means which the Lord has designed should help His work to advance in clear, straight, distinct lines. The means that was to prosper His own work for His chosen people you have thrown away in place of putting it into the work of God to carry the present truth amid the opposition and persecution of its enemies.

The deceptive power of the enemy has led you to leave God's banner trailing in the dust while Dr. Kellogg has committed himself as working "undenominational" in a work which has taken the money from a people who are decidedly a denominational people. God's signature they bear as the loyal commandment-keeping subjects of His kingdom, a peculiar people, zealous of good works. No man's name is to be exalted as creator. God has not set him to create. Your influence no one dares to dispute but myself. God says you are not right. You have a greater ambition to exalt self than to honor God.

In the working of the cause of God for this time the benevolent work should give special help to those who, through the presentation of truth at our camp meetings, are convicted and converted. They become the loyal subjects of the kingdom of God and unite with those who keep the commandments of God and have the faith of Jesus. They are to be laborers together with God as is represented in Isaiah fifty-eight. That chapter does not sustain you in the kind of work you are doing and in expending God's revenue on that class of people found in the slums. There we obtain the least results for labor put forth in true conversions and additions to strengthen the forces of workers together with God.

We must engage in the work of caring especially for those who have the moral courage to accept the truth, lose their situations in consequence, and are refused work to earn means to support their families. There must be a fund to aid the worthy poor families who love God and keep His commandments. They are not to be left without help and forced to work on the Sabbath or starve because the means that God designed for His loyal people are diverted into channels that help the most unworthy and disobedient and the transgressors of His law.

These are favored while the people who are beloved of God receive no favors from the popular churches. They have trampled on God's law themselves, made a breach in it, torn down His memorial, and what is left for the poor saints who are placed in most discouraging circumstances for conscientiously obeying the truth? God has not vindicated your course for years, and I do not want you to continue in it till the bitter end. Shall the poor among God's people be left without any provision being made for them? Shall it be made as hard as possible for them to obtain means to live?

God wants His loyal people to reveal to a sinful world that He has not left them to perish. Special pains is to be taken for this people who are cast out from their homes, and for the truth's sake are obliged to suffer. The Lord never gave instruction that His work should be carried for years. There will be need of large, open, generous hearts that will deny self, and will take hold of the cases of the very ones whom God loves.

"And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in. 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, nor finding

thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Verses 12-14.] Read chapters 56 and 60:1-3; chapter 61:1-4.

I am instructed to say to you that it is not the Lord's Spirit that has inspired you to take up the work which other churches will do, but who will not help the people loyal to God a jot or tittle. Who will need help as the commandment-keeping people of God will need it in the conscientious discharge of their duties in becoming loyal and true to God's commandments? Those who have thought and devised this work had their God-appointed work, but He never gave them the work of absorbing the funds that came into their hands that there should be no meat in the house-of-God's treasury to satisfy the hungry souls, hungry for temporal bread, and hungry for the bread of life.

Satan has been pleased to have means absorbed in the work that has been done, because it would hinder aggressive warfare in behalf of the truth in new territory, and leave Him, with his power undisturbed. This money invested was not yours to invest. You were not placed as a steward of funds to use after your judgment. The fields calling for help cannot have it for there is an empty treasury, and it will continue empty until those who ought to consider shall come to their senses.

The work has been hindered, the cause of God should have a different showing, far different, and who is to blame for this hindrance? You give heed to men not of our faith. You delight to show what you have done, and by a free use of money that was not yours to handle, in a way that God has not appointed, fields have been left barren of the very facilities that could have been furnished them. Where are your counselors? They have not been true to advise you. God never set you to engage in gathering means, and in doing the work that the Salvation Army are doing. Let them work in that line, and you attend to your appointed work, and not spend God's means in channels that are not doing the work of God for this time.

That very means, misapplied, could have set in operation the very work which I am trying to do. It would not have been used to hide our faith, to blanket it, to hide our light under a bushel; but to uplift the standard higher and still higher. Camp meetings should have been held to promulgate the truth, not for you to make eloquent speeches, to magnify a work that God never called you to do, but to bear a living testimony for the truth, the present truth for this time. You should have united your interests with the gospel ministry, heart and soul and mind and strength. You created objects which your own good sense should have taught you would deprive the field of workers and money. Because all our ministers did not take hold just as earnestly to do a work God had not appointed them, I have heard in assemblies your pronounced censures upon the ministry. Your colleagues have heard these denunciations against the ministers. A witness was present taking cognizance of your ambition. The warnings I have been instructed of God to give you were given at the very time you were misapplying means so freely, and seeking to gather all you could grasp, and complaining because the funds were not at hand from which you could draw more.

Nebuchadnezzar has been presented to me, and your danger of patterning after him, and of exalting yourself, your name receiving the glory. This warning I sent you in my own handwriting not long ago. I wrote it in New Zealand. A copy went to you in 1893. And since that time, again and again you were presented to me as carrying a banner that did not bear the signature of the true work representing the important, solemn work we are to do for time and for eternity. Those who came under this banner blanketed the very message the angel gave to be proclaimed with a loud voice. Your voice is working

against the success and triumph of the truth in these last days. Our God has a message for His people represented by an angel flying through heaven proclaiming the last message to a fallen world.

What is the angel proclaiming? The commandments of God and the faith of Jesus. This represents that God's messengers are to hold this banner high, and with no feeble voice proclaim to a perishing world the commandments of God and the faith of Jesus. This banner has been exchanged, and your work is not in harmony with the workmen who are to give this message to the world. You are leading away from the very work to be done. You are presenting obstructions by diverting workers and means in a direction that God has never appointed. The sanitarium that should have been in running order today doing its work which every sanitarium erected should do, must not work in lines conducted after the world's standard.

God has plainly revealed to me that our faith as Seventh-day Adventists is to stand before the world clear and distinct in all our institutions. The truth is losing its peculiar, holy character in the Sanitarium in America. It is changing. God has held the power of rivalry in obedience to His will while you had an eye single to His glory, heeding in some measure and respecting His reproofs and counsels. But when you added the responsibilities to your work, and took up a work God did not give you to do, He no longer restrained the worldly enterprise of erecting an institution that would be an embarrassment.

If you had heeded the lesson, it would have led you to your duty to humble your heart before God. You have not done that yet. Your heart is not as it was. Your spirit is not the sweet spirit that truth and righteousness imparts. It is a faction spirit, for the things you have created you cannot possibly sustain. I shall be considered your enemy because I will not have the work in this field patterned after the work you have been doing.

Our camp meetings are God's instrumentalities. The people of all denominations come out to hear, and the truth is proclaimed. God bids us to give to the people Bible truth for this time. Revelation means just what is expressed—revelation—truths revealed, and the blessing is pronounced on all who give heed to the things written in this book. [See] Revelation 1:1-3. The truths contained in the Revelation are to be taught, and we are all to learn the lessons of the fearful import of the things to transpire in the last days of this earth's history. You have lost sight of these things. Other things introduced by you have not come in under the instruction of God. You need to be converted. You need to bear in mind that your mind and your judgment is not the great whole. God is the teacher. He has exalted you to be a wise man, to stand at your appointed post of duty. Our work we are trying to carry out just as the Lord has outlined it, years ago, and repeated it over and again and again.

The camp meetings are to be conducted as the gospel ministry of the Word of the living God to the people. They are beguiled by heresies and false doctrines. Men are glorified and humanity exalted as though erring man was God. Preach the truth. The end of all things is at hand! "He that hath an ear let him hear," not the voice of the human agent, but "what the Spirit saith unto the churches." [Revelation 2:7.] We can force no one to believe, but we can present the light of truth in clear, straight lines, and then live the truth in clear, straight practice.

This work requires money and workers. The tent remains two or three weeks, and then the camp is broken up to do work in other places. A tent must still be left, a mission home secured, Bible workers employed to go from home to home to those who become awakened, convicted, and converted. All classes of people should be labored for, the drunkard, and the tobacco devotee, the tea drinker, and the

coffee user, and all are to be educated in matters of temperance, and from the Word instructed in the law of God. This is the work that God's treasury must sustain. In this work sheaves will be gathered, souls converted and baptized and added to the church as in the days of the apostles. No one is to be neglected.

Our workers find intelligent mothers of families who know not how to read. They take [that] as a part of their mission, and instruct them as they would little children, not in ABC's, but give them lessons from the Bible, and several in Maitland have become able to read the Scriptures for themselves. Hard cases, very hard cases, have been convicted and converted, and those who know them say that the change wrought is a living miracle. Those not of our faith say this.

One young couple embraced the truth. The mother-in-law of the young man was favorable. The father-in-law was a drunkard, and the son-in-law supported him. When he was baptized he seemed to be transformed. A new zeal and light and power took possession of him. His father-in-law turned him out of the home. He rented a humble place and went to work. His employer let him continue to work. Word comes that the young man seems never to tire. He works with a surprising energy and accomplishes a third more work than before his conversion. Such evidences of the grace of the truth is a convincing power in favor of the truth.

One whole family embraced the truth with two young ladies grown to womanhood. They would walk three miles to come to the meetings in the tent. They seemed hungry and eager to learn Bible truth. Next the mother was converted. The daughters went forward in the first baptism. The mother had hoped the father would give his heart to the Lord. I visited them in their home the last time I was in Maitland. We had a good opportunity to see the family alone. The man told me his experience. He said his father's family were strictly temperate all except himself. He used tobacco. His father had told him he would give him fifty pounds (£50) if he would stop smoking, but he could not give it up. He was an inveterate smoker. He consumed a pound of tobacco a week. He heard my talk on temperance, and said, "I will not use tobacco any more." Three weeks after, he said, "I have not touched it since." This man and his wife were to be baptized last Sunday.

The Scobie family are musicians, and this man is intelligent, pleasant, and agreeable in every way. We expect other members of this family will embrace the truth. The opposition from the ministers is beyond description.

There are several excellent people just taking their stand. There has been two baptisms, and the third was to take place last Sunday. Three men and their wives have about decided. One took his stand last Sabbath, when we were there, and bore his testimony for the truth. Still another man and his wife have decided. The reporter who attended the opening of this term of school, who gave the report of the meeting, is searching the Scriptures day and night and reading Great Controversy. We expect he has, before this, decided to obey. Thirty more are converted. Now there will have to be a church built.

Maitland is only twenty-seven miles from Cooranbong—a beautiful city. It is surrounded by an agricultural district so there is nothing to hinder them from doing as they please in a farming district. Greta is six miles from Maitland, another suburb in a mining district. Meetings are being held every week among the miners. I give them reading matter. I have spoken to them one evening. Brother Hickox and his wife have this place in charge. There are twelve whom I understand wish to be baptized, and there is excellent ability among them as they belong to a higher class of miners. The interest is still

stronger since the ministers' discourses are published weekly by Elder Colcord who carries the burden of the work in West Maitland [and] East Maitland, and the suburbs are yet to be worked.

The sisters in the mission walk three miles and back to give Bible readings. I have a horse I now furnish them, and have written to Brother James to secure them a carriage and take it to them. These faithful workers have an unflagging interest. Now the mission is not properly furnished. Its furnishings are very meager in every respect. Why? Because we can't expend money to make the place hardly respectable. These noble men and women are doing their uttermost to save perishing souls. They are told not to come again to some places. Canright's miserable tracts are scattered all through the place, thus there are things that make the work go hard.

Newcastle has no less than twenty suburbs to be worked, but we have no means to say to men and women: "We will give you a humble wage if you will take hold of the work." These self-sacrificing women work for one pound per week and pay their share of family expenses which is ten shillings per week each, and they make no complaints. They study strictest economy, and thus they make a little means go a great ways. They help the poor and the sick out of this little that they receive. They are happy in their work. This work is to continue, for there are suburbs to be worked.

We hope to obtain a company sufficiently strong so we can begin to talk meetinghouse to them. The tent top is no longer of any use in rainy weather, for it leaks like a sieve. We must have a new tent top, and we must build a house of worship, and all that have embraced the truth will do their utmost. The conference must do the rest. We count on quite a church of actual members, and nearly all are converts from the world. I think there are two who were Christians before.

I have written thus fully to give a sample of the work to be done in our world just in the order the Lord has presented to me it should be done. There are two small churches to be built. At Dora Creek about forty attend the Sabbath meetings. Sunday meetings we hold in the open air, for the private house is too small. At Martinsville, in an opposite direction six miles, a church has been promised them sometime. There are first class men in this place in the country, and we have not a place to meet except in the open air. I have spoken several times. Brother Robinson has spoken both at Dora Creek and Martinsville. This work brings responsibilities upon us.

There are families who have lost their situations which they have held for twenty years. One man and his wife have a large family of children which we have been caring for. I am paying the expenses of four children in school from this one family. We see many cases we must help. These are excellent men we have helped. They have large families, but they are the Lord's poor. One man was a coach-builder, a cabinet maker, and a wheelwright, and a gentleman of superior order in the sight of God who reads the hearts of all. This family we provided with clothing from our family for three years. We moved the family to Cooranbong. We hoped to help them get a home this winter. I let them live in my tent, and they put an iron roof on it and have lived in it a year and everyone loves this man, his wife and children. We must help them. They have a father and mother they must support.

Three families, of this same order are on the school premises, and O, if we only had money to help them build a cheap wooden home, how glad they would be! I use every penny I have in this helping work. But it makes a difference with me who I help, whether it is God's suffering poor who are keeping His commandments and lose their situations in consequence, or whether it is a blasphemous treading under

foot the commandments of God. And God regards the difference. We should make these men and women all workers together with God.

We see many we can provide with work, and this is just as it should be. The wicked are not to be supported, and God's chosen passed by. The Lord does not give into the hands of Sabbathkeepers the work of supporting the disobedient and transgressors of His law, while the needy, suffering ones of God's people are left without provision because of wrong conceptions of duty. We are not called upon to make it a special business to reward the disobedient and transgressors of God's law who continue in sin, and who are educated to look for help to those who will sustain them. We shall find a rich blessing when we do our duty to the Lord's suffering, needy ones. We should not pass them by and reward the unholy and sinful, as it has been represented to me has been done and is being done in Chicago.

God's work is a high and important work, one above every other work, and it is to be carried to all parts of the world. Foreign mission fields have been neglected and the work of God hindered from accomplishing the purpose God the Lord designed. His people are not to be left to suffer for the words of truth and to die in want and need because means is placed where God has not ordered. His name is not honored or glorified. But whenever a church is established we are to do the very work that should be done for the needy believers. The church should look after and relieve the sufferings of believers and unbelievers, irrespective of their faith, and some will embrace the truth as the result. But the haphazard work that has been done is not after God's way. I have now presented to you the plan of God.

We are not to hunt up the wicked masses to make the recipients of our means and employ our time in this kind of work. There is a work to be done which has been outlined here, and God's memorials are to be established in every city. The Lord's work will move with reference to all parts of His vineyard. One particular field is not to receive largely under the devising of any one man's mind or devising. Every man is a connection with other men, and their minds are to be used to compare one with another. They are not to work after one man's ideas, for whenever this is done it is out of God's order. The men who have sustained Dr. Kellogg in his management of means need to repent before God for their unfaithfulness.

In the medical mission pamphlet, issued March 1893, quotations are found from my writings in January, 1891, when I was in America.

There is nothing in these testimonies that encourages a line of work for the class that has been absorbing money in building institutions and supporting them, making them dependent upon Seventh-day Adventists in the place of being self-supporting. Such a work God has not given Seventh-day Adventists to carry. As far as the promulgation of the truth and the results obtained in converts to the truth are concerned, these interests might as well be carried on by other parties as by Seventh-day Adventists, and thus save the thousands upon thousands of dollars used to sustain this consuming and never-producing element.

The matter has not been previously outlined in these features to me concerning the way the work has been carried on, as it is now presented. The churches that are planted of the Lord are to be kept in order, and disciplined according to the gospel rule. They should not be composed of such elements of evildoers as will taint and corrupt the whole church with their unconverted, unsanctified elements of character. The money spent in behalf of the people that have consumed it has displeased God, for it has been an unwise appropriation of funds. There are many places where the means should have been appropriated to make aggressive warfare in cities and towns in America with tent effort, and [to] raise

up churches which should be as memorials of truth and righteousness. Every stroke should tell for God and His holy Sabbath. That is to stand out in all our work distinctly and pronounced, to be a witness that the seventh day is the sign, the seal of God.

The Sabbath is to be exalted and made prominent more than is done now. Again the churches, the plants of the Lord, must take up experimental religious work, not only for the church members, but for those whom their experience may benefit in personal labor. They should not only do what they can with God's simple, natural remedies in the education of the sick but may teach them how to benefit by the use of natural remedies—water, pure air, healthful food, and those things appropriate to the condition of the sick. They are to work for their neighbors whether believers or unbelievers. They may obtain the confidence of the suffering ones, and in offering prayer in their behalf should pray that they may feel their accountability to God to serve Him who died to redeem them. The patient self-sacrifice of these church members should carry out the instruction of Christ to His disciples.

Christ ordained the twelve to preach the gospel of His kingdom. It was in the same line as giving Bible readings. "As ye go, preach, saying, The kingdom of heaven is at hand." [Matthew 10:7.] Read the chapter. "And into whatsoever city ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you." [Verses 11-13.] There must be peace in the houses where their call is given. Their labor was not to be lost, producing no good results. They must use judgment and discrimination as to whether the master of the house was of those to whom they should give their labor, and not waste their precious strength and time. They were not to remunerate all they visited, but to be provided for by the houses they visited, and this was to be the test as to where they should give time and instruction.

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than that city. Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves. But beware of men, for they will deliver you up to the councils and they will scourge you in the synagogues." [Verses 14-17.] This would be experienced in the fullest sense. [See] verses 18-25.

A similar charge and endowment was to be theirs, and the same commission given to the seventy as to the twelve. They were to be fed and entertained, and they were to impart the riches of the grace of Christ. They were not to devote time or money to building large institutions [to] house and feed and clothe the unworthy, but as wise stewards do just as Christ told them to do. There was a large work to be done, and the means to do the work was not to be spent [on] the promiscuous masses, for then the worthy, needy ones would fail to receive that which He had appointed His stewards to bestow. They were to be faithful stewards of their Lord's goods.

There were places where Christ could not work. [See] Mark 6:1-6. Christ sent forth His disciples two and two, and commanded that they should take nothing for their journey. And they went out and preached that men should repent, and they cast out devils, and anointed with oil many that were sick and healed them. But they must depend on those whose homes they visited to give them food and a comfortable chance to rest.

This building up of institutions to feed the people was not God's devised plan. When churches were raised up through the preaching of the gospel, the members were not to have this personal work done by proxy, and not come close to the sick, visiting them and showing their love and care for the Lord's property by ministering to them, and not lavish upon them the means from the Lord's treasury.

The church should have certain wise men and women chosen to look after the poor and then report and counsel as to what should be done. They should not be encouraged to think they can have their eating, drinking, and sleeping in a place provided for them all free, as though there was an inexhaustible fund to provide for them. Men of God should be appointed, men of discernment and wisdom and care, to look after the wants of the saints of God, the household of faith, first. The Lord commands that His commandment-keeping people shall have relief first, and then every case is to be examined, and not teach them that a work is to be done for them free or nearly so.

Many will depend as long as they have anything to depend on, and God knows better than short-sighted mortals what is best for the creatures He has created. He would not have transgressors and the worst kind of humanity consuming the revenue He has appointed to sustain those who shall be refused work because they keep the law of God. The widows and orphans of those who are the saints of the Most High are not to be passed by, nor should their pittance be taken as contributions to support those who could, if they conducted themselves properly, support themselves.

Lt 46, 1900

Steed, D. E.

Geelong, Victoria, Australia

March 22, 1900

Dear Brother Steed:

I have an interest in you and for you. I greatly desire that you shall make your life that which Christ has provided every means that it shall be, through the grace of God which is amply provided for every human being. By His grace we shall make a success in perfecting Christian character in accordance with the divine pattern. Every faculty, every attribute of the human agent, is to be kept under perfect control.

All the varied capabilities that men possess, soul, body, and spirit, are given them of God to be so educated and trained that they may reach the highest possible degree of excellence. The human agency must cooperate with the divine purpose, and in so doing man is pronounced a laborer together with God. Every faculty, every attribute with which God has endowed us is to be used to His name's glory. Man must cooperate with Christ to restore the moral image of God in man, and it is in wearing the yoke of Christ, and learning daily Christ's meekness and lowliness, that Christ can use him to be a blessing to his fellow men.

Taught first by Christ, and then guarding his own mind and soul, he shall serve a holy purpose in lifting his own thought to that which is pure and elevating, and through words and example awaken in the soul of his fellow men devotion and gratitude to God. In thus doing he is a laborer together with God. He is not to employ one entrusted gift to exalt self, to seek praise of men, but to exalt God, to inspire minds— not to think of what glory he may bring to himself, but how he can prove himself a blessing to his fellow men and become the most successful agency to draw souls to contemplate heavenly things.

He must teach others in words and deeds to walk in Christ's footsteps. Then his own mind will become well-balanced, and his endowments will be appreciated as the gift of God to be employed in God's great plan to help in every way possible. By harmonious action with God in His great plan, he will fill his appointed place. He will bring himself back, through the grace of God given him to the perfection of Christ's character. Uplifted himself, through the grace of God, he is prepared to uplift by his own transformation of character his fellow men both by precept and example.

All the gifts of God are to be exercised to produce as well as to consume. In no case can this work become a self-centered work, or exclusive of his fellow workmen. The character of God whose likeness we are all to receive, was revealed to Moses on the mount. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [Exodus 34:6, 7.]

This is the representation given to every human being who loves and serves God. This pattern is the standard of character. This probationary life is given to bring man back to this perfection which is to be the character of all who shall be saved. The law of God is a reflection of His character. The two great principles are to love God supremely, and our neighbor as we love ourselves.

The keeping of the first four and the last six commandments is the whole duty of man. Says the Psalmist: "All thy commandments are righteousness," and "through thy precepts I get understanding." [Psalm 119:172, 104.]

"The law of the Lord is perfect converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." [Psalm 19:7-14.]

This instruction, my brother, is the Word of the Lord to you. You must not only preach the truth to others, but practice the truth in your home life and in your ministering to others. The Word of the Lord is to be lived as well as preached. You are afflicting your soul, my brother, to your great hurt and spoiling your life by allowing your mind to entertain thoughts of your ministerial brethren that are not true. Bind about your thoughts. Hold not yourself aloof from your brethren. Take hold of the work the Lord has given you to do, not in your own strength and spirit, but in the spirit of Christ. Do your service to the Master. Look unto Him, and believe in the Lord.

Why do you make yourself so unhappy and miserable? The trouble with you, my brother, is your supreme confidence in yourself. You see something in your brethren that you interpret that is not giving you that deference and respect that you think you should have. You brood over these things, and, "As a man thinketh, so is he." [See Proverbs 23:7.] These things you ponder over are realities to you, and yet are untrue. You place your fellow laborers in a vary unfavorable position. Anything that may happen to

occur that you can interpret unfavorably, you place the worst construction upon it, and then brood over it.

This envy, this jealousy, is as cruel as the grave to those who associate with you. And have you not, my brother, considered that you place yourself in that attitude toward your brethren, that should anything take place at any time with your brethren, you construe it into disaffection and neglect.

This spirit you have always had, and will always have until you are able to see it as the disagreeable thing it is. Your sin of selfishness keeps yourself in view, and you lose sight of Christ. Do your work with an eye single to the glory of God. The more you keep brooding over yourself, the more miserable you will become. And when you blame your brethren for these things that you suppose they do, and you suppose they feel, you do them a moral wrong. Your suppositions proceed from the mind of Satan.

Had I been well at Cooranbong when you were there, these things I should have told you. I had some things I had made general on the sin of evil surmising, thinking evil, and then trying to make your thoughts true. Would you, my dear brother, place yourself in a position where your brethren must keep their minds always on you, for fear you will take some exceptions because you think they do not show you preference? What if you are not always made first? If you set your mind to be on the watch to see where you are neglected, or where you are not honored, the tempter will give you plenty to do. You will become a weak man. Here are the very sins you are to overcome, which will prove a stumbling block to you just as long as your mind is considering yourself as neglected, slighted, and misused.

You do not understand that in cherishing these feelings you are acting as one who has forgotten that he has grown to manhood, and you minister childish things. God calls upon you to clear the chambers of the mind, and cleanse the soul temple. You are defiling both with these thoughts and words, and with this spirit and these works. How does the Lord regard such things? You misuse your brethren who will not retaliate upon you, but who stand before God perfectly innocent, although misjudged, and their words and actions misinterpreted.

We are living in the most solemn period of time of this world's history. Put on the whole armor of God, and stand in the power of His might.

You should not be warring against your brethren, and showing your attitude that you have not confidence in them. Your prayers are hindered. Not that your brethren have done any evil to you or against you; but you yourself have put up the bars that shut them out, and God's love cannot prevail. Is this the way Christians are to do in these last days of this earth's history?

When you see a brother minister whom God has given a special gift to exercise in preaching the truth to the people, then you are assailed by the enemy that your gift is not recognized and appreciated. God has given to every man his gift according to his several ability. Will you complain of God because your brethren stand in their lot and place of appointment? I must tell you that this road you are traveling is a road that will become very bitter to you. You do not understand what manner of spirit takes possession of you. Why should the matter be so wondrously grievous to you if you are not exalted as first? If your life is hid with Christ in God, and Christ appears, is not that as it should be? Man is not to take any credit or praise to himself. But it is presented to me that you exalt yourself to large proportions. You need to stop right where you are, and consider prayerfully, and read the Word prayerfully.

Do not murmur at God, but change your attitude and say: "As for God His way is perfect. The Word of the Lord is tried. He is a buckler to all those that trust in Him. For who is God save the Lord? Or who is a Rock save our God?" [Psalm 18:30, 31.] Change your present attitude else you will make great sorrow for yourself. Every man drawing his life and spirit and knowledge from God is sure to increase in efficiency. He may learn from his brethren and receive help from them, and not feel that he is humiliating himself to improve in every way possible.

Our bodies and souls belong to God, and when we do our work in humility in God's appointed way, we are not to worry or fret, but seek for a solid, religious experience. We must do our appointed work steadily and understandingly as a servant looking unto Jesus, and seeing what he could do, and following in His footsteps. He is our pattern. He wants everyone to do his best, and if one sees that his ways and his ministry is acceptable to the people, then let him walk humbly with God, but never become exalted, and never pursue a course as though he were wrestling to become first.

The Lord wants every man to have a symmetrical character, one that will reflect the character of Christ. If he finds fault because the people do not show as much pleasure in his ministry, and apparently have preference for some other man, let him not blame his brethren. This you have done, my brother, to the injury of your own soul. You cannot hide your feelings, and wherever you go you will be feeling around for sympathy, and will cast reflections on your fellow laborers, when there is not one jot or tittle of censure to be placed upon your brethren.

There are times when it is not best for you to fill the position as speaker; but should that cause you to be envious and jealous? The state of the work and meeting may demand something that you cannot give them which they need; but it is not to your detriment, and you are to feel that the Lord understands how His work should be carried. To every man He has given his work. All have not the same gifts, or the same manner of treating a subject.

Some ministers can take some subjects and carry them more clearly and powerfully than another man; and shall one feel offended that a choice is made of the very one who has been enabled to present some subjects with a power that others could not use? To every man God has given his work. It is not the work of any man to exhibit himself. He should reveal Christ as best he can, and in faith say, "It is God that girdeth me with strength and maketh my way perfect." [Verse 32.] "Let not man glory in men." [1 Corinthians 3:21.] Nothing is so absurd and offensive to God, as for any man to feel and do as you have done. Your will must be given up to God. Walk in all humility of mind, and let God do all the exalting. Man may praise, not himself, but the Lord. "Thou hast also given me the shield of thy salvation, and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me that they did not slide." [Psalm 18:35, 36.]

One thing you must guard, your unbounded self-esteem. This is so great that it is impossible for you to conduct yourself with that humility that becomes a servant of God toward your brethren. This spirit of self-exaltation, if permitted to live and flourish, will create such attributes in you that it will prove the ruin of your soul. I want you to be an overcomer, and I want you to feel that you are at one with your brethren. But the course you have taken in cherishing jealousies and evil surmisings, in not manifesting the spirit of Christ, cannot possibly give your brethren confidence that you are a man to be depended upon. Your erratic feelings lead you to act like a man who is insane. This does not increase your ability or efficiency as a minister, but reveals great weakness.

The cause of God must not be marred by your temper of mind. You are so wrapped up in yourself that you do not think rationally. You are wounded and bruised by your imaginings, and then become self-deceived and represent yourself as badly used, when there is no ground for your thoughts or feelings, only in your own imagination. If this imagination is not controlled it will control you as it has done all through your experience. It is yourself that keeps you in unhappiness. Never will you let the peace of God rule your heart till self is crucified, and you know not what this means.

True death to self means true life through Jesus Christ. You carry a live human self within you, and until you shall see what it means to hide self in Jesus Christ, you cannot do acceptable service for God. There is great need of your receiving Christ by opening the door of the heart to Him. Christ is revealed as abiding in the heart by faith which works—not your English methods, which greatly need the sanctification of the Spirit of God—but Christ’s methods. You have clung to your English education and training and sentiments as though they were as precious as gold. God calls upon you to be converted from these things to His methods, to His training. The character of Christ revealed in the man in little things will also be revealed in larger things. In faithfulness, in words, in manifesting a spirit striving for unity as co-workers with Christ, one man cannot exercise dominion or authority over any of his brethren to order and dictate his fellow workers. “All ye are brethren.” [Matthew 23:8.] Counsel together, pray together, and let Christ be the leader in all things.

A contrite, meek, and lowly spirit is of greater value than the gold of Ophir. God wants men to yield self to His control, not hold self in such esteem that the inherited and cultivated tendencies shall be tenaciously guarded as precious acquisitions that must be held just as the identity of the man. If we get out of self into Christ, then the Christ will appear. The self-esteem that the human agent has carefully carried with him, as though in all connection with his brethren he must hold fast to himself lest he should lose his hold and not maintain his identity, is one of the greatest burdens a man can undertake to carry, because his companion laborers cannot be of the same mind in reference to that precious self and they cannot help him carry the burden. They cannot study and plan that the precious threads of self shall be drawn into the fabric as threads to compose the pattern. They would, in their plans and councils, be liable to break some of these precious, supposed to be golden threads of self, in order to follow God’s Word and His revealed counsels in all movements made in His cause and work.

We are thankful that we have a Father infinite in pity and He can see and measure the man; but the man will make a great mistake to continue to place his value of merit upon his individual ministerial services. It is a matter for the greatest pity in connection with the work of God that man will so estimate himself that he is always injured because others do not see the merits he sees, and encourage all the ambition and ideas that he considers valuable as gold.

But there is One who knows it all. Then let no man tell his personal grievances to his brethren because he longs for sympathy. It would be misplaced if he had it. That self which has been tended as a sick child needs to pass through the death struggle. It should be buried and never have a resurrection again. Then the Holy Spirit can take the man and do its work upon the heart after it has done its work as a reprove that resulted in death to self. Let Christ come into the soul and occupy the place He should have always had.

Now, this terrible self is the greatest tyrant over the man it rules, and it is so inconsistent in its demands that the man is worked into terrible spasms because of his infatuation for self. He acts the martyr, suffering crucifixion to maintain himself. Now let the Lord Jesus have this self, and the human agent say,

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” [Galatians 2:20.] Then a victory is gained. The mind and soul and whole being is dispossessed of the demon self, and Christ abides in the man. He can speak to Christ as his companion, and there is a hush and silence in the soul.

Christ is the Master, and He opens the windows of the soul heavenward. The man can feel the warmth of the Sun of Righteousness. The chambers of the mind are filled with the sweet, pure, untainted perfume of the heavenly atmosphere. When the servant of Christ places himself in the hands of Christ, there is a preciousness of communion with the heavenly guest that is past all conception. There is a pitifulness and tenderness [that] takes hold of the human agent. All the fierceness and disagreeable dominating spirit is gone. A great change takes place, in death to self and a resurrection of Christ the living Saviour.

Now, the Lord is very pitiful and of tender compassion. He invites all who have been carrying the burden of a wounded self to “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 soul; for my yoke is easy, and my burden is light.” [Matthew 11:28-30.] He invites you, my brother, without delay to come; to take your burdens and all your trials to His sympathies, your sorrows to His love, your wounds to His healing, your weakness to His strength, your emptiness to His fullness. Never has He disappointed a soul that has surrendered to Him. They looked unto Him and were lightened, and their faces were not ashamed.

As you make Christ your daily companion you will not feel the need of so great a guard over your self lest it should be hurt in some way. You will feel that you stand in open view of the unseen world of heavenly intelligences, and that nothing is hidden from their sight. They know just how to take care of you without your suggestions, and they will give the very remedy you need. It will never be flattery. It will never be human exaltation. You have carried a heavy stock of this commodity, and God can do nothing for you until you make a grave and bury it out of sight.

“Thy Father that seeth in secret shall reward thee openly.” [Matthew 6:4.] By looking away from yourself to Jesus, you will become assimilated to His image. By beholding you will become changed. Your characteristics will become changed, become softened, refined, ennobled having the fragrance, the perfume of lilies and pinks, and you will be prepared for the heavenly kingdom.

If you do not change your course the Lord will leave you to your own ways to be filled with the fruit of your doings. If you could only see yourself as you are, in another man, performing as you do, you would say that man is losing the balance of his mind. You do not know yourself. You are diseased in mind. You have perverted views of others. You would not tolerate in them the traits of character you largely represent in yourself. Will you be wise? Will you call upon your brethren to ask God in your behalf to give you a sound mind?

Inwardly you have been saying, “I thank God I am not as other men. I have a far keener perception than they. My ideas are far in advance of theirs in the management of the work.” You feel your own richness. When you feel your great need of linking up with your brethren, and become willing to receive counsel from God through His appointed agencies, then you are more safe. You need to have a sense of your spiritual poverty. You should take your eyes off yourself and look unto Jesus. In beholding Him your self-righteous ideas and your high estimate of your abilities and your great value would be wonderfully diminished. In the presence of Christ you would say, “Lord, I am a sinful man. Take away my sin.”

You are in a dangerous condition spiritually. As you are you cannot be trusted, for you feel that you are in need of nothing, while you regard your brethren as so inferior to you that you can scarcely tolerate them. You would, if you carried out your own elevated ideas, sweep them from the field and take the generalship yourself. Your complaints of your brethren from America getting in your way is all wrong. Your wife extols you too highly, but she has another, a better spirit. Her influence is more safe, beneficial, and fragrant than the spirit you possess.

What is the matter with you? Why do you not study your Bible with a purpose to practice its teachings? That which I fear in your case is that you have pursued this course so long [that] your diseased imagination will separate you from the work. You turn with scorn from your brethren, if you obtain the idea that they do not appreciate you as a superior in every respect. Now the Lord would not have them do this because it is not true. God will not lie. Now it is best for you to come to your senses.

The man who feels whole does not feel the need of the Great Physician. Pride, self exaltation, close the heart against Christ and the infinite blessings He has to give. There is no room in such a heart for Jesus. You feel full, and at the same time you are destitute of the very precious revealings of the Saviour to all who are meek and lowly in heart. The sin-sick souls who feel their need of help else they will surely perish; those who feel that they cannot save themselves or of themselves do any righteous thing unless worked by the Holy Spirit; such are the ones who will appreciate the help that Christ alone can bestow. These are the poor in spirit whom the Lord declares are blessed. All whom Christ pardons He first makes penitent. The office of the Holy Spirit is first to convince of sin. Those whose hearts have been moved by the convicting Spirit of God sense that there is nothing good in themselves.

Much self has been mingled with your work and service that has cheapened it. You will surely put a wrong mould upon the work. You cannot do your work in the spirit of the Master. You want now to humble yourself before God, and then as you become partaker of the divine nature, you can link up with your brethren and not feel that you are a complete whole. Christ is pleading before God in your behalf that your diseased mind and soul shall be cleansed from the least taint of self-sufficiency, and that you shall behold His character. Talk of His loveliness, and by beholding become changed into His likeness. You are humility on stilts now, but just throw your stilts away and walk in the foot steps of Jesus Christ, and He will do the lifting up.

You need not feel the burden of carrying yourself, fearing the people will not behold you. There is nothing very remarkable in you to look upon. But if you shall be able to say, "I live, yet not I but Christ liveth in me" [Galatians 2:20], you will then be able in your humility to represent the Lamb of God who taketh away the sin of the world. You will then love your brethren. You will need to make room for your brethren to connect with you and supply your deficiencies as God has given them ability.

The Lord loves those who serve Him in all lowliness of mind, and who cherish a humble spirit. "For thus saith the high and lofty One who inhabiteth eternity, whose name is Holy, I dwell in the high and holy place with him also what is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones." Isaiah 57:15. "Thus saith the Lord, the heaven is my throne, and the earth is my footstool. Where is the house ye will build unto me, and where is the place of my rest? For all these things hath mine hand made, and all those things hath been, saith the Lord. But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." [Isaiah 66:1, 2.]

Will my brother walk humbly with God? Will he choose his own society, his own company, and separate if possible from anyone who will not put away their ideas and plans and accept His? Have you read Philippians 2:1-16? Will you practice the Word of God? This Word of God Paul gives to his brethren, and you need it just as much. The fourth verse including the fifth is appropriate to you, and should be seen in your practice. [Read] Colossians 3:12-17. Practice the truth in words, in spirit, in action. [Read] Ephesians 4:1-6, and 5:1, 2.

The sure result of our fellowship with our Lord here in this world will increase our piety, promote our love and companionship with our fellow men who love God and keep His commandments. You will in prayer have earnestness and fervor that lays hold of the divine promises. We are in such an experience having a divine education for the higher school above.

This light given me has been in jots and tittles for years. I have brought it together now, and yet not all of it. There are three other communications yet [that are] not with me. Will you, Brother Steed, be saved in God's appointed way? God wants none of our ceremonial compliments, but the surrendered soul, the heart broken and contrite. In such a heart He can dwell and work. Will you be worked? Will you unite with your brethren, not as one who knows all that is worth knowing, and what you do not know is not worth knowing? You have the matter laid before you. If you will yoke up with your brethren in cheerfulness, love, and contentment, then you may be of value in the work; but the Lord calls upon you to lose your care and love of self, and let Him mold and fashion that self. Thus you can be a laborer together with God.

I leave this matter with you. Will you heed it?

Lt 47, 1900

Baker, Brother and Sister [W. L. H.]

Geelong, Victoria, Australia

March 23, 1900

Dear Brother and Sister Baker:

I send these letters to you to be used as in your prayerful judgment you think best. I feel deeply over the state of things that exists in New Zealand, and I cannot see that the Lord would have His people endorse the work that Brother Steed feels at liberty to do. While he is sustained in the field, the men who have given him credentials are responsible for his management and the kind of work that comes from his service.

If he is sowing seeds of disaffection, as he has done more or less for years, then what can you do but to deal faithfully with him, kindly showing him his injurious course, and then relieve him of being under the necessity of connecting with men who are so faulty as he thinks and represents?

There is most earnest work to be done now in New Zealand to remove, if possible, the mould he has placed on the work. To use the Lord's money to put disaffected minds into the field who have been educated to become criticizers is supporting a very poor school for the church to learn in. The worst of the matter is there are those who will permit such ones to continue to do this sort of work, which is dishonoring the Master.

Any minister who adapts his powers to criticize his fellow laborers and raise contentions in the church is to be suffered to go no further in that line. It is misapplying the Lord's money. Shall we pay wages for a man to use his ability to sow dissension and strife because his diseased ideas are all for himself? Let him take care of himself and not have that burden laid upon the church. This matter has gone just as long and as far as it should go. He is neither improving himself or any others, but educating the church in lessons that will prove its ruin unless its members unlearn these things.

I am so sorry to have to devote my time to penning these lines, and I will now stop for I am very weary.

In much love.

Lt 48, 1900

Steed, D.

Geelong, Victoria, Australia

March 23, 1900

Dear Brother Steed:

I have written a letter of testimony to you and have sent it to Brother Baker to read to you, and have asked him to retain the copy. I do not generally allow my writings to go into hands of those who so readily heed the temptations of the enemy to criticize their brethren in the ministry, and who would criticize and place a wrong construction upon the matter written.

Your great desire to obtain sympathy and pity too often leads you astray, to sympathize with and pity those who do not deserve your sympathy and pity; and those who do need your help, every jot of it, on the right side, do not get it.

Now my brother, I have instruction to give you. The Lord is not pleased with your position. You do the church more harm than you can do it good. You need to consider that if the Lord accepts young men in the ministry as His lightbearers, He gives them light to bear to dispel the darkness. Christ is our light and our righteousness, and if you walk in the light as Christ is in the light, you will be a lightbearer to the world. But your spirit of criticism is not a source of strength but of weakness to the church. You cannot build up a church yourself. You need the deep movings of the Spirit of God, and you do not have the qualifications essential. You depend more on the sympathy of your brethren than on the Lord.

I have many things to say to our brethren in New Zealand, but I cannot say them now; I have not the time or strength, but I would say; It will not do for the New Zealand Conference to give you credentials as a minister whom they can indorse in the work. It is not the best thing for the New Zealand Conference, or any other conference, to endorse your labors as a minister of the gospel, and thus signify that you are in full confidence of the conference to take charge of the church in any place. You yourself need to become a learner before you are to be entrusted with the work of the Lord as a teacher. I advise you, my brother, to separate in your work from the companionship of those with whom you cannot harmonize. Take up some other line of business or work.

For your own soul's sake take heed to yourself, and your individual self is all you are capable now of handling. Certainly your brethren cannot conscientiously advise you to remain in the ministry when you are doing the flock of God harm instead of good. I advise you to take up some line of work where you

can labor with your hands. The conference is not authorized to pay you wages to work against the ministers or to create a condition of things that will cause them much anxiety and worry for the work wherever you should be. You create more burdens than your service will relieve.

The work of the ministry is a sacred, solemn work, and the men in responsibility should feel that they make themselves responsible for the setting of a shepherd over the flock who is not faithful to care for that flock, that no mischief shall come to any one of the Lord's sheep or lambs. They are to feel that they are physicians of souls to bind up the spiritually diseased, and to not leave them poisoned to the death by your administration of drugs in the form of evil surmisings, criticisms, faultfinding, and the evil attributes these evils mentioned bring into their character building. You will make the work very much harder after you have had the care of the sheep for a time, and there would be much more peace and much more hope of prosperity for any church when men of your temperament have nothing to do with the sheep of the Lord's pasture. You feel competent of taking responsibilities whatever they may be. You have not wisdom to do clean, uplifting, thorough work.

Your wife's labors are valuable as long as she is not a partaker of your spirit, and it will be most difficult for her to not sympathize with you in your manufacturing business of creating dissension and strife. It is a terrible thing for the shepherd of the flock to feed the sheep with poison rather than with healthful food. Our brethren become very weary of your suspicions, and your mind is easily worked by the enemy. I see no way out of the dilemma but to release you from the work you are doing, for it is not perfecting your character and fitting you up to be a living Christian to be trusted and depended upon to stand in places of duty.

You are not sent to the churches to labor with your pen or your voice, and take upon yourself your burden of finding fault and criticism. You create more burdens than your service will relieve. When you are thoroughly changed in spirit, when you can let your brethren stand in God to do their appointed work without your complaints and faultfinding, then you will have more confidence and faith in God.

You are not authorized to receive pay from the conference while you do so little to build up and place the right mold upon the conference. Your position in soliciting the highest place bears not the image and superscription of God. Has God engaged you in His service to watch and criticize and sow the seeds of faultfinding? You are not doing the work of God in your sowing discord and strife. Now, my brother, the work will do far better without you than with you. According to the light given me of God, you win some souls to Christ, but your faultfinding and criticism is of that character that it is a great perplexity to know where to place you to labor. Your manner of labor is not as God would have it.

It is better for you to have nothing to do in the churches. Take care of your own soul, and if not connected with your brethren you will not see so much to find fault with. Your main thought is to be exalted and to blame your brethren if you are not exalted. But dear brother, it is not possible for you to be worked by the Holy Spirit while you feel sufficient to work yourself and all your brethren if they would let you.

I have love for your soul, and I earnestly beg of you to not try to connect with your brethren whom you do not love, and in whom you do not have confidence, and while you feel grieved because they do not take more notice of you. Your danger of losing eternal life is great. You need to place yourself in a different position where you will not injure your brethren and hurt the souls for whom Christ died. Your development of character is not as it should be. To add to the difficulties of your brethren by your

criticisms, which are an offense to God, is anything but comforting and pleasing. If you will give up the position you have held as teacher, and become a learner, there is some chance for your soul. I do not want you should lose your soul. But to remain in the ministry to be pettish and faultfinding and uncourteous, as you have been in the past, would be supreme folly.

Is there not good work you can do? Take up some work where you will not come in close connection with human minds. Satan sees he can use your faculties under the pretense of doing good service, and can make you a tempter to other minds to keep the church stirred up and make them as weak as water. By thus giving up to a spirit of faultfinding you help the enemy in his work of accusing.

Now, my brother, I entreat you to place yourself where you will not be used so effectively by the enemy to tear down in the place of building up.

I have written this for Christ's sake, for the truth's sake, and for your own soul's sake.

Yours in love.

Lt 48a, 1900

Steed, D.

Geelong, Victoria, Australia

March 1900

Dear Brother Steed:

I have words of counsel for you. There are in your character phases that need to be strictly guarded, else you will greatly mar your own happiness by allowing the enemy to represent things to you that are false, yet you decide they are truths. If a man feels it his place to be first, and is on every occasion, whether proper or improper, made to appear as a man of special importance, the enemy takes advantage of him and he becomes subject to temptations. At once envy and jealousy and evil surmising are aroused; the demon takes possession of him, and he is where God cannot impart His Holy Spirit to him. That man then reveals hereditary and cultivated traits of his character, and is only a grown child. Although a minister, he has not put away childish things.

Every time you reveal the natural defects of your character—which make you hard, unforgiving, unkind, uncourteous, without Christian tenderness, and devoid of Christian sentiment—from the light God has given me, you should not consider that your preaching will be a success, for it will be unaccompanied by the Holy Spirit. You place yourself in that relation to your brethren that they cannot but know that God is not working you by His Holy Spirit.

From the light God has given me, you are inclined to withdraw yourself from your brethren and choose to labor alone. This must not be, for the work would come forth from your influence defective in the place of being perfect. How can you entertain the selfish, unholy spirit you have done and yet consider yourself right, and competent to handle sacred things? Your wife too often sustains this defection of character in you, and when you are decidedly worked by the spirit of the enemy, she unites in sympathy with your aggrieved disposition, while as a Christian you should feel no grief at all.

Now, my dear brother, can you think of preaching the Word of God when you imagine so many things that have no foundation? You are in no fit state to go into Dunedin. You need to stop just where you are, take yourself in hand, and reprimand yourself by the discipline of the Word. Your phase of character has been several times presented to me, and unless you are daily humbling yourself before God in the work of the ministry, you will be brought to a most severe experience, such as you have not yet had. The Lord will leave you to yourself, and this is the worst calamity that can happen to a man that has so high an idea of his capabilities. My message to you is, Do not attempt to enter upon any work in the ministration of the Word until you have overcome the temptations which you have entertained and receive the lessons of Christ. [Read] (Matthew 18) and practice these lessons as a learner in the school of Christ.

“Come unto me all ye that labor and are heavy laden, and I will give you rest.” There is only One who can help you, for you think you know best in all matters. Christ writes, “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 you undertake to manufacture a yoke for your own neck, it is, and always will prove, galling to the neck. When you abide in Christ you wear His yoke of submission. When you take yourself in hand and chastise yourself in the place of criticizing and accusing your brethren, the difficulties you charge to your brethren will be found to be the imagination of an unsanctified mind.

In these moods you are not fit to open the Scriptures to others, and whenever this phase of soul-sickness comes, stop just where you are and severely chastise yourself. Humble yourself. Read (Matthew 18), for in this Christ is speaking to you. All of Christ’s words are for you, but you allow yourself to retain the defects of your childhood, and you give these defects great respect as though they were virtues. “And Jesus called a little child unto him, and set him in the midst, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. ... But whoso shall offend one of these little ones which shall believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.” [Verses 2-4, 6.]

If Satan can use your unsanctified imaginings to serve his purpose, to create difference of opinion in regard to matters that a sanctified mind would take no notice of, then dissension is created through the minister whose unhappy traits of character have been his great stumbling block, and he has made a stumbling block for others. Why should he who should seek to create unity work to create dissension?

In the very best state of your religious experience you are not to feel at liberty to enter a new and important field to work alone. This kind of work is not in the order of the Lord. Such a field as Dunedin should have the work begun with a camp meeting. Men should not go alone and commence work, and create prejudices, as they surely will, and spoil the field for the work and the entrance of the truth. When your mind and soul are diseased as now, it is best that you come apart and rest a while, and pray and commune with God, and open the door of the heart to the Holy Spirit, before you create more dissension and strife. Bring yourself to the cross of Calvary. Humble your heart before God. Stop your accusing. God forbids it. You are planting the seeds of faultfinding and jealousy in others, and creating a harvest of tares by your self-sympathy because you think your brethren do not esteem you as they should. Will this spirit, [when] indulged, increase their confidence in you [as] a man whom God is using?

You cherish unholy surmisings. You keep yourself strictly in view, when if you were praying and believing and receiving counsel from the Word of God, you would yourself see that you were keeping self so constantly before your mind that you could not behold Jesus the precious Saviour. It is by looking, by beholding Jesus and losing sight of self, that brings the bright beams of the Sun of Righteousness to the soul. This matter of guarding self so jealously lest you shall not be exalted as first man is the very worst thing you can do. It always leads to such developments of the traits of character that you are pronounced, in the kingdom of heaven among the heavenly intelligences, as the most unworthy, ready to destroy your best friends as you would your enemies if they do not always give you the preference.

O, my brother, how long shall this spirit be cherished by you? How long will you give place to the attributes of Satan? The Lord is not pleased with you.

Last night I was conversing with you, repeating the things that I have written, and I was pointing you back to the many times that you have passed through the most precious meetings sour in spirit, criticizing and finding fault with this thing and with that, and your soul growing more barren and more empty of the grace of God; and all because you imagined that you yourself did not receive that special esteem and attention that you craved. Your brethren in such important meetings have a large work to do and special burdens to bear, and if they should make some mistakes it is your appointed work to be cheerful, courteous, generous, thinking no evil, speaking no evil. A word spoken in the line of faultfinding and criticism sets in operation in other minds the unhallowed fires of ambition and envy and jealousy, so that their souls are injured by a spark sometimes beyond recovery.

Your words should be right words, not keeping yourself before the minds of others as though you were a specialty and you were to be the subject of thought and attention. When you overcome these things you will stand on vantage ground, but you cannot be trusted until you see the injustice you are doing your brethren by entertaining ideas that they are slighting you. Lift your eyes to Jesus. Open the windows of the soul heavenward to God, and by beholding His face you will become changed into His likeness.

I send you this because I have this night had presented to me your present spiritual dearth, which has been caused through your own thoughts. The pain brought upon your own soul your brethren are not guilty of, although you may ascribe it to them. Sympathizers will come in, and [then] other souls are dragged into the same slough, and disaffection takes place when there should be perfect unity. And you have been the one who has planted the seed of faultfinding and jealousies in the mind.

For your own soul's sake, for Christ sake, for the sake of your brethren who have trials enough to bear without your creating them, put away those miserable surmisings. Cease to give place to the devil. Use your God-given talents of speech not to advance yourself but to advance the glory of God. And let the peace of God rule in your heart and be ye thankful. Let the praise of God and not faultfinding come from your lips. Seek always to unify, not to cause dissension and strife among brethren. Sow the good seed in every heart which shall bear fruit unto eternal life. The Lord will work with you if you will be worked; but if you take yourself in your own hands and do not counsel with your brethren, you will surely have a hard time. Self is a poor adviser, and most always leads into by and forbidden paths. We are too near the end to develop a self-sufficient spirit.

You sow the seeds of discord. You suggest things that have no foundation in truth, allowing the devil to make a workshop of your brain, to manufacture things against your American brethren that are not

righteous nor just; and you weave in your threads mismatching the pattern so the web becomes evil. God calls you to be converted. You can manufacture a web that will be no honor to yourself, to your brethren, or to God, and the Lord is displeased with your manufacturing skill. You sow the seeds of discord and suspicion and strife by your words which are at times a savor of death unto death.

Read (Colossians 1:25-29), chapter 2:12-17. That which ye sow ye shall also reap. It becomes us to know what kind of a crop we are sowing, whether tares or wheat. Do not pervert the true moral standard of the gospel. It is only in the deepest sense of our ruin that we learn to love Christ sincerely, and cherish proper gratitude to Him who gave His life for us. There is danger, decided danger to any soul, to pursue a wrong course and harm the flock of God either by precept or example. Those who live the more closely to the example given in the life of Christ are those who walk in greatest humility and humbleness of mind. O what lessons yourself and others will have to learn!

When Ephraim spake tremblingly, he exalted himself in Israel, but when he offended in Baal he died. Humility the true genuine article, works outwardly, from the heart cleansed and sanctified, in words seasoned with grace and the spirit sweetened by the perfume of Christ's life. God will impart largely of His Holy Spirit, His deepest love, to the truly, sincerely humble, and those who possess the fragrance of the grace of humility will by faith claim much because they realize they can do nothing without Christ.

The Church can never thrive where the thorns and thistles of mistrust are, and where brethren are picking flaws. Speak of the good qualities. Speak of their zeal for the Master, but do not put thoughts into minds that never would have had them if the suspicious person had not seen them. Let us see where God dwells: "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

I am thoroughly in earnest. I see no way for you to carry on the work of the ministry until you see the need of humbling yourself before God and cultivating esteem and confidence in your brethren. How can two walk together except they be agreed?

My brother, you have a work to do in contrition of soul to repent of your uncourteous spirit. If ever you needed pardon of God you need it now. Why should you make so great a matter unworthy of notice? Please read Ephesians 4:1-6. The Lord Jesus calls for you to yoke up with Him and to co-operate with Him. (Ephesians 2:10): "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Those who manufacture trials for themselves the Lord will leave to have some keen, deep trials that will humble their poor souls in the very dust of humiliation. There is to be with you a cleansing of the soul temple. I thank God that it is not too late for wrongs to be righted. When you humble yourself before God and accept His mercy and His love and kindness, then will the Lord reveal Himself unto you.

The great difficulties with families and with the church is the picking of straws in suspicion and in envy and in evil surmisings; and when a minister of the gospel gives a decided example in this line, he proves himself a great offense to God. God will not tolerate His people in dissension. This disposition to labor alone is not according to the plan of God. The Lord would through His Holy Spirit sanctify the perverse tendencies so that a transformation shall be formed. The only reasons for drawing apart, in individuals, is a desire to carry their own ideas without questioning. Such individuals consider themselves a perfect whole. Christ knew what was good for ministers and people. He ordained and gave the twelve disciples

their commission, and sent them out two and two before His face. Two were to link together in the work.

That [same] Christ liveth to make intercession for us. The perils of the last days are upon us. Soon a loud voice like a trumpet will proclaim, It is done. Mercy, sweet mercy, folds his wings and steps from the throne above the ark of God, and a voice is heard, "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still. And, behold, I come quickly, and my reward is with me, to give every man according as his works shall be. I am the Alpha and Omega, the beginning and the end, the first and the last.

"Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:11-17.]

It is not long that any of us will have to deal with suppositions. We will have to cope with eternal realities. "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." [Verse 14.]

You as a minister of the Word, have a work that you should do with your utmost ability, in order to remove every vestige of the perplexities that you, by your conduct, have placed in the way of your ministering brethren and the flock of God. You may expect no strength or blessing from God until you have cleared out of the way the obstruction that you have formed from your own imaginations. You have allowed Satan to place his magnifying glass before your eyes, and every little thing is magnified to large proportions.

My brother I feel pained as I write. When I think of the time of trouble that is just upon us, or I may say has begun, but as yet has not burst upon us to the full, O how my heart aches, ready to burst, when I see human beings who are dependent upon God every moment for His keeping power yet who chide and become irritable and sore over supposed deficiencies or neglect of their brethren, who are carrying the heaviest responsibilities. I have heard people say, Such a minister passed me by and never looked at me at all, while these very men have come to me for counsel, their souls bowed down as a cart beneath sheaves, not because they supposed themselves slighted, but because they could not see how to relieve the pressure of debt upon the work. They prayed as they walked. They were not looking at anything earthly, but to the great sympathizing Christ in the heavenly sanctuary. Every heart knoweth its own bitterness.

The time has come when it is not worthy, or pleasing to our heavenly Father, to esteem ourselves that we let our poor, insignificant selves become the theme of our thoughts, and thus create division and dissension. It is high time God's people act like a noble, consecrated, peculiar people, and that they encourage faith and love for one another, and confidence in one another. Above all things the Australians need to thank God that He so mercifully sent the American brethren to this country. The Lord knew what they needed. He knew that an experience must be brought into the ranks of Sabbathkeepers that would materially change the construction of character. In the place of becoming

pettish when everything does not go according to one man's ideas, the people have reason to thank God that they are not left with their own troubles and difficulties, their own ideas and plans.

Lt 49, 1900

McCullagh, S.

Geelong, Victoria, Australia

March 25, 1900

Dear Brother McCullagh:

Two nights ago, I was, in the night season, in a council meeting with our brethren. The question was raised, Should Brother McCullagh leave the work just as it is now in Ballarat? It would not be the best thing to do. One who was in authority said to Brother McCullagh, You have taken too large a responsibility. You will need in every move you make to know that you moving in [such a] way that you will not follow your own judgment, but the united advice of your brethren. You have failed in this work, working too much independently. You have not the vital strength to carry this load or responsibility.

Now before you advance any farther, advise and counsel with your brethren and they will help you very much, as it will require their financial strength to carry this thing through. You must not move a step in your own individual independence. There are men who have as deep an interest as it is possible for you to have who will act a part in counsel, in wisdom, in finance, in carrying through these matters. This is not your work. God has not appointed you this work <for you> to do. You are a man who must not take any such responsibilities. You have men in Ballarat who should take this off from you, and you be left to minister in Word and doctrine. Never should you take any such responsibilities on you. It is not your work.

You can borrow money. But have you taken your brethren right along with you in your building plans? Have you yoked up with them, and they with you? As you are carrying this matter, there will be an irritation in several lines of the work. One man's mind and judgment is not to be allowed to become an efficiency in any case where the building of a church is concerned. It takes every member of the church who can carry responsibilities, and the minister is not the man to lift this work alone. You must move solidly and guard against carrying debts which, after the house is built [and] you must dedicate [it] to God involved in debt, [prove] to be a burden in the church.

Better move slowly and surely and let each do his best. There is need of a house of worship, and the Lord will put it into the hearts of the brethren to do to the utmost of their ability. But you are to [be] guarded and not to stand under any responsibility as [to] this financiering. You have made a mistake. You now need to correct this error as fast as possible and have the burden on the church. As matters now stand, and as you have involved yourself in the burden, you must not leave everything at loose ends and go to Geelong.

This is a lesson you must learn, to seek the mind and judgment of your brethren and not advance without their advice, counsel, and co-operation. There will be a great disaffection if you now leave matters abruptly. In all your enterprises counsel with your brethren. All the church are to unite, and act a part interestedly in this building, counselling together, strengthening each other's hands, working in perfect harmony. Praying and believing, you will be led on and on to obtain victories. Be sure and not

incur heavy debt which will be hard to lift after once invested. First secure the means before paying them out. Many words were spoken on this point, but I have not time to write them out now.

There is still another point which you have not considered, and we have not considered sufficiently. [At] their wish, you would have come to labor with them in Geelong. You are exchanging a more favorable climate for a climate more taxing. You will certainly be a sufferer, and your life imperiled, to live in this climate. As I have spoken favorably to you in regard to coming to Geelong, I must now say, I retract. I dare not encourage your moving and settling here. Your health needs a drier climate. I will [even] say I do not dare to have you come.

I have written this without having any words or conversation with Brother Starr on the subject, but as I am to be in Geelong the evening after the Sabbath, I will converse with him.

I cannot send this Sunday, but I will say a few things farther. I have had a talk with Brother Starr, and he has been impressed on this question as I have. When in Melbourne, I thought of telegraphing to you, but it was the Sabbath, and therefore did not.

Lt 49a, 1900

White, J. E.; White, Emma

Geelong, Melbourne, Victoria, Australia

March 1900

Dear Children Edson and Emma:

This is a very fine city. The roads are laid out by the government, and the streets are broad; even the ally streets are good, equal to the broad streets in some cities. Beautiful trees are to be seen in gardens, and abundantly in parks. I was here before, about two years ago, and spoke to a small audience in a hall. This is a great place for churches; I understand that the ministers have warned their people not to go to the tent. The tent is 55 x 104 feet and seats a large number of people. Evenings the tent is filled, and a more interested congregation could not be found.

We are anxious that this work shall be the means of great good to this city. This is the first opportunity that the people have had to hear the truth properly. Some years ago, before we came to Australia, there was some preaching done here, but it was not of the right character. There was some imprudence in behavior of the speaker that hurt us as a people. Later, I think Elder Corliss labored a little in this place. There are about fifteen Sabbathkeepers here, who are exerting a good influence.

Brother Watson gave 225 pounds to have the camp meeting in this place. I have ridden out twice in different directions. There should be a sanitarium here. A boat comes from Melbourne to this place, and the fare is very cheap. The water channel is very narrow. The cars also come from Melbourne and run on to Adelaide, Southern Australia. I think your boat would be a fine conveyance.

This place is nearly fifty miles from Melbourne. The roads here are very fine, and a carriage runs almost of itself on level ground. We are hoping and praying for the Lord to give us some souls in this place.

Brother Farnsworth spoke last night upon the millennium, and the subject was made so plain and easy that a child could understand it. Elder Daniells spoke Sunday night upon the time of trouble, and the

tent was filled. Some persons will certainly have to hear the truth, if they have never heard it before. The trumpet has surely given a certain sound to prepare for the battle. If such preaching does not awaken the people, I do not know what will awaken them. I believe that the Lord will make the work effective. Brother Watson is very thankful and grateful for this great blessing to Geelong, for this place needed just this kind of work.

I will not draw you from the labor of the Southern field. Before many months have passed, you may have your mother by your side occasionally. Sometimes I am strongly drawn and dare not leave this field at present; thus it has been in the past; but at the present time there are many considerations that weigh and balance me in the direction of America.

How pleased I am that the work of the Southern field is advancing. My prayer is, "Let it advance, deepen, widen, enlarge, until it shall be a part of the vineyard no longer neglected, but under cultivation. May it be as a fruitful garden of the Lord." This can only be done by educating the colored people to read. Then the Word of God, the Bible, placed in the hands, even though unexplained by human agencies, will be made plain and applied by the Holy Spirit.

The apostle Paul considered that the Jew had a great advantage above the Gentile, "because unto them had been committed the oracles of God." [Romans 3:2.] This is the highest commendation or testimony as to the value of the Bible. Every effort should be made to have the sacred book containing the law of the revelation of God placed in the hands of all nations, tongues, and people. If the mere possession of the Bible is an advantage, how much greater is the privilege of knowing how to read and study its pages. All who wish to understand the Word are stewards of God as verily as those who have been entrusted with riches. Earthly possessions are talents to be imparted to others to advance the work of righteousness in the world.

The Bible is becoming more and more an educating lesson book for children and for youth, giving to the young and to those of mature age, and the aged of every nation, the instruction of truth in heavenly things, which is the higher education.

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

Teach the colored people to read the Word of God, and it will have a transforming power upon their life, upon their character; give vigor to the intellect, and as the principles contained in the Word of God are sent home by the power of the Holy Spirit, they will work, in the human minds of all who will receive the Word, a positive reformation.

Bless the Lord O my soul, and all that is within me, that something is being done for the Southern field! Character will be transformed where the Bible is revered as the Word of the living God. The promises of God can be repeated over and over again, and every repetition brings light to the mind. The entrance of thy Word giveth light, it giveth understanding to the simple. The Word of God is to be an educating book, giving knowledge of what true faith is. It should be impressed upon the minds of all that God

stands back of every promise. To claim these promises is our privilege. They are given to all who claim them by faith and appropriate them, which is eating the flesh and drinking the blood of the Son of God.

Especial promises are given to all who shall be instrumental in turning souls from sin to righteousness, converting the sinner from sin to truth, from darkness to light. Ever bear this in mind, and teach it to others also. "And they that be wise shall shine as the brightness of the firmament, and they that turn many souls to righteousness, like the stars, forever and ever. ... Many shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." [Daniel 12:3, 10.]

We have every encouragement that the Lord hears us and will work for all who are meek and lowly of heart. The work of all who engage to improve the condition of the fallen race will meet with singular resistance, because Satan would make heavy the heart of Christ by working with all deceivableness and unrighteousness in them that perish, to hedge up the way that the Lord would long to have made plain and distinct.

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

I cannot write more now. I have to keep up my part of the meeting, and must not become weary. I have other letters to write. I have written eighteen pages of letter paper since half past one o'clock this morning.

The Lord bless you is our prayer.

Mother.

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

Mother.

Lt 50, 1900

Murphet, E.

Sunnyside, Cooranbong, New South Wales, Australia

March 29, 1900

Dear Brother [E.] Murphet:

I received your letter. I thank you for your statement that you will help us. You ask how much the sanitarium building will cost. I cannot tell you this; for I do not know. Dr. Caro tells me that the house that they are now occupying in Summer Hill is sold, and that they will have to move out to vacate it in a few months. We are so glad that you can help is in establishing our new sanitarium. We do not feel like specifying how much you should give. The Lord can make your heart willing to help us in our emergency.

The sanitarium in Sydney is now full. But the higher class of patients, those who can afford to pay well, will only remain long enough to take their treatment. They do not like the building or the rooms, and they will not stay any longer than they can help.

My brother, we do not wish to make duties for you, but could I have seen you, I would gladly have presented our situation before you. I have been instructed that we should seek to reach all classes of people with the message of truth, the last message of warning to be given to the world. Twenty-five years ago the Lord revealed to me that the best way in which to reach the higher classes is through sanitarium. These institutions are to be located away from the cities, and are to be surrounded with land enough to enable fruit and produce to be grown.

In the sanitarium which we are about to erect in New South Wales provision must be made for all classes. The accommodation and treatment must be such that patients of the higher class will be attracted to the institution. Rooms must be fitted up for the use of those who are willing to pay a liberal price. Rational methods of treatment must be followed. The patients must not be given alcohol, tea, coffee, or drugs; for these always leave traces of evil behind them.

By their stay at the sanitarium, the patients are to become acquainted with Seventh-day Adventists and the reasons of their faith. Physicians and nurses are to manifest a deep interest in the physical sufferings of those to whom they minister. As efforts are made to remove suffering and disease, the hearts of the patients will be softened. Every physician should be a Christian. In Christ's stead he is to stand by the suffering one, ministering to the needs of the sin-sick soul as well as to the needs of the diseased body.

To us as a people God has given advanced light, and we are to seek to gain access to souls, that we may give them this truth. As the physicians and nurses in our sanitariums hold out to the patients the hope of restoration to physical health, they are also to present the blessed hope of the gospel, the wonderful comfort to be found in the Mighty Healer, who can cure the leprosy of the soul. Thus hearts will be reached, and He who gives health to the body will speak peace to the soul. The Lifegiver will fill the heart with a joy that will work miraculously.

Those thus born again will go from our institution prepared to speak to others of the power of Him who has done so much for them. Jesus says of them, "Ye are my witnesses." [Isaiah 43:10.] God grants them a renewal of life and health, that they may go forth to impart to others the knowledge they have obtained, to tell their friends that they may keep well by eating temperately and drinking temperately, discarding tea, coffee, drugs of all kinds, and alcohol in all its forms. They go from the sanitarium as newborn souls, converted and enlightened, knowing that by being temperate in all things, and depending on Him who gave His life for them, they may work for God.

An atheist or irreligious man should never take up the work of a physician. How inconsistent for a physician to stand by the side of the sick and suffering if he cannot point them to a sin-pardoning Saviour! How terrible not to be able to tell them of the Mighty One who can heal not only every physical disease but every spiritual malady. Would that physicians might realize the greatness of the service they could render to humanity if they were able to speak simply and tenderly of the love of Jesus, and of His willingness to save souls, even at the last hour of life. Many physicians fail to see what a noble influence they might exert by accepting Christ and laying hold of eternal interests. They continue to live a hopeless life, a life in which God is not recognized. They refuse to be illuminated by the Light of the world, and are in a far worse condition than the one who is suffering from physical disease.

What a blessing the Christian physician can bring to the sin-tortured soul! What peace comes to the sufferer as he accepts the Saviour! What melody is awakened in the heavenly courts when Satan loses his prey!

Physicians are given the work of standing in Christ's stead to the sick and suffering, and they should not be loaded down with burdens of a secular character. They should be free from financial care.

A physician needs to have a very close connection with God. Never is he to lose his hold of God's helpful, strengthening power. He is to drink deeply of the water of life, and then lead others to the living stream. The fact that the physician acts so important a part in bringing relief from suffering will naturally place him where he will be regarded with feelings of love and gratitude by those whom he has helped. Let him not take the praise and glory to himself. Let him hide self in the Saviour, pointing to Christ as the One who is to receive all praise and thanksgiving. The Lord is the worker; the physician is only the instrument. "Without me," Christ declares, "ye can do nothing." [John 15:5.] He says to the faithful physician, I will stand by your side, and as you tell those for whom you work that Christ is all and in all, that He died for their sins, in order that they should not perish, but have everlasting life, it will impress their hearts.

It is that such work as this may be done that we wish to establish a sanitarium. We ask you to give us a liberal donation. A great work can be accomplished for the Lord by a well-conducted sanitarium. We have demonstrated this in America. To our Sanitarium in America, [at] Battle Creek, have come lawyers, doctors, judges, and senators, to be guarded day and night against the cruel appetite for alcohol, tobacco, and morphine. Eternity alone can reveal the good that has been accomplished for them. They have gone forth to proclaim the glory of God and to honor to His name.

We had hoped to have our sanitarium in running order ere this, but we have not received enough money to enable us to arise and build. We desire to erect a plain yet tasteful building, with roomy, well-lighted rooms. I feel so thankful that you can help us. I praise God that He has entrusted His means to some who believe the truth, who will use their talents in the Master's cause. You will receive your reward in heaven.

I have always used my money as fast as it came in to carry forward the work. The word of the Lord still comes to me, Advance; add new territory to My kingdom; enter fields that have never heard the truth. Lift the standard higher and still higher. Now is the time to prepare a highway for the King.

I have just received word that a third baptismal service has been held in Maitland, and that many people are interested in the Bible readings given.

I will now close this letter, thanking you again for your willingness to help us.

Yours respectfully.

Lt 50a, 1900

Starr, Brother and Sister [G. B.]

Sunnyside, Cooranbong, New South Wales, Australia

March 29, 1900

Dear Brother and Sister Starr:

We had a pleasant journey. From two o'clock until we reached Sydney, Sarah and I were alone in the compartment. The gentleman and lady sitting opposite me were not as you might expect. Her tears were of short duration in parting with her friends. It was not long before he put his head out of the window and commenced smoking a cigarette. Quickly I felt a sharp pain like a knife in my heart. I knew not that he was smoking, but I exclaimed, "Where does this tobacco smoke come from?" This was a ladies' compartment and he had no business there, but we said nothing about it. But when he took the liberty of smoking Sarah pointed him to the notice in the car, No Smoking.

The supposed lady, so full of weeping, appeared greatly amused and showed her contempt of the restriction by her laughter. How plainly characters will reveal themselves! Those who have little real good solid sense will not be able to disguise their true, shallow characters. They bear testimony of their cheap, foolish character building. At the next station both left for another compartment where the man could have the liberty of smoking to his heart's content. The two ladies and little lad remained with us. When we changed cars they came into the same compartment. This left Sara no chance to lie down as there was one seat devoted to the little lad and myself, and as there was a lavatory in the compartment the short seat compelled all to sit bolt upright. But after two o'clock we were highly favored with seats to lie down, and I fared just as if on the sleeper and saved my sleeping-car fare, which is something over six dollars.

In Sydney called at a dentist's and had my underset improved so those teeth do not torture my gums. I am entirely relieved, and to think how much I have suffered for four weeks when three minutes' work removed all difficulty; but that three minutes' work cost me fifty cents.

After we were left alone in the car I enveloped all my American mail, which was no small job, for we were close to the engine and the joggling did not help us much. But that mail cost me over four shillings.

I had agreed to speak in the evening, which you know is contrary to my practice. I spoke from (Isaiah 58), dwelling especially on the last verses, 10-14. The power of the Lord was upon me. I felt strong. The Lord gave the message that I should bear, and the congregation was deeply moved. Elder Colcord invited all who wished to be children of God and followers of Jesus Christ to arise. I think everyone was on his feet. Then he said he would ask how many who had heard the message given to them in the power and Spirit of God would take their stand that night to obey the commandments of God. Quite a number arose to their feet, and we all praised the Lord. It was a decided victory gained.

I did not get to rest until ten o'clock. Sarah wakened me at two o'clock and before three we were in a carriage on our way homeward. We drove in at our gate at 8 o'clock, and [I] wrote fourteen pages of letter paper for Maggie to copy. I had not written to New Zealand since the terrible calamity had befallen them of the loss of their two boys; nothing has been heard of the boat or of the passengers.

Sister Wesley Hare sent me a present of fifty pounds for myself, but you know the indebtedness to the carpenters and more especially to the plasterers. They wanted their money and I gave it right over to pay those debts.

Then I was told again that the African mail must be ready Friday morning. And I am now trying to get that off. Have written many pages. You see that I cannot cease work. I think I shall understand my duty—if I should be at the camp meeting.

Now the ministers in Maitland are just doing their uttermost to oppose all that may be done. There are quite a number all around that are awakened. The matter presents itself to me in this way: The ministers have garbled up matters of Scripture in such a way that the members of the churches, unaccustomed to reading and searching the Scriptures, are easily misled by false interpretations. I have thought if we could get a tent and pitch that tent in East Maitland or in the very park where it did stand—but it seems better to find a new location—we could have two weeks' meeting with some of our strongest men to help in the effort. The people would be better prepared to see the subjects of the Sabbath and the third angel's message brought out in their decided importance. They would see the difference between fables and sound gospel truth. We think they would all then understand better.

In haste.

I am very sorry to send such a defective writing; I supposed it could be copied, but it is impossible.

Lt 50b, 1900

Starr, Brother and Sister

c. March 28, 1900

[Portion of a letter written to the Starrs, cir. March 28, 1900. Pages 1 and 2 missing.]

We were, after a time, waiting at [the] station for thirty minutes on our way direct for Summer Hill. We went to Brother and Sister Hindson's. They had just closed their dinner but we enjoyed our refreshments.

Sara went into Sydney, for we must wait until five o'clock for train to Hornsby. In that waiting period I visited with Sister Annie, Sister Moss, [and] Dr. Caro. Brother Currow walked with us to station. He was more than surprised to meet his sister.

I had words to speak to both Dr. Caro and Brother Currow (I do not know if this is spelled right). I had quite a long talk with the latter. He went with us to Redfern Station, which was essential. Our luggage was left at that place.

We did design to stop at Hornsby, but we failed to do this. Brother Palmer we met at Redfern Station. We invited him into the ladies' compartment and had a long talk with him. The two ladies in the compartment left, and Sara and the young lady and I were the only ones; and Brother Palmer rode with us to station at Morisset. When there, there was only one trap—the Haskell gray horse and one-seated buggy. There was revealed at that station Brother Camp and two or three others. We had telegraphed for two teams, but there had not been time to get and deliver the message.

Brother Palmer and I came to my home and left the parties waiting until we met one team just after we turned the corner by the bridge, [at] the next platform just before we reached our gate.

All were glad to see us at home again. We were in time to close up American mail.

I am glad we came directly home. My cold is not yet gone. I have had no time to attend to it. I am writing by lamplight. Oh, it is such a pleasure to be at home again! I left my hairbrush. Send it if you please by Sister Watson, but do not send by mail to cost [even] one penny.

W. C. White will be met in Sydney today by Brother Gates, in reference to printing press for the school.

This is as far as my experience goes in traveling.

We pray for you. I feel an intense interest that you should all be in health. You have favorable location, and if the atmosphere was also mild and dry, I should feel much relieved in your behalf. But you must guard Mother Sisley as a child. You must guard against changes in the weather and give her every advantage of the sunshine. This is her life. She must have it whenever it shines. Dear, faithful soul, beloved of God—we want to keep her with us as long as God so wills.

Be assured we will pray for you all, and we feel an earnest desire that the Lord God of heaven shall give you the victory every day in Geelong—victory in your home, victory before the people. God lives and reigns. Our trust must be in God. He is our sufficiency. He is our present help in every time of need. While you are giving the last message of mercy to the people for a fallen world, make the significance of this singular message all that God designs it shall be. And unless it does have its effect to cut away the errors of superstition and priest-craft, it has no force. But the Lord will give the true and perfect sound in the warning which shall come to the people.

Be of good courage, and do not be imprudent in regard to your health, for you are God's property and He has a work for you to do. But you want no frivolous girls to unite with such a sacred, holy work as that in which we are engaged. We would have no trifling set around us. The Sister Williams is a Christian. If she remains with you, guard her carefully. She will not betray any trust you repose in her, and if you can unite with her some grown-up women of Christian experience, do this. But be careful and not allow Sister Williams to take long tramps, and guard her carefully and not let her work until her nerves are worn threadbare. The Lord has a great work to be done, and He will give you His grace to accomplish the work.

In much love to you all.

Lt 51, 1900

Caro, Dr. E. R.

"Sunnyside," Cooranbong, New South Wales, Australia

March 29, 1900

Dear Brother:

You asked me one evening after the union conference [meeting] whether the position of business manager of the medical board was equal to or less than the position of president of the board, whether the position of president was not the highest. I expressed the opinion that the position of president was above that of manager.

That night your past and present was presented before me. You have not been educated or disciplined to take business responsibilities. You are not a financier. Your position gives you influence with the people, and will continue to do so if you will keep their confidence by serving in your appointed place as a conscientious, God-fearing physician, working in accordance with the profession of our faith.

Your own wisdom is small, and unless you are controlled by the wisdom of God, you will make serious mistakes. You should have as your helper a wise financial manager in business lines, who will not be guided by your ideas in regard to the outlay of means. Unless you have a helper, you will not manage

economically. You will expend means in expensive furniture, absorbing more than will be produced. Guard this point zealously.

Less expensively furnished rooms than you desire will be in accordance with the work God has given us to do in these last days. Your ideas are not molded and fashioned by a true, practical idea of what it means to walk humbly with God. You look upon the appearance as the great means of lifting you up to success. This is a delusion. You see to make an appearance that is not in any way appropriate to the work God has given you to do, an appearance which it would require a large sum of money to keep up. We cannot consent to have rooms of the sanitarium furnished in accordance with the idolatry of the age, even if this will bring an increase of patronage. Christian influence is of more value than this.

A desire for outside appearance is like a canker which is ever eating into the vitals. Appearance is a merciless tyrant. You need to guard against your inclination for show and entertainment. It is a mistake to suppose that by keeping up an appearance you will obtain more patients and therefore more means. The evils resulting from such a course have not yet appeared to you, but they will appear if you are not guarded.

The light which God has given me is that there is danger of your becoming elated over wealthy patients who can afford to pay a high price. But exorbitant prices should never be charged. Ask a reasonable price for the treatment given. This course will commend itself to all reasonable minds. To set your price above what is true and honest may be in accordance with the custom of worldly physicians, but it will not redound to the glory of God. It is not God's plan. It will have an unfavorable influence upon our work. The charging of such high prices will bring a rebound and will have an influence altogether different from what we suppose.

You can set such high prices for treatment and accommodations that there will be a reluctance to keep to the simple, wholesome food that is essential to health.

God has given instruction that sanitariums are to be established to give character to the work that is to prepare the way for the second coming of Christ. In these institutions no exorbitant prices are to be charged. Neither is there to be any extravagant outlay of means with a view to securing patronage. This will not gain the favor or the confidence of the people or the approval of God. The business manager of the sanitarium must faithfully control the outlay of means.

The Lord has instructed me that it is not safe for you to have the power of manager, for you will often seek to follow your inclination to launch out. At present there is a dearth of means. If a large income were coming into the sanitarium, you would be in danger of forgetting the principles of health reform, which should ever be an educating, restoring power in our medical institutions.

Again and again I am shown the destitution of various parts of the Lord's vineyard which are in need of sanitariums. If at the very beginning of our medical work in this field, when everything has yet to be built up, you undertake to carry out your own plans, money will be used in such a way that the work of providing other places with facilities will be bound about. We are to work with reference to the whole vineyard.

A true religious influence is to pervade the sanitarium. This institution is to be an educating school. Physicians and nurses are to be continually receiving and imparting light. Those who come to the sanitarium are to be taught to keep Jesus ever before them as their Pattern. The sanitarium is to be so

conducted that the patients will realize that they are living under the management of a superior Power. Christ's meekness and lowliness are to be made manifest. Lessons are to be given in practical godliness. The patients will be molded by the example that is set before them.

We are not left in darkness to pattern after the world, and to depend on outward appearances for success. The Lord has told us from whence our strength comes. "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Zechariah 4:6.] As the Lord sees fit, He chooses men who keep the way of the Lord, to possess power and exert authority among men. On God they are dependent, and to him they must give an account for the way in which they use the blessings with which He had entrusted them. They are God's stewards, and they are to seek to magnify His name.

God looks not upon outward display, but on the heart. Well-advised movements must be made. Nothing must be invested extravagantly. It is not because we desire to exalt ourselves that we are seeking to build up a sanitarium, but because we desire to honor God and properly represent the truth, which has been misrepresented. In this institution our peculiar religious principles are to be magnified and exalted. Never are they to be hidden.

The Lord's way is always the best way. We are safe while we follow Him who says, "Learn of me, for I am meek and lowly in heart." [Matthew 11:29.] If Christ, the Majesty of heaven, is meek and lowly, how much more ought we to be, who are under sentence of death for disobedience. The influence of our physicians in the sanitarium should be such as to encourage meekness and lowliness. Men are not to be exalted as great and wonderful. It is God who is to be magnified.

My brother, keep yourself in the school of Christ where you can ever learn of Jesus, else you will be left to follow your own wisdom, which will prove to be foolishness. You have a superficial spiritual education. The Lord will be your guide if you will receive His lessons. He says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [Verse 29.] Christ's yoke is a yoke of restraint and obedience. All who follow Christ will learn of Him. When temptation comes, they will look to Him for grace and help.

Those whose affections are set on God will succeed. They will lose sight of self in Christ, and worldly attractions will have no power to allure them from their allegiance. They will seek to move solidly and sensibly. They will realize that outward parade does not give strength, for it is not in accordance with true principles.

Unless the physicians and managers in our medical institutions are guarded, they will surely deny the principles of truth and righteousness, which exalt the Lord of heaven. Unless God dwells in the heart, they will set an example to others that will be to their injury. They will cater to the tastes and habits of unconsecrated people. They will aid Satan in bringing in innovations; and the blessing of God will be removed from your work. Ever remember that a heart that is meek and lowly constitutes true value in God's sight, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. God can bless the meek and lowly. He can use them as honored instruments in blessing others, for they will give the glory to Him to whom belongs all the greatness and power.

Workers adorned with the grace of Christ—this will give the greatest influence. Just before the inauguration of Solomon as king of Israel, David said in his prayer, "I know also, my God, that thou triest

the heart, and thou hast pleasure in uprightness." [1 Chronicles 29:17.] In fidelity to God, in purity [and] humility [before] God, is your strength. "Let nothing be done through strife or vainglory." [Philippians 2:3.] Only that which calls the mind to God and heaven and eternal interests is called successful in the courts above.

All connected with the sanitarium have a noble, elevated work to do. What is it? The establishment and support of the work of God in accordance with His appointment, and the spread of the principles of true temperance in eating, drinking, and dressing. The imparting of the knowledge of the saving grace and mercy of God is the most honorable, noble work in which Seventh-day Adventists can engage. As they do this work, they honor God and advance their interests for this life and for the future eternal life. Their example works for the saving of the souls for whom Christ has given His life.

Let not the physicians, managers, or nurses in our sanitariums be guilty of incurring a debt in the matter of tithes and offerings. None of them are released from their obligations to God in this matter, any more than am I. The promise of prosperity is given to us on condition that we cheerfully and gladly return to God the portion He claims as His own. Before those in the sanitarium, you who occupy positions of trust are to set a right example in this matter. In the fear and love of God you are to return to Him His own, as specified in the third chapter of Malachi. Then God's blessing will rest upon your well-directed efforts, as you perseveringly advance in right lines, discarding every phase of evil. Then the most difficult undertaking may be carried forward to success, for God will co-operate with the humble, faithful worker.

We need to receive into our hearts by faith the pure principles of truth. That which will bring true success is a correct representation of God in our lives. The more closely a man follows the example of Christ, the more faithfully and diligently he works for the Master, the more humble are his views of himself, and the more entire his dependence on divine grace.

My brother, I tell you in the name of the Lord that your power of influence comes from God. When the Lord is with His people, they are strong. By His Spirit and providence He furnishes them with power to do every good work. However difficult the work to which God calls men, He will provide the strength and grace necessary for its accomplishment. Faith and trust in the Lord's power will make men singular, yes, peculiar in the eyes of the world. They are a spectacle to the world, to angels, and to men.

When men desire wisdom from above more than they desire wealth, power, or glory, God will provide them with all that they need; for He sees that they will make a proper use of everything committed to them. God had prepared all the needed strength for those who seek for grace to do His will and for wisdom to know their duty. From the great Teacher they will learn not only what to do, but how to do it in such a way as to meet his approval. Such workers are enabled by God's blessing to educate those with whom they come in contact. Those in the world need to have constantly kept before them high, noble principles. By living righteous lives, God's commandment-keeping people are to convict their fellow men of sin, and lead them to see the necessity of being cleansed from all uncleanness in the fountain of Christ's blood. Men and women are in spiritual darkness, and unless Christians set them a right example, exerting a Christlike influence, they will never see things aright.

Darkness has covered the earth, and gross darkness the people. Christ says to His followers, "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.] The Holy Spirit must control in the sanitarium. By their words and their works,

those connected with the institution are to give to those in darkness the light of the knowledge of the glory of God. Treasures of influence and treasures of means are to be invested where they will yield thirty, sixty, and even a hundredfold. The standard on which is inscribed, "The commandments of God and the faith of Jesus," is to be uplifted. [Revelation 14:12.] Under all circumstances, in all ages of the world, this is the only correct standard of duty.

The Lord is in earnest with us, and we feel no burden to build a sanitarium in which God shall not be made first, and last, and best in everything. The promises of God are only given to us on condition that we faithfully do His will. God said to Solomon, "As for thee, if thou wilt walk before me, as David, thy father walked, and do according to all that I have commanded thee, and shalt observe all my statutes, and my judgments, then will I establish the throne of thy kingdom according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them, then will I pluck them up by the roots out of the land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations." [2 Chronicles 7:17-20.]

Let all who are connected with the service of God be guarded, lest by a desire for display, they lead others into indulgence and self-glorification. God does not want any of His servants to enter into unnecessary, expensive undertakings, which will bring heavy burdens of debt upon the people, thus depriving others of the means which would provide them with facilities for the work of the Lord. As long as those who claim to believe the truth for this time walk in the way of the Lord, to do justice and judgment, they may expect that the Lord will give them prosperity. But when they choose to wander from the narrow way, they make crooked paths for their feet, bringing ruin upon themselves, and upon those who look to them for guidance.

In this country, in the management of the institutions that may be established, we are not to follow the example that has been set by those in any other country. There is a right way, and a wrong way. No one can follow his own way, and prosper. How ever skillful in planning he may be, if he does not obey the word of the Lord, he will fall when the test comes. Those who esteem their own wisdom above the wisdom of the Lord will surely feel the sad result of their course. Those who think that prosperity comes through outward display will learn by bitter experience that this is not so. God will greatly help those who trust in Him. He will guide them in judgment. But He cannot give His blessing to those who will not trust in Him.

My brother, God will not give prosperity to any one who link themselves up with wicked men in order to gain strength and influence, for by so doing they dishonor Him. The Lord calls for genuine piety. He gives the warning, "Come out from among them, and be ye separate, ... 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." [2 Corinthians 6:17, 18.] "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.]

God calls upon us to move carefully. He warns us against confederating with unbelievers. We are not to bind ourselves up with them in business relations. No one is excusable who does this.

Those whom the Lord has appointed to do His work should not bind themselves to comply with certain restrictions in regard to the sale of health foods. He who does this is not wearing the yoke of Christ, but

a yoke framed by human devising. The Lord is the owner of all things, and the instruction given me is that we are to let alone that which cannot be handled without compliance with certain restrictions. The Lord is the manager of His own goods, and He will give counterorders to the restrictions which bind His servants. They must be left free to act as circumstances demand.

God knows all about the goods He wishes us to handle in His service. He can see beneath the surface and can read the motives which lead men to restrict those who are workers together with God. Men place restrictions on their fellow workers in order that they may reach certain ends; but by making it necessary for others to come exactly to their terms, they may bind about a work which God has declared must advance. They desire to gain a certain object, and they use for themselves the tact and talent given them by God.

Those who use God's entrusted gifts to advance worldly interests feed themselves, but do not give food to those who are perishing around them. Those who bring selfishness into their work, who draw sympathy to themselves, and secure funds to use as their judgment shall dictate, are hirelings, not good shepherds. God will take His work from them and give it to those who will do it faithfully, bringing forth fruit to His glory.

God's government is a government of personal responsibility. No one can do his neighbor's work. No one will be excused for neglecting his own work because his friend or neighbor has failed to do the work the Lord has marked out. Each will be called to give an individual account for the way in which he has performed the work of giving the message of warning to the world. At the hand of the unfaithful servant God will require the blood of those who might have been saved had he done his duty faithfully.

The work is a most solemn one. The shepherds of Israel include leaders in political as well as religious matters. There is need of men who are unselfish, who love God with heart, mind, soul, and strength. Let us seek God earnestly; let us walk humbly with Him. Let us show that we are true followers of the Lamb of God, who taketh away the sin of the world. The light of truth will shine forth from those who live in conformity to the law of God. By lives of true temperance, by simplicity in eating, drinking, and dressing, by integrity and uprightness, we are to bear witness for God. Thus those who are connected with our sanitarium may do the highest service for the Master.

Lt 52, 1900

Caro, Dr. [E. R.]

"Sunnyside," Cooranbong, New South Wales, Australia

March 31, 1900

Dear Brother:

Since coming home from Geelong I have passed two sleepless nights. I have been instructed by the Lord that the present time is of great importance to the cause in this country. The Lord has shown me that your education and life practice has not been such as to fit you in all respects for the position of leader in the work to be accomplished for this time. It was not the Lord who led you to pursue the course you followed in Maitland.

You stood before large congregations of people at the Newcastle and Maitland camp meetings. The Lord introduced you to the people. He gave you special help as you stood before them. He gave you words to speak. You were under His theocracy. He blessed as you united with those who were working for the advancement of His cause, and the glory of His name. You stood before the people as God's messenger, sent of Him. He endorsed your work. But you did not work in accordance with Him when you became so eager for the world's acknowledgement as to go through the program of being presented to the people in Maitland in accordance with the forms and customs of the world. You had already been presented in a high and holy manner.

You did the cause of God in Maitland more harm than you have any idea of when you left the tent for a hall. This did more to leave an unfavorable impression on the minds of the people in regard to Seventh-day Adventists than anything else you could have done. The progress made and the influence gained before you took this step were the result of the Lord's presence with His people. The people were impressed that Seventh-day Adventists had a message from the Lord, and that they asked not the favor of any church or any worldly society, for the Lord had recognized them by giving them His power and the endorsement of His Spirit.

The power that attended the message during the camp meeting in Maitland was not given by men or taught by men. It came to the people as a surprise, and conviction rested upon many hearts. The people were awakened to see duties which heretofore they had not suspected. To as many as received Him God gave power to become His children. Elevated and ennobled by the truth, they girded up the loins of their faith to meet a higher standard than they had before thought it possible to meet. Bible truth worked to convict and convert hearts. It was brought out prominently, and was presented to the people as the test for these last days. The need of obedience to all God's commandments was urged home. The people were shown the necessity of searching their hearts and drawing nearer and still nearer to the Author of their salvation. They were drawn closer to God's administration.

The people treated the work with awe, as something sacred, something to be revered, something higher than anything they had ever before seen or heard. It was credited to no human influence. The Lord caused them to have this impression. But after the tent was moved, your action in securing a hall changed this impression decidedly. Your movement was something inexplicable to them. They could not understand why you should do this. You showed decided weakness in turning to worldlings, to be introduced by men, as though the introduction and endorsement which God had given you were not sufficient.

You had united with God's servants in bearing a heaven-sent message. You realized that the work of health reform was a part of the gospel, and that henceforth in this new field it must be recognized as one with the third angel's message. You certainly were not moved by the Holy Spirit when you separated from the work that was being carried on in its time. You turned from God, who had manifested His mighty power in behalf of His people. You acted as if you had divorced yourself from God. Your weakness was seen by the heavenly universe and by the world. But I do not think you understand the sin of this course. O if you only knew how weak you appeared, and how strange and feeble were the movements you made when you turned from your stronghold, the Lord God Almighty, to grasp at human methods in order to bring yourself into notice and to exalt yourself! You were shorn of your strength.

These words were spoken to you by my Instructor, "O that thou hadst known, even thou in this thy day, the things which belong unto thy peace. It is better for my people to trust in me than to put confidence in princes, how ever honorable or exalted they may be. You need to humble yourself. I gave you all the influence with the people that you could bear; but you forgot that I was your Helper, and put your trust in worldly-wise men."

After this scene was presented before me, I was told that the work the Lord would do for our people would be marred in its presentation in the future by your example, your desire to pattern after the world, your extravagant ideas. The testimony you bear by your desire for display is directly and decidedly opposed to the Word of the Lord and the example of Christ. You are not to work in conformity to the world, binding yourself to the Lord.

Since coming from Geelong, I have been instructed that your example is not such as will be acceptable to God. It has not the right influence upon the workers in the sanitarium. The words were spoken, "Dr. Caro will leave an impression upon the minds of the people which is directly opposed to the Word of the Lord and the counsel He has given."

I was instructed to say to you, "You are not a safe leader. There must be connected with the sanitarium men of experience in the truth, who will counteract the wrong influence of the desire for show and display, which is deleterious to the work of the gospel, and which testifies that you have important lessons to learn. The worldly attitude you take, the desire for worldly policy, for show and display, which you reveal, has no part in the work for this time. Satan will take advantage of this to lead you to scatter away from Christ. By your fruits you are denying Him."

Dr. Caro, you need to be more deeply converted to the truth, else you will fail of obtaining the experience which you need. At present, you are certainly not following the footsteps of Christ in all your ways. This order of things must be changed. Your practice must correspond with the Word of God. Unless a transformation takes place in you, you will fail to exert the right influence. You need to know the meaning of self-renunciation. Then you will be prepared for transformation of character. You are now spiritually blind. You need to heed Paul's injunction to the Romans, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to 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.]

I am certainly alarmed at the outlook. It seems to be ingrained into your experience that you must depend on display and outward show and pretense and the opinions of men for success. These are of no value in God's sight. They are a positive hindrance to His work. You think that in order to have influence you must get above the simplicity of Christ. Listen to the words of the Saviour, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] You are not to follow any worldly guide. You are not to follow your own standard. You are to follow the Bible standard.

While viewing things as you do, you could not be a safe leader in the sanitarium work, for you could not give the right mold to the institution. God forbid that the sanitarium should be such as you would make it, unless you see the need of receiving Christ. If your influence continues to be the same as it is at the present time, you will make the work exceedingly hard for those whom the Lord is leading, to whom He is saying, "Follow me." You cannot be left to follow your own wisdom and judgment. Motives are mighty

in influence, and it is of the highest importance that the motives of those who are doing the work of the Lord be pure and noble. It is the Lord's purpose to have a people who appreciate His grace and salvation, a people who will not exchange the strength of the God of Israel for the weakness of men who know not the truth for this time. When will those who claim to know the truth, which works by love to God and sanctifies and purifies the soul, live this truth?

If God has chosen you to be an educator, a physician of the soul as well as the body, He has given you your work. You are to learn of Christ and walk in His footsteps. You are God's workmanship, created in Christ Jesus unto good works, grafted by God into Christ, the living Vine, that you may bring forth much fruit, not to your own glory, but to the glory of His name. Your only hope is to connect with Christ. Do not link up with worldlings. This Dr. Burke did. He soon ran his course, and is still surrounded with darkness like the darkness of midnight.

It is natural for the human mind to appreciate the seen above the unseen. But the men who undertake the work you have undertaken must carry it in Christ's lines and in Christ's way, not in their own way or the way of the world. Your safety lies in depending on Christ and counselling with your brethren. Without Christ you are a weak man. Link up with the great Teacher as you have never done before, and then you will be safe. Withdraw from Him, as you certainly are doing, making unbelievers your strength, and after a time you will separate from all responsibility in the work; for you will not be capable of leading others in the path of righteousness.

My brother, I desire that your light shall not go out, but that it shall be like the bright light of a candle set in a candlestick, which gives light to all that are in the house. I am pained beyond measure as I see your danger, as I see how readily you turn from the Source of all wisdom and power and efficiency to human help. Your education in spiritual lines is deficient. You choose human aid in preference to divine guidance. If you continue to do this, you will disconnect from God and from His power. If you have chosen the weakness of humanity to sustain you, to give you strength and influence, God will let you have your choice. But you cannot then be long connected with our sanitarium, for you will set a wrong example before those with whom you are connected. You will give lessons which should not be given to the young men and young women in our institutions.

God will hold us accountable who know what wrong tendencies and practices will bring upon our sanitarium. Therefore I tell you now that you are following a course which, if continued, will sever your connection with the sanitarium. God has condemned the inclination on the part of His people to display and extravagance in the outlay of means, and He will not sustain you in following such a course. Therefore I speak decidedly. Your feet must be turned into the narrow way cast up for the ransomed of the Lord. You need a better knowledge of Christ.

God would have no one deceived; therefore the warning comes, "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 that leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." [Matthew 7:13-15.] There are false teachers who at first appear to be very interesting. But soon they are shown to be trees which bear corrupt fruit. Christ says, "Ye shall know them by their fruit. Do men gather grapes of thorn or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt

tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast unto the fire. Whereby by their fruits ye shall know them." [Verses 16-20.]

I speak the truth. Those who feel their danger and realize the responsibility of having a knowledge of the truth as it is in Jesus will labor most successfully to advance the interests of the gospel. In order to help others, we must ourselves receive help from on high. If you would act savingly toward your fellow men, you must be very critical toward yourself, allowing no taint of worldliness to rest upon your life. Your only safety is in heeding the warnings and cautions which have been given you. Shun the dangers pointed out. Plead for the righteousness of Christ, that you may set a right example before all with whom you come in contact.

Those who have exalted views of Christ will have humble views of themselves. They will not dare to take themselves in their own hands. When you feel as you should feel, when your eyes are anointed with the heavenly anointing, you will see that the test of true religion is obedience to the will of God. When you depend entirely upon Christ as your personal Saviour, saying and acting the words, "The Lord our Righteousness" [Jeremiah 23:6], you will do God's will from the heart. You will not disappoint your Saviour.

Self-denial and self-sacrifice will be rewarded as the fruit borne by the true Christian. Christ, the Majesty of heaven, laid aside His royal robe and kingly crown, and stepped down from His position in the heavenly courts. He clothed His divinity with humanity that He might give men and women an example of the life that they must live in order to be sons and daughters of God. For our sakes He became poor, that through His poverty we might become rich. He says, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] This is the gospel receipt for finding the precious, health-giving recipe of Christ.

Our obligations to God are greater than the obligations of a child to its earthly father. We are to do our duty in every respect to our relatives, but never are we to allow them to hinder us from obeying the requirements of God. When men feel that they need Christ above all else, they will have such earnest, living faith that the trials which come to them through the opposition of their relatives will bring them closer to God. They will study their Pattern closely, striving earnestly to do the works of the great Teacher. Such men and women are living epistles, known and read of all men. Let the soul go out after Christ. He has such infinite fulness that He can give His children the riches of His grace and all the qualifications they need for His service.

Dr. Caro, the Lord wants you to pursue a course different from the course you have pursued in the past. Drop some of the burdens you have taken, and give yourself a chance to perfect a Christian character. You are to give the light of the truth to others, ever seeking, ever receiving, ever imparting, working in all simplicity through the sanctification of the Spirit.

I must tell you that there must be connected with the sanitarium, to stand at the head as business manager, a man of experience in the truth. This is a positive necessity. At the time of the last union conference, I was shown that if the financial management were left to you, you would, when money was plentiful, spend all the income of the sanitarium, leaving nothing upon which to fall back when money was not so plentiful.

The nurses in the sanitarium should be under the charge of a matron who can be a guide and counsellor to them. The physicians, instead of being careless and familiar, should act wisely and discreetly, living out the Word of God in every respect. Our sanitarium must not be made a subject of criticism because of the careless familiarity shown by the physicians to the nurses.

Dr. Caro, your soul needs a through conversion. When enlightened and renewed by the Holy Spirit, you will no longer trust in self, but with the simplicity of a little child you will depend wholly on Christ, looking to him to give you success in presenting the principles of true temperance. You will then see that success does not depend on external appearances, but upon the connection you have with God. Your great battle will be with yourself. But through faith in Christ you may become one with Him. The outside interests you have taken up might better be dropped. You have more than you can carry if you [would] preserve a healthy balance.

Lt 53, 1900

Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 5, 1900

Dear Brother:

I rise this morning at half past one o'clock. Lest I should miss your questions, I will now try to answer one at least of them.

In regard to our brethren writing on the third angel's message: Let them write. Bear in mind that in the branches of the vine there is diversity in unity. Life in nature objects to uniformity. There is variety in the human body, from the eyes to the feet. Yet all these members are dependent upon one another to make a perfectly whole. In all the variety composing the human body, there is harmonious action in conformity to the laws controlling the being. There is an unseen, conscious, indivisible unity, keeping the bodily machinery in action, each part working in harmony with every other.

There is variety in a tree, there are scarcely two leaves just alike. Yet this variety adds to the perfection of the tree as a whole.

In our Bible, we might ask, Why need Matthew, Mark, Luke and John in the Gospels, why need the Acts of the Apostles, and the variety of writers in the Epistles, go over the same thing?

The Lord gave His Word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. Their testimonies are brought together in one Book, and are like the testimonies in a social meeting. They do not represent things in just the same style. Each has an experience of his own, and this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds. The thoughts expressed have not a set uniformity, as if cast in an iron mold, making the very hearing monotonous. In such a uniformity there would be a loss of grace and distinctive beauty.

We are not to feel that we must speak the very same things, giving the same representation in the same words, and yet there is to be unity in the diversity. All the different testimonies unite to form one whole, as the books of the Bible are brought together, and bound under one cover. But should Matthew, Mark,

Luke, and John go off on some tangent, contradicting each other's testimony, then there would be confusion. In the presentation of truth by different minds, there is to be unity in diversity.

One must not labor to have everything that comes from his mind entirely different from that which comes from another man's mind. But he is to follow in the line where the Spirit of the Lord shall direct, then there will be different figures and different ways of presentation, that will interest and educate different minds. Some are always straining to get something original; this places them in great danger. They produce something new, that is not according to the Word of God, and they have not the discernment to see the real harm that results from their ambition to excel some other one in new and strange productions. Thus error comes to appear to them as truth, and they present it as wonderful new light, when it is an innovation that makes of none effect a "Thus saith the Lord."

Let all be under the controlling influence of the Holy Spirit of God. Under the direction of the Holy Spirit, one may use the same expressions used by a fellow worker under the same guidance. He should not make an effort to do this, or not to do it, but leave the mind to be acted upon by the Holy Spirit. There is one thing all should do, "Endeavor to keep the unity of the Spirit, in the bonds of peace." [Ephesians 4:3.]

Churches are built in many places, but they need not all be built in precisely the same style. Different styles of building may be appropriate to different locations.

In the breastplate of the high priest, there were many stones, but each stone had its special light, adding to the beauty of the whole. Every stone had its special significance, bearing its important message from God. There were many stones, but one breastplate, So there are many minds, but one Mind. In the church there are many members, each having his peculiar characteristics, but they form one family.

The Creator of all ideas may impress different minds with the same thought, but each may express it in a different way, yet without contradiction. The fact that this difference exists should not perplex or confuse us. It is seldom that two persons will view and express truth in the very same way. Each dwells on particular points which his constitution and education have fitted him to appreciate. The sunlight falling upon different objects gives those objects a different hue.

Through the inspiration of His Spirit, the Lord gave His apostles truth, to be expressed according to the development of their minds by the Holy Spirit. But the mind is not cramped, as if forced into a certain mold. Men may not have precisely the same way of viewing or expressing truths as we have, yet they may be just as precious in the sight of God as we are. There is not to be a thread of selfishness or self-exaltation in our work, for we are drawing our spiritual supplies from the same storehouse, and are wholly and entirely dependent upon God, for His grace and His Spirit's working.

In strict loyalty, for the glory of God, we are to bring to the people all the light and evidence possible. In order to do this, we must be constant learners in the school of Christ. We are to learn His meekness and lowliness. Only thus can we, by our words and in our character, impart the Holy Spirit's unction.

If there is a difference of expression in presenting the Truth, let every one seek to view all things in the light of the glory which shineth in the face of Jesus Christ. The more we shall be animated and united by His surpassing love, and the more we shall reveal of that tender, compassionate Spirit which made our blessed Master so long and patiently bear with the misunderstandings of those whom He had selected as His workmen. They were to be educated in close communion, yet their thoughts might vary.

We are often exhorted, "Be ye all of one mind," which means the same as "Endeavor to keep the unity of the Spirit in the bonds of peace." [1 Peter 3:8; Ephesians 4:3.] All should seek to draw as closely together as possible, by dwelling upon those things in which all can agree, rather than upon those things that seem to create a difference.

"All ye are brethren." [Matthew 23:8.] "Ye are not your own, ye are bought with a price." [1 Corinthians 6:19, 20.] Our owner is God. The same blood that purchased one brother, purchased the next also, and the next. All are born of God by the same Spirit. All are members of the same body, and are worked by the same Spirit. All feed on the flesh and blood of the Son of God, the Word, which is Spirit and life. The sustenance of all comes from the same Source. We must not think it a virtue to differ. We are in close bonds of relationship one with another. If the same vitalizing current is flowing through our minds and hearts, we shall act in harmony. In failing to do this, we deny the Source of all spiritual life.

By the meekness and lowliness of Christ's earthy life, the exhortation is given, "Love as brethren," as members of the same family. Notwithstanding your dissimilarity in habits and character, "be pitiful, be courteous." [1 Peter 3:8.] True love is not a mere emotion. It does not consist in sentiment alone, it is a principle manifest in works, in noble and unselfish deeds. When God's people are actuated by this love, all plans, all activities will be appreciated as coming from one Source.

I think I have answered your question. Although Elder Jones or Elder Prescott may write, your individuality remains the same. You are to write, as God shall lead your mind. Your individuality cannot be submerged in that of any man. You can, if you will, place yourself under the direct beams of the Sun of Righteousness, and catch the heavenly glow. Then the softening, subduing love of Christ will come into your heart, and the grace of the tenderness of Christ will mellow your spirit and reveal the same in words and utterances. You will work out that which God works in.

What you cannot do, God can do, and will do through you, if you will heed His counsel. You may realize your inability. But it is not S. N. Haskell that is supposed to work. It is not what S. N. Haskell can do, but what God can do through you. All things are possible to Him.

Elder Smith was one mentioned to connect with you, and help you. But be assured that, if you will move in Christ's order, your inability will bring out the assurance of God's sufficiency. What is impossible for the human agent to do, God will do through you. Begin then, and advance. Do the work, believing that it is the right thing to do, and expecting the Lord to help you and your wife, and lead you in clear lines, working in and through you. As the Lord's mind becomes your mind, a divine tenderness will take possession of your soul. The channel that has been choked with misunderstandings will be cleared, the debris will be swept away by the current of Christ's love. The love of Christ will flow out to your brethren, and through them to others. Be pitiful to those whom you regard as weak and erring. In your work manifest the compassion of Christ. See how often His love broke forth in expression of sympathy for the unshepherded flock, the hungry multitudes.

Many will need to receive the object lesson from God's workmen. With many it is much easier to criticize, rebuke, and condemn than to speak words of encouragement. As laborers together with God, we are not to think lightly of souls that have cost the Lord so much, and who, through the giving of His own Son to live in humanity, may have everlasting life.

While we are to show no mercy to sin, we are to lift up the head of the perishing sinner. We should point him to Christ on the cross, suffering as a sin-bearer, because He loved man.

I must stop writing. I have much more to say, but cannot say all now. I had not the least idea of writing as I have done, but the Lord has carried my mind on and on, until you have the matter I send. I hope to meet you in America, for we shall need all the help we can possibly obtain. I dread going to America, but cannot feel to say I will not go. I expect to go, just how soon I know not. I am working constantly, early and late. I hope you will do as you say in your letter. Come apart, and rest awhile. This you must do; it is your duty. If you think it better, first write out the things you have without reference to Brother Smith, because [you are] so far from him. At all events, take hold of the work.

Lt 54, 1900

Haskell, S. N.

Cooranbong, New South Wales, Australia

April 5, 1900

Dear Brother Haskell:

In regard to the loan of five thousand dollars, at the interest which you stated, I will accept this loan gladly, for we need money very much. I wish you would ascertain if the managers of the Review & Herald know of any one who would loan the Echo Office money at five percent interest. The Echo Office is just starting the work of publishing our books, and the loan of some money would be a great help to them just now.

If you know of some one who would loan us money to help in erecting our sanitarium, we would be very grateful for such a loan. We feel perfectly free to accept loans, even if we have to pay interest, we cannot endure the thought of being bound about in our work. Our warfare is aggressive. We cannot take time to sit down and rejoice over the victories we have gained. The world must be warned, and in no way can this be done so well as by camp meetings and sanitariums. I need not say anything to convince you of this, for you already know it.

I can assure you that we shall be grateful for the loan of the money you speak of. We must plant the standard of truth in every place. There are opposing influences in every place which we enter. There are shrewd politicians who know that men must have some religion, and who therefore encourage that religion which allows men to place their names on the church roll and still cleave to and love the world. Such men serve the world and their ambitious plans instead of serving Christ.

Lt 55, 1900

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

April 8, 1900

Dear Children Edson and Emma:

We need not expect that things will move smoothly in this life, when we have such enemies to contend with. When we see people suffering from spiritual blindness, we greatly desire them to see things in a correct light, and we do all we can to help them. But if Satan can interpose his sophistries between us and them, his object is gained. Satan tries to bring division among those who should work in perfect harmony.

There are those who in word and conversation are two-sided. We cannot but feel contempt for such characters. We are living in a time when our words must be few and well-chosen. I think I have fully learned the lesson of doing my duty in helping and strengthening others without expecting them to appreciate my efforts. They receive my favors and make no acknowledgment, but I do not worry about this.

I feel sorry for those who receive everything they have from God, but do not as much as say, "I thank thee, my Father, for the great love thou hast expressed for me." O, let us individually cultivate gratitude to God. Let us thank Him for the blessing of health and reason and for His precious love, which is all that makes life worth having. "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.] Sons and daughters of God—what a close relationship! What condescension on His part to receive us into His family! What a debt of gratitude we owe to Him! Should we not express our grateful appreciation of the favors He has bestowed on us?

To others we should impart the love and tenderness which God has abundantly bestowed on us. When we meet each other around the throne of God, we shall remember every ungrateful action we have done. We should put every gift of God to the best possible use, making it a producer of good. To God we can give nothing which is not already His, but we can help the suffering ones around us. We can supply them with the necessities of this life and at the same time speak to them of the wonderful love of God.

Money is needed, O so much, to carry the truth into destitute regions. God has charged us to carry the gospel message to all parts of the world, and this work we must do. Doing this, we are making God's goodness known and awakening praise to Him in the hearts of others.

Christ identifies His interests with those of His people. He has plainly stated that we can minister to Him by ministering to His suffering ones. Words of encouragement and cheer, spoken when the soul is sick and the pulse of courage is low, these are regarded by the Saviour as if spoken to Himself. The heavenly angels look on in pleased recognition. In no better way can we express our love for God than by unselfish, self-sacrificing actions, performed because the grace of God has been incorporated into our hearts. In all our ways we are to reveal the Saviour. We can express gratitude to God by reproducing the Christlikeness in our lives.

God has chosen human beings to co-operate with Him in communicating His blessings to the world. As we take a kindly interest in those who are members of the household of faith, we are making God's goodness known. Christ sees of the travail of His soul and is satisfied. Then let us do our best to help one another.

Be assured that your labors are not in vain in the Lord. God would have those who are leaders in His work first submit to be led.

While on this earth we are to bear witness to God's goodness by our obedience to His commandments. The Lord declares, "Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord. If ye walk in

my statutes and keep my commandments and do them, then will I give you rain in due season, and your land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely." [Leviticus 26:2-5.]

Then comes the warning to the disobedient: "But if ye will not hearken unto me, and will not do all these commandments; and [if] ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do my commandments, but that ye break my covenant: I also will do this unto you: I will even appoint over you the consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it." [Verses 14-16.]

The time of this prophecy, I am instructed to say, is nearly accomplished. Soon He whose right it is to reign will come. To Him the kingdom will be given, and He shall sit upon the throne of His Father.

We may now present the strongest arguments in favor of the Sabbath. As you give the last message of warning to the people, you must speak as Christ did, with authority. We must know that we have the truth. Knowing that this truth is just what the people need, we must speak it with conviction and solemn earnestness. We must be strong in the Lord and in the power of His might. Our strength is not in ourselves. When we feel that we are strong in our own strength, then comes defeat. Trusting God we shall be victorious. Entire trust in God brings success and victory. The Lord Jehovah is our strength and our shield.

Let those who try to serve God and mammon remember the warning given by Christ, "Ye cannot serve God and mammon." [Matthew 6:24.] The experiment has been tried and has been pronounced impossible. Those who trust in God and serve God are not attracted by the world. Those who substitute riches, property, earthly treasure of any kind, for the Lord, will reap the sure result—separation from God and heaven. They lay their souls as manacled victims upon the altar of mammon, placing gain where godliness should be.

As the truth is carried to new fields, God's workers will meet with opposition. The strong passions of unrenewed hearts are aroused to antagonism against it. When the tent is pitched in a community, and people are given the opportunity of hearing the warning message, the conviction comes to them that the law of God has power to pardon the transgressor. Then the enemy comes in and sets the religious teachers at work to oppose the truth. And too often they follow his guidance without carefully examining the Scriptures to see if the things being preached are true or false.

Two ways are presented before every soul, the way of obedience to God's commandments, which brings the rich blessings of heaven, and the way of disobedience, which brings death, for no sinner can inherit eternal life. Those who are awakened by the message of warning have a serious decision to make. They go to their pastors for instruction, and he should never attempt to quench the spirit which is leading his people to seek for more light.

In this new field many church members have been convicted and led to inquire, "What shall I do to be saved?" The lawyer came to Christ with the question, "What shall I do to inherit eternal life?" "What is written in the law? how readest thou?" Christ said. The lawyer answered, "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." "Thou hast answered right," Christ said, "this do, and thou shalt live." [Luke 10:25-28.]

Let the religious teachers of the people search the Word of God for evidence. Let them humble themselves and become willing to receive fresh light. Let them not reason upon false premises, making clear statements mysterious by their explanations. Many will refuse to yield to evidence. Not only will they refuse to enter in themselves, into a deeper knowledge of truth, but they will take away the key, so that those who would enter in will not be able. They will misinterpret and misapply the Word of God, giving it a meaning which is the opposite of truth. They will wrest the Scriptures to their own destruction and to the destruction of many others.

The second and third chapters of Second Peter gives a description of the situation. God wants us to make special efforts for the ministers. Make personal efforts in their behalf. Ask them to search the Scriptures with you. It is the duty of those who open the Scriptures to others to know for themselves what is written in the law. This is for the present and eternal good of their own souls and the souls of those they claim to be guiding in the path of holiness.

Ministers of the gospel should not pronounce truth to be error before making a careful, prayerful investigation of the Scriptures, comparing Scripture with Scripture, seeking like the noble Bereans to see if these things are so. It will then be appropriate for them to pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." [Psalm 119:18.] How much safer it would be for them to do this than to tear down the barrier of God's law and let the people loose on the wide common of transgression.

When the minister condemns truth as a dangerous error, let the seeker for truth note down the objections that he makes, that they may be compared with the testimony of the Word of God. It means a great deal to men whether they obey God's commandments or turn from the words of the great Teacher. God declares, "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gate into the city." [Revelation 22:14.] Obedience to God's commandments is a vital question, and in settling it men are to listen to no human voice. They are to accept no human assertion which is not supported by a plain statement of the Word of God. Let God be true, and every man a liar.

Lt 56, 1900

Borland, Sister

Sunnyside, Cooranbong, New South Wales, Australia

April 10, 1900

Dear Sister Borland:

A letter has just been placed in my hands from Sister Miller, giving an account of your bereavement. I deeply sympathize with you, my sister. If I were where I could visit you I would do so.

We may possibly go to America to attend the next General Conference. But this matter is not fully decided. I want to be sure that the Lord would have me make this long journey at my age. I do not want to leave a field all ripe for the harvest until I know the will of the Lord in the matter.

My health is better than it has been for many years.

I will say to you, my sister, the Lord would not have you grieve in sadness. Your husband has been spared to you many years longer than I supposed he would be. God has mercifully spared him, and mercifully, after much suffering, has let him rest in Jesus. We read in Revelation, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them." [Revelation 14:12, 13.] Your husband and my husband are at rest. They have no more pain, no more suffering. They are at rest.

I am sorry, my sister, that you are in affliction and sorrow. But Jesus, the precious Saviour, lives. He lives for you. He wants you to be comforted in His love. Do not worry; trust in the Lord. Remember that not a sparrow falls to the ground without the notice of your heavenly Father.

Trials will come as long as we are in this world. "For even hereunto ye were called: because Christ also suffered for us, leaving us an example that we should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." [1 Peter 2:21-25.]

Be comforted, my sister, in the Lord. "Forasmuch then as Christ hath suffered for us, ... arm yourself therefore with the same mind." [1 Peter 4:1.] I urge you in your suffering to stay your soul upon God. The Lord will be your help, your strength, your comfort. Then look to Him and trust in Him. We must receive our consolation from Christ. Learn in His school His meekness and lowliness of heart. Let every word you speak show that you recognize the goodness, the mercy, and the love of God. Be determined to be a comfort and a blessing to all in the home. Create a sweet, pure, heavenly atmosphere.

We are saved by faith in the Lord Jesus Christ. If we realize this, it will be, day by day, an infinite source of comfort. Yield yourself up in true surrender to God, saying, I belong to Christ. He has bought me with His own life, and I will not be despondent. I will be cheerful. Christ is my light, my life. I will be an obedient child, doing all His commandments. I will not grieve the Spirit of God.

Every act of consecration to God's will brings peace and joy, for as we appreciate the light He has given us, more and greater light will come. We must lay down the spirit of complaining, and open the heart to the bright beams of the Sun of Righteousness. There is peace in perfect submission. Peace follows grace; they work in perfect harmony, and are multiplied in progression.

When the hand of faith takes hold of Christ, the expression of the heart is, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptation: that the trial of your faith, being much more precious than of gold that perisheth, though it

be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ: whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." [1 Peter 1:3-9.]

Open the windows of the soul heavenward, and let the light of the Sun of Righteousness in. Do not complain. Do not mourn and weep. Do not look on the dark side. Let the peace of God reign in your soul. Then you will have strength to bear all your sufferings, and you will rejoice that you have grace to endure. Praise the Lord; talk of His goodness, tell of His power. Sweeten the atmosphere which surrounds your soul.

Do not dishonor God by words of repining, but praise Him with heart and soul and voice. Look on the bright side of everything. Do not bring a cloud or shadow into your home. Praise Him who is the light of your countenance and your God. Do this, and see how smoothly everything will go.

Love to yourself and your daughter.

Lt 57, 1900

Haskell, S. N.

April 9, 1900

Dear Brother Haskell:

I have a few words to say in regard to what you say about building a home in Stanmore. This, my brother, will never be. The bubonic plague is in Sydney, and is steadily developing. There are fresh cases every day. From the experience I have recently had, nothing could induce me to locate in Sydney or any of the suburbs. If you want a location near Sydney, after the bubonic plague is stamped out will be time enough to make it a subject of consideration. I would not locate nearer Sydney than the sanitarium grounds, which are a few miles from Hornsby, among the hills. We could get a site near the sanitarium. The climate is good, and you with your wife could be a great blessing at the sanitarium. I shall never, never settle in or close to a city, if it is possible for me to be elsewhere, and I do not mean to advise you to do so. Keep out of the cities. I shall always be glad to be as many miles as possible away from the smoke and clamor of the city.

There will be an opportunity to work places that have never been worked in and around Hornsby and all the way from Hornsby to Cooranbong, and you can plan much of this work. Several of the places near the sanitarium location must be worked.

I expect if I go to America, to return again in one or two years, but I dare not set any time. I will leave the Lord to decide the question.

I am sure you need not have any trouble in regard to the one thousand dollars. Do not worry about it, for it will come out all right. Rest in the Lord, and be anxious for nothing.

I tell you that we must keep out of the cities until it is safe to labor in them. Work can be done with tent meetings and camp meetings in the cities.

I think it would be well not to enter the places near the sanitarium until we have a good strong company of workers. We see much to do in this country, and we desire to be just where the Lord would have us.

My next work is to get out a testimony directly to the point regarding the way in which our work is to be carried on, presenting the testimonies given for the last twenty years, and especially those given during the last ten years. I think the time has come to call things by their right name.

Lt 58, 1900

Starr, Brother and Sister [G. B.]

“Sunnyside,” Cooranbong, New South Wales, Australia

April 11, 1900

Dear Brother and Sister Starr:

Yesterday we closed up our American mail. I decide over and over again that I will not exhaust my time and strength in producing so much matter for the mail, but vain are such resolutions. Letters come which, if not noticed at all, must be carefully answered. In answering them, every word must be guarded, so that there will be no misunderstanding. The hardest matter now is to make people see the principles they have worked away from and refused to accept. Having eyes they see not and ears they hear not. The conscience has been so long perverted that they perceive not; therefore the truth is not truth to them.

Fearing that I shall not have time to answer your questions this morning, I think I will defer them. I must speak at the school this morning. Today is the anniversary of the opening of the school.

I have been reading some chapters of the book on education. Sister Peck has been gathering this matter from a mass of my writings, carefully selecting precious bits here and there, placing them together in harmonious order. I have read three chapters this morning, and I think the arrangement is excellent. I want all our teachers and students to have this book as soon as they possibly can. I can hardly await the process of publication. I want the principles contained in this book to go everywhere. We must take a higher stand on education.

We are praying for you in Geelong. It may be that you will have a hard fight against the influence of the ministers. But keep at work. The Lord will give you the victory. He has a people in Geelong. There are those there who are precious in His sight, who have not knowingly bowed the knee to Baal, though they may have ignorantly.

In regard to Brother Abramovitch, I believe that he is a man chosen by the Lord. By all means give him encouragement. Because there are unfaithful men, who have not borne the test, do not let this lead us to pass by one whom God has chosen. If our confidence has been misplaced, let us learn from this the lesson the Lord would have us learn. We are not to condemn ourselves when we have done our very best, and the only thing we could do under the circumstances. You know as well as the rest of us who have had experience that some men apparently firmly grounded in the truth have fallen an easy prey to Satan's temptations. God permits a crisis to come now and then, that His children may go to their heavenly Father, who seeth and knoweth all things. He desires them to feel their helplessness and to

plead with Him, casting their helpless souls upon Him. Then they are prepared to be taught. Draw nigh to God and He will draw nigh to you. Those who do this always receive new and advanced light.

Paul wrote to the Colossians, "For this cause, we also since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in wisdom and in spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness." [Colossians 1:9-11.] These words present an advancing experience in religious faith.

There are some things which we need to guard. Letters will come asking questions in regard to the sealing of the people of God, who will be sealed, how many, and other prying questions. I think we must tell them to read and speak of the things that are plainly revealed. We have encouragement in the Word that if we walk humbly with God, we shall receive instruction. But prying curiosity is not to be encouraged.

To the second chapter of Second Timothy we may refer those who are desirous of originating some new and strange thing, which is the product of the human imagination, and as much below the grand and noble sentiments of Holy Writ as the common is below the sacred. We may answer foolish questions by saying, Wait, and we shall all know what it is essential for us to know. Our salvation does not depend on side issues.

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." [Verses 1-5.] These words mean a great deal. Those who give heed to this precious instruction will be encouraged to go forward in progressive work.

Then come the warnings appropriate for this time: "Of these things put them in remembrance, charging them before the Lord that they strive not about words of no profit, but to the subverting of the hearers." Then comes a charge which will often need to be given to some who suppose they have a work to do for the Lord. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [Verses 14, 15.] This is the important point. We are to learn to take the many truths that have been revealed to us, and handle them in such a way that they will be food for the flock of God.

"But shun profane and vain babblings: for they will increase unto more ungodliness," leading into paths of supposition and imagination with which we are to have nothing to do. [Verse 16.] These are vain, unessential theories of human creation, foolish items, which keep the mind dwelling upon nothingness. They have in them nothing sure or substantial. Satan helps men to create and present in a new light erroneous theories, which are as chaff. Paul says, "Their word will eat as doth a canker; of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." [Verses 17, 18.]

In the days of the apostles the most foolish heresies were set forth as truth. History has been and will be repeated. There will always be those who, though apparently conscientious, will grasp at shadows, preferring them to the substance. They take error instead of truth, because error is clothed with a new garment, which, they think, covers something wonderful. But let the covering be removed, and only nothingness appears.

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor.” [Verses 19, 20.] The “great house” represents the church. In the church will be found tares as well as wheat, the vile as well as the precious. The net cast into the sea, gathers both good and bad.

“If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master’s use, and prepared unto every good work.” [Verse 21.] He is not to accept human theories, which if received would corrupt. He is to purify himself from the presentation of unrighteous sentiments, which lead away from the sure Word of God to unstable human devisings, degradation, and corruption. He is to purify himself from the cheap sayings which are presented as some needful thing. He is to resist the enemy’s working through vessels of dishonor. By searching the Scriptures with much prayer, he will find a path to follow, not the crooked path of man, but a path that leads to heaven.

The work of purification is an individual work. No one can do this for another. “If a man therefore shall purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master’s use.” [Verse 21.] The Spirit of God will work through human agencies, leading them to do missionary work. Ability and grace will be provided for the work. There will be a disposition to teach the truth of the gospel, firmly, decidedly in clear lines, from love to God and man. The cleansed vessel is prepared for the holy oil.

“Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the oil out of themselves? 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. ... This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my Spirit, saith the Lord of hosts.” [Zechariah 4:11-14, 6.] Human might, human talent, does not establish the church of God, neither can human power destroy it.

The men entrusted with sacred responsibilities as teachers of spiritual things are the representatives of Jesus Christ. Having His meekness and lowliness, they are day by day witnessing for Him, the heavenly Branch. They manifest the Spirit of Christ in most earnest endeavor, and they receive the unction represented by the holy oil. The impartation of God’s Spirit is an overflowing of the holy oil from the divine fountain into human vessels cleansed, purified, and prepared for it. Thus, under the power and grace of God, and under His superintendent care, His work is carried forward in right lines, in the face of mighty foes. This work is never to cease until its completion amid the triumphal shout of victory, Grace, grace unto it.

“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strife. And

the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [2 Timothy 2:22-26.]

The members of the church need converting. Unless they are converted, they will lead away from Christ, making crooked paths for their own feet and turning the lame out of the way. There is just as much need of repentance in and among believers who err from the principles of Christ as among those who have not a knowledge of the way of the Lord. Let the question come home to every soul, Am I walking in Christ's footsteps? True religion has its influence not in fits and starts, but in a living principle that tells in word and deed. True Christians are kind and courteous; and their longing desire for the salvation of souls that are ready to perish gives them decided victories.

The manifestation of real goodness is the bearing of fruit in good works. This bears the indorsement of heaven. Read the first chapter of Paul's Epistle to the Colossians. The instruction it contains is of the highest value. The religion of Christ makes all who possess it truly benevolent. It countenances no littleness, no mean transactions. True Christians have a nobility which allows none of the cheap, covetous actions that are a disgrace to the doer of them. Men in responsible positions need to make straight paths for their feet, lest the lame be turned out of the way.

But when we see that men have departed from right lines, why should we afflict our souls because they have dishonored the cause of God? They have disappointed us, bruised our souls grievously; and they have wounded the dear Saviour, and put Him to open shame. But shall these things lead us to be cold and unbelieving, suspecting of fraud those to whom had it not been for the ones who have disappointed us so much, we would have given the right hand of fellowship?

Let the words of Paul to Timothy instruct us, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." [2 Timothy 2:19.] What calls forth these words? Some in the church had gone astray. Paul writes, "For the which cause I also suffered these things: nevertheless I am not ashamed; for I know in whom I have believed, and persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." [2 Timothy 1:12, 13.]

Lt 59, 1900

Jones, A. T.

Sunnyside, Cooranbong, New South Wales, Australia

April 18, 1900

Dear Brother:

I have an intense desire that you shall be a vessel unto honor, standing in the counsel of God. I do not expect that you can always understand me, but I am so thankful that you do not oppose me, because the words I speak to you are not my words, but the Lord's words, given me for you, that you shall not spoil your record.

I feel very sad in regard to Sister Henry's death. The light given me by the Lord was that He had a work for her to do among the W.C.T.U., and that her strength must not be absorbed among our people. She could do for the W.C.T.U. that which no other one in our ranks could do, and she must not allow our people to lead her to use her God-given capabilities upon them. The Lord would go before her in her work.

Light has been given me that there are those with most precious talents and capabilities in the W.C.T.U. Much time and money has been absorbed among us in ways that bring no returns. Instead of this, some of our best talent should be set at work for the W.C.T.U., not as antagonists, but as those fully appreciate the good that has been done by this body. We should seek to gain the confidence of the workers in the W.C.T.U., by harmonizing with them as far as possible. We are to let them see and understand that the foundation of the principles of our doctrine is the Word of God.

The necessity of working for the women of the W.C.T.U. has never been fairly and squarely met. The problem has never received the consideration it ought to have received. If the workers in the W.C.T.U. can obtain the true faith, and set their feet in the right path, what a work will be done! But there is to be no driving on our part, no warfare, no use of the two-edged sword, which cuts every way. This people have been rich in good works. They have understood in a large degree how to practice good works.

When the light of present truth is given them through carefully prepared methods, when the golden oil is received into the willing hearts of our workers, the treasures of truth and grace will be communicated from one to another. By the women of the W.C.T.U. the law of God is misunderstood. If they can be enlightened in regard to this point, we shall see that their educated ability will do much more than it is now doing to create working forces for the advancement of truth and righteousness.

I have nothing to say in reference to the real truth of the position you take, but I am instructed to say to you, "You are not working in the best way. Unless you are very careful, your words will strengthen many in their wrong position." Let our ministers beware lest they become blind guides leading the blind, for if they go on as some are going now, they with those they are leading will surely fall into the pit.

The Lord asks us, my brother, to seek His face. The work of the Holy Spirit must be felt in our hearts. Many who are standing aloof from the Seventh-day Adventists are living more in accordance with the light they have received than are many Seventh-day Adventists. This may seem strange to you, but strange things will have to be demonstrated to show the foolishness of the wisdom of those who judge others who have not seen the light.

Much good would be done if some of the W.C.T.U. women were invited to our camp meetings to take part in the meetings by teaching our sisters how to work. While at the meeting they would be hearing and receiving, as well as imparting. There is a great work to be done, and instead of presenting the features of our faith which are objectionable to unbelievers, let us say to them as Philip said to Nathanael, "Come and see." [John 1:46.] We have had great light, great knowledge, and continual instruction, yet the word is given me for many of our people, "You are weighed in the balances and found wanting." [Daniel 5:27.]

There are many ways in which we can work to reach those not of our faith. If the work of temperance were carried forward by us as it was commenced thirty years ago, if we at our camp meetings held up before the hundreds and thousands who assemble on the ground the evils of intemperance in eating

and drinking, and especially the evil of liquor-drinking, if these truths were presented in connection with the evidence of Christ's soon coming, there would be a shaking among the people. If we showed a zeal proportionate to the importance of the truths we are handling we would reach hundreds. We need to trim our lamps and receive in them the holy oil from the two olive branches. When the power the Spirit of God rests upon us, there will be an altogether different showing for our labors from that now seen.

My brother, do not represent truth and the situation of things as so formidable that those belonging to the W.C.T.U. will turn away in despair. There are vital truths upon which they have had very little light. They should be dealt with in tenderness, in love, and with respect for their good work. You ought not to handle them as you do. If you continue to do this, you will close doors whereby some, yes, many might be reached. Withhold your condemnation till you and our people have done all that can be done to reach them, not by the learned arguments of ministers, but through women of influence working as Sister Henry worked.

The Lord wants His people to follow other methods than to condemn wrong, even though their condemnation be just. He wants them to do something more than to hurl at their adversaries charges which do not convict, but only send those at whom they are made farther from the truth, charges which make those in error point to the words written, and say, "You see, it is impossible to have any union with Seventh-day Adventists, for they will give us no chance to connect with them unless we believe just as they believe."

I have no time now to write further on this point. But I wish you to remember that there is need of sanctified pens and sanctified tongues. When we as a people live as God would be pleased to have us live, we shall see the deep movings of His Spirit. Much will then be done for those who have never heard the truth. In our work for unbelievers we may expect to hear much that is not ordered by God. But let us remember that those who speak these words do not know any better. Let us pray for them, and approach them in discretion and with Christlike tenderness. Those who oppose the counsel of God against themselves need gentle dealing. God can at any time so move upon hearts by His Holy Spirit that they will be prepared to receive the truth and unite with His commandment-keeping people.

Lt 60, 1900

McDaniel, Charles

"Sunnyside," Cooranbong, New South Wales, Australia

April 21, 1900

Charles McDaniel

Trevor Hall

Rochester, New York

Dear Friend:

There is much work to do for the Master in every land. As teachers and preachers and physicians, we need wise men, men who will be guarded, who will keep the principles of truth ever before them.

There should not be on the part of students such a desire to economize their time that the principles of truth will be sacrificed. Students should guard against being a penny wise and a pound foolish. Students who are not wise in the wisdom of God, who throw the weight of their influence on the side of the enemy, should be closely studied. Those who do not choose the way of the Lord, who do not see any beauty in Christ, who see no cause for gratitude to Him who loved them that He gave His life to save them eternal death, will so conduct themselves that their influence will be a snare to those with whom they associate. Such youth should be the subjects of special labor.

I would say to you, my brother, that the Word of God is not Yea and Nay, but Yea and Amen in Christ. Scholastic attainments will not give you the experience which will prepare you for your present life or for the future life. By studious application, book knowledge may be gained by those of ordinary ability. But the most diligent student may fail of acquiring the education essential for self-training and for the training of other minds.

If we would work wisely and intelligently, our human passions, our hereditary and cultivated tendencies, must be brought under control of a higher and more commanding generalship than human ability. This we must do if we would successfully guard against doing those things which will grow into evils too large to be harnessed up to duty.

It is a nice point to know how to adjust matters aright, how to so harness up the powers of mind and body in the service of Christ that no bribe or inducement of any kind will be sufficient to lead the mind to consent to actions about which there is any doubt as to their uprightness.

“Cease to do evil; learn to do well.” [Isaiah 1:16, 17.] This is the lesson everyone should learn day by day. The training due to one’s self comes first. The influence exerted by a life of strict integrity will be a continual education to others. Those who are restrained and guided by the moral and religious principles plainly laid down in God’s Word walk in accordance with the mind and will of God, who is too wise to err and too good to do us harm.

If you would walk wisely, walk in the way of God’s commandments. The Word of God you have in your keeping, right at hand. This Word is so plain that none need go astray unless they allow themselves to be led by their hereditary and cultivated tendencies to wrong. Your Redeemer met Satan’s treacherous advances with the words, “It is written,” and with the imperative command, “Get thee behind me, Satan.” [Luke 4:4, 8, 10.] I counsel you to receive with meekness the engrafted Word, which is able to save your soul. The Word of God is your haven. It is a tower of strength, into which you may run and be safe.

In regard to marriage, I would say, Read the Word of God. Even in this time, the last days of this world’s history, marriages take place among Seventh-day Adventists. Believers are not to marry unbelievers. This is God’s injunction, and no human advise contrary to this should be accepted. There is need of close searching of the Word of God, and of obedience to “It is written.” We have, as a people, never forbidden marriage, except in cases where there were obvious reasons that marriage would be misery to both parties. And even then, we have only advised and counseled.

In regard to this question, I would remind you that I am far away from you. Thousands of miles interpose between us. But there is a Counsellor who is close by you, at hand and not afar off. I advice that earnest

supplication be made to God by both parties. Then if there seems to be no obstacle in the way, go forward in the fear of God.

I see no reason why believers should not marry in the Lord. One thing I do not understand, and that is why, if you read the Word of God, you do not see the truth clearly and unmistakably. For in the Word of God it is plainly and clearly set forth that His commandments are binding upon all who live upon the face of the earth. There are no if's or and's about this matter. It is the sure Word of God. He says, Thou shalt, and, Thou shalt not.

The earnest, sincere searcher for truth will not mistake truth for error. The Word of God is the bread of life, of which all may partake and obtain eternal life. Error is falsehood and deception. Those who partake of it must suffer in consequence, as did Adam and Eve in Eden. It is the privilege of all to search with prayerful, eager interest for the truth. Truth is the tree of life, the leaves of which the human family are to eat and live.

Those who try to interpret the Word according to their own ideas, who read it in accordance with their opinions, will never see the truth, and will die in their sins. Those who eat of the forbidden tree accept Satan's fallacies in the place of "Thus saith the Lord," and unless they repent, they will never gain that life which measures with the life of God. As did Adam and Eve, they exclude themselves from the tree of life, the fruit of which perpetuates immortality.

There is a life and death question before you, my brother. We are living amid the solemnities of the judgment. Our souls should be filled with awe, for we are in God's presence continually. Each one must decide for himself whether he will obey and live or disobey and perish.

To those who obey, the Word of God is the tree of life. It is the Word of salvation, received unto eternal life. Those who follow its teachings eat the flesh and drink the blood of the Son of God. Our destiny for eternity depends on the effect which this Word produces on us. It possesses the elements necessary for the formation of a perfect character.

The Christian is appointed to connect with God in such close relationship that his life is bound up with the life of Christ in the eternal life of God.

In His wonderful prayer Christ said, "Neither pray I for these alone, but for them also which believe on me through their word." This takes in all who believe the gospel. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." [John 17:20, 21.] Our unity and love for one another are the credentials by which we testify to the world that God has sent his Son to save sinners.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Verses 22, 23.] Every time I read this statement, it seems almost too good to be true. But I receive it and believe it, and I thank God for His full and abundant promises, given on condition that we meet the standard of the righteousness of Christ.

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast

sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [Verses 24-26.]

The Word of life is that by which the Christian is to live. From this Word we are to receive a continually increasing knowledge of truth. From it we are to gain light, purity, goodness, and a faith which works by love and purifies the soul. It is given us that we may be redeemed, and presented faultless before the throne of divine glory. Wondrous victory, gained by Christ in man's behalf!

I leave you now to seek God with all your heart. As you do this, you will find Him.

Lt 61, 1900

Irwin, G. A.

Sunnyside, Cooranbong, New South Wales, Australia

April 23, 1900

See Lt 61a, 1900.

Dear Brother:

I have read what you say in regard to Fannie Bolton. There is no truth in the statement that I told Fannie to write a letter or testimony to A. R. Henry. My testimonies to the churches, and to individuals have never been written that way.

The claim that she is inspired is not a new one with Fannie. Shortly after the Armadale camp meeting, she claimed that the Bible readings that she gave were inspired of God. She said that when she talked, her hearers would grow pale under the effects of her words. Some of our people believed the assertion that she was inspired. But I knew that her course, and her spirit, were not pleasing to God. Her unwise, inconsistent course showed that she was under a deception of the devil.

All through her experience, Fannie's light has been too much like that of a meteor. It flashes up, and then goes out in darkness. Her feelings are counted by her to be religion. What a pity that she has so much confidence in her brilliant flashes! Her mind is so full of an emotional religion, that she knows not what the genuine article is.

If she were converted and used by the Lord, she would have a clear understanding of the influence of her past misrepresentations of the work she has done for me; and [she] would confess some of her misstatements regarding it which have been used by [the] enemy to unsettle and undermine the faith of many, in the testimonies of the Spirit of God.

Such claims as we hear that she is now putting forth must be contradicted, that poor souls may be saved from deception. This claim that she has now received the Holy Spirit is another manifestation of the desire to exalt herself as ordained by the Lord to bear a message to His people. The Lord did not send her, yet she ran.

Those who know not the voice of God, those who have been unwilling to receive the true testimonies from the Lord, may listen to the voice of a stranger, and receive from a human agent what is supposed to be truth. But, "What is the chaff to the wheat?" [Jeremiah 23:28.] The people of God should know

that they are on trial for eternal life, and that they must accept no delusive sentiments. May God save them from Satan's snares.

Some may ask, Why was Sister Bolton allowed to be so long connected with the work if this desire for praise, this tendency to self-exaltation, was manifested? At different times I labored with her faithfully, pointing out her danger, and endeavoring to help her to understand the character of the work, and the relations of the human agent to it. Many times she acknowledged the mistakes that her approbateness had led her to make, and confessed her weakness and love of praise. She would declare that the lesson had now been thoroughly learned, and that thereafter she would guard against self-exaltation. And she was always anxious to retain her connection with the work, sometimes begging with tears not to be disconnected from it.

Several times I was warned of the Lord that she was taking a course to undermine the confidence of the people in the testimonies, and after the Armadale camp meeting she was disconnected from my work. This was a great relief, for her injudicious course had become a great burden to me. But one night, after this, the angel of the Lord stood by my side, instructing me to give Fannie another chance to connect with me and again take up the work. I was plainly instructed to give her another trial.

To the astonishment of those who knew what the work had suffered, and what I had suffered from her erratic and injudicious course, I did this. She was sick at the home of Brother McCullagh. I brought her to my home and fitted up a room for her away from the other workers, for she could not endure any noise. I cared for her as I would for my own sister. And after a time I put copy in her hands, endeavoring to follow the course pointed out to me by the angel. She took the article and begun the work, but found that she was not able to proceed with it. She told me that she could not possibly do the work, and she feared that she would never again have the privilege of having the precious matter in her hands.

She asked that she might take some articles with her to prepare for me when she was able, but to this I could not consent. She also spoke of returning to Australia when her health was restored, to again take up the work. But I told her that I could hold out no encouragement regarding this. I said, "The Lord instructed me to forgive you, and take you back for another trial. This I have done. But even while you are confessing your wrong course to me and the work, you admit that you are afraid, should you take up the work again, that you would go over the same ground that you have gone over in the past. You have said that you dare not take up the work again here, and that you think you would better go to America. When you say this, I am free."

I now see why I was directed to give Fannie another trial. There were those who misunderstood me because of Fannie's misrepresentations. These were watching to see what course I would take in regard to her. They would have represented that I had abused poor Fannie Bolton. In following the directions to take her back, I took away all occasion for criticism from those who were ready to condemn me.

Lt 61a, 1900

Irwin, G. A.

"Sunnyside," Cooranbong, New South Wales, Australia

April 23, 1900

Earlier draft of Lt 61, 1900.

Dear Brother:

I cannot sleep after half past twelve. I have read what you say in regard to Fannie. I have many things written in reference to her engagement with Caldwell, but I do not wish to make her case a public matter. Therefore I shall not send the letters written in reference to her misbehavior in this country, which has uprooted the confidence of those who know her. I can send these letters if it is essential, but I do not want to do so.

The statement in regard to my telling Fannie to write to A. R. Henry is a fabrication which has not in it one thread of truth. Why she makes statements which are sheer falsehoods is a mystery to me. I have copies of all the letters I have written to A. R. Henry. I never to my knowledge told Fannie to write a letter for me to any person whatever.

One night, after I had disconnected from Fannie Bolton, I had a singular experience. The angel of the Lord stood by my side, instructing me to give Fannie a chance to connect with me again, and take up the work again. I was to give her another trial. To the astonishment of all, I did this. At the time, Fannie was sick, and was staying at Brother McCullagh's. I brought her to my home and fitted up a room for her away from the other workers, for she could not endure the least noise.

I cared for her as I would for my own sister. Then after a time, I put copy in her hands, to evidence to her that I would do the work pointed out by the angel for me to do. She took the copy, and all she had to do was to read it to one of my copyists. But though she had all the time she wanted, she could not complete the article. She told me that she could not possibly do the work, and that she would never again have the privilege of having the precious matter in her hands.

"I fear," she said, "that I am wholly unfitted for the work. I cannot even do this article. I have pursued such a course (speaking in reference to Caldwell) that I am humiliated in the dust. I cannot remain in this place, where my course is so well known. I must go to America."

She then begged me to let her take some articles with her to prepare for me. I did this once when she was at Ann Arbor. I said, "No, Fannie; none of my writings shall be placed in your hands. I am decided on this point." "Well," she said, "if you ever need me to prepare copy for you, I would be glad to do it after my health improves." She tried to get me to say that she could return to me if she desired to. I said, "No; when you leave me of your own will, I shall never reunite you with my work." She said that if I would take her back, she would pay her own passage to Australia. But I told her that I could make no promise whatever.

I said, "The Lord instructed me to forgive you and take you back for another trial. I have done this; but even while you are confessing your wrong course to me, you say that you are afraid, should you attempt to take up the work again, you would go over the same ground you have gone over in the past. You have already told me that you dare not take up the work again, that you think you had better go to America. When you said this, I was free."

I see now why it was that I was directed to give Fannie another trial. There were those who misunderstood me because of Fannie's misrepresentations. These were watching to see what course I would take in regard to her. If I had disconnected from her, they would have made the most they possibly could of the way in which I had abused poor Fannie Bolton. The course I pursued in following the directions given me took away any occasion of criticism from those who wanted to condemn me.

I have never wanted Fannie to connect with me again. I wrote to Edson not to employ her on any account, for her imagination was so under the control of the enemy that he could lead her to exaggerate to any extent.

I have not mentioned the disagreeable experience which has cost me so much sorrow, which was caused by her lovesick sentimentalism in her connect with Caldwell—her terrible deceptions and falsehoods, which both she and he confessed. While Fannie was acting out the temptations of Satan, because imbued with his spirit, she claimed that the Bible readings she gave were inspired by God. She said that when she talked, her hearers would grow pale under the effect of her words. Many of our brethren and sisters claimed that she was inspired. But understanding the underhand course she was taking and the positive falsehoods she was telling, I told them that they need not covet any such inspiration, for it was of the same order that Satan keeps in his stock in trade.

You may reason with others on this line: Wherein do my articles in the papers now differ from what they were when Fannie was with me? Who is it that now puts in words to supply the deficiencies of my language, my deplorable ignorance? How was this done before Fannie Bolton had anything to do with my writings.

Cannot people who have reason see this? If Fannie supplied my great deficiency, how is it that I can now send articles to the papers?

What Fannie says in regard to this is all a sham. Does she not know it? Or does Satan work on her imagination in such a way that she thinks what she says is true?

I tell you that there is not a semblance of truth in her statements. My copyists you have seen. They do not change my language. It stands as I write it.

Marian's work is of a different order altogether. She is my bookmaker. Fannie never was my bookmaker. How are my books made? Marian does not put in her claim for recognition. She does her work in this way: She takes my articles, which are published in the papers, and pastes them in blank books. She also has a copy of all the letters I write. In preparing a chapter for a book, Marian remembers that I have written something on that special point which may make the matter more forcible. She begins to search for this, and if, when she finds it, she sees that it will make the chapter more clear, she adds it.

The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do.

So you understand that Marian is a most valuable help to me in bringing out my books. Fannie had none of this work to do. Marian has read chapters to her, and Fannie has sometimes made suggestions as to the arrangement of the matter.

This is the difference between the workers. As I have stated, Fannie has been strictly forbidden to change my words for her words. As spoken by the heavenly agencies, the words are severe in their simplicity; and I try to put the thoughts into such simple language that a child can understand every word uttered. The words of some one else would not rightly represent me.

I have written thus fully in order that you may understand the matter. Fannie Bolton may claim that she has made my books, but she has not done so. This has been Marian's field, and her work is far in advance of any work Fannie has done for me.

I have written this letter between half past twelve and four o'clock a.m. I must now leave it to write other letters. But I wish to ask, If Fannie is converted and is used by the Lord, why is not her vision clear in reference to her past representation of the work she has done for me? I think the first work the Holy Spirit would do for her would be to lead her to confess that by false statements she has misrepresented me to others. The Lord would clear away the mist and fog from her mind, leading her to see the great injury she has done me by saying that she made over all my writings.

When the Lord teaches her and reveals to her how she has unsettled and undermined the faith of many in the testimonies of the Spirit of God, as she has unsettled and undermined the faith of Brother Bartholf in the work the Lord has given me to do, by making the statement that she was directed to write a testimony to A. R. Henry, she will see where she is standing. The statement in regard to the testimony for A. R. Henry is an absolute falsehood.

Those who receive such statements are without excuse. "By their fruits ye shall know them." [Matthew 7:20.] My work has been in the field since 1845. Ever since then I have labored with pen and voice. Increased light has come to me as I have imparted the light given me. I have very much more light on the Old and New Testament Scriptures, which I shall present to our people if my way is not blocked by such influences as the influence exerted by Fannie Bolton. Such a work as hers calls for my pen and voice to contradict her statements, in order to save poor souls from being entirely swamped by her assertion that she has received the Holy Ghost. This is another phase of her desire to exalt herself as ordained by the Lord to bear a message to His people. The Lord did not send her, yet she ran. She will not honor the cause of God, but will mislead others.

Those who have been unwilling to receive the true testimonies of God, notwithstanding that these testimonies have been in the field for so many years, who know not the voice of the Lord, may listen to the voice of a stranger and receive from a poor, deceived, unbalanced human agent what is supposed to be truth. What is the chaff to the wheat? Know that you are on trial for spiritual life, and accept no delusive sentiments. God save His people from Satan's snare!

Lt 62, 1900

Jones, A. T.; Wilcox, M. C.; Irwin, G. A.

"Sunnyside," Cooranbong, New South Wales, Australia

April 18, 1900

Dear Brethren:

It is not always best to meet the Sunday question in parliament or among a large crowd of people, where are talented men and women who are moved by a power from beneath, inspired with Satan's venomous spirit. When the Seventh-day Adventists at the heart of the work show uncorrupted principles, when the Word of God, straight as an arrow, goes to the mark to kill the unjust and unholy principles which are so displeasing to the Lord, then God can bless His people. But God's favor will not be restored until decided work is done to cleanse our institutions from the evils existing in them. When

this work is done, it will be shown by the softening, subduing influence of the Spirit of God, which will teach men how to use pen and voice with the eloquence Christ had when He was upon this earth. But stay your pen and voice in judging and condemning others until that work is accomplished which God would have done in our very midst, lest the leprosy of Gehazi come upon the cause because of those who while handling sacred things are mingling the sacred and the common.

God is dishonored, and the whole work is marred and retarded, for God will not serve with man's selfishness and unholy principles. Let Jesus come in and cleanse the temple from all fraud and injustice. Then we shall know how to work for such bodies as the W.C.T.U.

Please read the nineteenth chapter of First Kings. "Jezebel sent a message unto Elijah, saying, So let the gods do [to] me, and more also, if I make not thy life as the life of one of them tomorrow about this time. But when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth unto Judah." [Verses 2, 3.]

However bold and successful and courageous the people of God may have been in doing a special work, unless they constantly look to God and continue to have confidence in the work He has given them, they will lose their courage. After God has given them a wonderful revelation of His power, bracing them up to do His work, circumstances will arise to test their faith, and they will fail unless they trust implicitly in the Lord.

Thus it was with Elijah. He had by the help of God defeated the prophets of Baal. But he was disappointed as to the results of the manifestation of God. Under the threats of the wicked queen he lost his courage and his faith. He lost sight of Him in whose keeping he was, and without being sent, he fled for his life. He was terribly depressed, for he had hoped much from the miracle wrought before the people.

Had Elijah, knowing he had done the divine will, maintained his confidence in God, had he made God his refuge and strength, standing steadfast and immovable for the truth, the impression made upon the king and the people would have wrought a reformation. Elijah had been braced for trial under the inspiration of God, but when Jezebel's threatening message was brought to him, and shouted in his ear, awakening him from a deep sleep, he lost his hold on God. He had been exalted above measure, and the reaction was tremendous.

This was the time when he should have had courage in the Lord, showing a living, active faith. He should not have fled from his post of duty. God had given him a wonderful manifestation of His power, to assure him that He would not forsake him, that His power was wholly sufficient to sustain him; for He was the Lord of the powers of heaven and earth.

But Elijah forgot God and fled. He went to Beersheba, and going a day's journey into the wilderness, sat down under a juniper tree. "And he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruise of water beside his head. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee." [Verses 4-7.]

My heart melts within me as I read the words of Holy Writ, and see the interest that the heavenly family has in the faithful servants of the Most High.

“And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.” [Verse 8.]

“And he came hither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.” [Verses 9, 10.]

“And he said, Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.” [Verses 11-13.]

His petulance was silenced. The Lord desired him to understand that boisterous, noisy elements are not always producers of the best results. The still small voice could subdue and soften, and accomplish great things.

“And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.” [Verses 13, 14.] The Lord convinced Elijah that the wrongdoers would not always go unpunished. He told him to go to the land of Horeb and appoint three persons who were to fulfil the Lord’s purpose in punishing idolatrous Israel. All working in different ways, these three were to avenge the controversy God had with Israel.

Then He who knows the hearts of all men corrected the impression held by Elijah that he was the only one left who was true to the worship of God. “I have left me,” God said, “seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.” [Verse 18.]

The Lord desired to teach His servant that it is not the thing which makes the greatest show, the most powerful representation, that is the most successful in doing His work. It is not always the most powerful presentation by pen or voice that accomplishes the most good.

Lt 63, 1900

Barnes, Sister [Edward] and Son

Sunnyside, Cooranbong, New South Wales, Australia

April 24, 1900

Edward Barnes

South Lancaster, Massachusetts

Dear Sister Barnes and Son:

Brother Haskell writes me that you have entrusted to the cause of God some money to be used to advance the work in Australia. I thank our Heavenly Father for this evidence of his love for us. He has moved upon you, his stewards, to be touched with sympathy and compassion for this needy, destitute field.

This part of the Lord's vineyard is being worked. We are drawn out constantly to enter new fields. After each camp meeting the word comes, Advance. Add new territory to the Lord's kingdom; proclaim the message in new places. Uplift the standard on which is inscribed, The commandments of God and the faith of Jesus.

In every place where camp meetings are held, the Lord works and gives power to the proclamation of His truth. People who have not entered a church for sixteen and twenty years come to our meetings. As they hear the truth for the first time, they are convicted and converted. Church members are also convicted. They say, We are hungry for truth, Bible truth. We have heard more of the Bible during this camp meeting than we have heard before in all our life time. We are feasting on the Word spoken. These, having lived up to all the light they have, and having been praying for greater light, gladly take hold of the message of truth. They are then baptized, and unite with the people of God.

Then comes most bitter opposition from the churches. Every thing is said against the truth that can be said. False reports are circulated against Seventh-day Adventists. These have to be refuted. Yet notwithstanding the opposition, the truth advances step by step. The Lord is glorified.

After a church has been organized, a humble house of worship is built. We then leave the church under proper guardianship, and enter another portion of the Lord's vineyard. Additions are constantly being made to the churches raised up in this way. Men of all ranks and from all churches embrace the truth. The churches thus erected in cities and towns are God's memorials.

The different denominational churches manifest great zeal in clinging to traditional and hereditary opinions and practices. As new light from God's Word is presented, bitter opposition is shown, for the church members declare that no innovations must be made, that their venerable theories must not be disturbed.

Is it not passing strange that the churches should thus reject advanced truth? Has not light been increasing and precious truth been unfolding? We are to see increased light shining through the Word.

You would be astonished at the ignorance that prevails among ministers and church members in regard to the plain, written Word. During the recent camp meeting in Geelong, our ministers read and explained the Word with great power. The gospel was made plain, rich currents of light attending the exposition of the Word. Christ's words and the words of His disciples were presented in a way that made them mean so much that the people declared that Seventh-day Adventists had a Bible which was not the same as their Bible. One man came to one of our ministers to get a Bible just exactly like the one he preached from. One said, "I never in all my life heard such wonderful things."

The presentation of gospel truth, which is the sure word of prophecy, in straightforward simplicity, held thousands as if spellbound. To some this was altogether another gospel from that which had been presented to them in the churches. One woman listened earnestly, and was trying to find the passages

in her Bible when an elderly man went to her and said, "You need not look for such things in your Bible; for they have a different Bible." But our people assured them that the Bibles were all the same.

Thus it was evident that the shepherds had not fed the flocks with pure provender, thoroughly winnowed from all human sophistry, maxims, and traditions; that they had wrested the Scriptures, interpreting them according to their own vain philosophy, teaching for doctrines the commandments of men, giving force and sanctity to Sunday, and trampling on the law of Jehovah.

We are glad to see the work in this country making advance moves. Our work here at Cooranbong is growing. Our Retreat building is full of patients, and more room must be made for others that are waiting to come. The school is full of students, who are preparing themselves to enter new fields of labor. We are just beginning to do printing.

We cannot accomplish as much in this line as we would like because we are so cramped for room. But our laborers in the Islands are calling for tracts in the different languages, that they may present the truth to the natives, and we are endeavoring to get some tracts into their hands which the natives can read. As fast as the Lord sends us means, we try to appropriate it where it will tell most.

Our sanitarium work in Sydney is accomplishing a great deal of good, and we are very anxious to get a building erected on our own land which we have purchased. This land is just a little way from Sydney, in one of the most healthful locations in the colony. At present we have to rent several small houses in the neighborhood of the sanitarium to accommodate the patients, and even then the accommodations are so poor that we cannot do justice to the sick ones. But the work is the Lord's, and we know that He has the means wherewith to carry it forward. My prayer is continually that the Lord will give His people increased faith and a desire to invest of their means to carry forward His work.

Trusting that you and your mother may enjoy much of the blessing of the Lord, and receive rich reward in the kingdom of heaven,

I remain,

Your sister in Christ.

Lt 64, 1900

Steed, Brother and Sister [D.]

"Sunnyside," Cooranbong, New South Wales, Australia

May 2, 1900

Dear Brother and Sister Steed:

Your letter came to us in the last mail. I read it with deep interest, and my heart went out to you in tenderness and sympathy. I have presented the matter before you, as it has been presented before me.

Read the instruction given in the eighteen chapter of Matthew. There is nothing more positive than this in all the oracles of God; and yet God is dishonored and His cause marred by the doing of the wrongs pointed out in this chapter. These words are for you and for me and for all who claim to be disciples of the meek and lowly Jesus. He shows us the principles upon which we are to act in all cases and under all circumstances. There is to be no striving for the supremacy. Christ teaches that in His spiritual kingdom

it is not position, not outward splendor or authority that constitutes greatness, but spiritual excellence manifested in true conversion.

We are ever to be learners of Christ. He has invited 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" (in your own experience, as you partake of my spirit and principles) "ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] Christ's yoke is a yoke of submission and obedience.

When Christ was upon this earth, His glory was veiled by His humanity. But upon the mount of transfiguration that glory shone forth, its brightness flashing through humanity, while the Saviour conversed with heavenly visitants. Christ was glorified, and His disciples beheld as much of His glory as humanity could bear. God recognized His Son, and lifted Him above humanity to commune with Him.

It is not enough for us to know and respect the words of the Scriptures. We must enter into the understanding of them, studying them earnestly, eating the flesh and drinking the blood of the Son of God. Christians will reveal the degree to which they do this by the healthiness of their spiritual character. We must know the practical application of the Word to our own individual character-building. We are to be holy temples, in which God can live and walk and work. Never must we strive to lift ourselves above the servants whom God has chosen to do His work and to honor His holy name. "All ye are brethren." [Matthew 23:8.] Let us apply this Word to our individual selves, comparing Scripture with Scripture.

In our daily lives, before our brethren and before the world, we are to be living interpreters of the Scriptures, doing honor to Christ by revealing His meekness and His lowliness of heart. Christ's teachings are to be to us as the leaves of the tree of life. As we eat and digest the bread of life, we shall reveal a symmetrical character. By our unity, by esteeming others better than ourselves, we are to bear to the world a living testimony of the power of the truth. We are not to fear that unless we labor to be first, self will not be properly estimated. If men had higher and greater views of Christ, if they had greater confidence in Him and less confidence in themselves, their characters would be molded and fashioned after the divine likeness. When self is hid in Christ, the Saviour will appear as the One altogether lovely and the chiefest among ten thousand.

When men submit entirely to God, eating the bread of life and drinking the water of salvation, they will grow up into Christ. Their characters are composed of that which the mind eats and drinks. Through the Word of life, which they receive and obey, they become partakers of the divine nature. Then their entire service is after the divine similitude, and Christ, not man, is exalted.

Christ's presence in a church is its life, its health, and its growth. Let every believer understand that to be esteemed by men is nothing, but to be commended by God is of real value. All who would be true Christians must learn that they must give up seeking to be the first, if they [would] obtain the favor and recognition of God. Those who have correct views of what constitutes true greatness will never contend for the supremacy.

"The disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever

therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”
[Matthew 18:1-4.]

This is Christ’s lesson for the soul He has purchased and ransomed by His own blood. He takes a deep interest even in the least and feeblest of His people, and regards that which is done for them as done for Himself. The angels of God, who have access to Him, and who are in constant communion with Him, are not ashamed, but glad and willing, to minister to the poor and needy—those most in need of their help. Then should not we, as servants of Christ, be willing to minister to those whom we suppose are inferior to ourselves?

My brother, I believe Jesus has presented to you correct views of yourself and of that which is objectionable in your character as a minister of God. If you see this and repent of it, you will give evidence by your words and actions that you are transformed by confessing your sin and forsaking that which has grieved the Spirit of God. The Lord will write pardon over against your name, and will permit you to serve Him in ministerial work. He will be to you a present help in every time of need if you will walk humbly before Him. Jesus longs to see the impress of His Holy Spirit on every child of God. He desires you to be perfect and entire, “wanting nothing.” [James 1:4.]

The Lord has mercifully pointed out to you the faults which need to be corrected. When these are seen and a reformation takes place, self will be hid with Christ in God, and in all your service nothing will be revealed but Jesus. Self is nothing, Christ is everything. Take up your work, relying not on yourself, but on Christ; and as you walk humbly before Him, He will make you a savor of life unto life.

In time it will be seen that there are those who, though holding the first place as rulers and teachers in the visible church, have not put on Christ Jesus. The words, the spirit, and the character will develop. The greatest in the kingdom of God are those who know God and love Him, and who know Christ whom He hath sent, and love Him as they love God. This is the test of those who are chosen of God and precious. To do justly, to love mercy, and to walk humbly before God is an unfailing evidence of true religion and sanctification of heart, life, and character.

My brother, my sister, it is a great privilege to be invited by the greatest Teacher the world has ever known, “Come unto me.” “Learn of me.” [Matthew 11:28, 29.] He can give us the purest, highest instruction, instruction that is as enduring as eternity. Then learn of Christ His meekness and lowliness, and you will find rest unto your souls.

I have written this letter this morning, being unable to sleep since half past two o’clock.

In much love.

Lt 65, 1900

Covell, W.

Geelong, Victoria, Australia

March 1900

My Brother:

There is a work to be done in New Zealand that has not yet been done. The impress of human imperfection has bound about the work. The Lord's eye is upon His people in New Zealand. He wishes them to reach a higher standard. He desires them to overcome all self-exaltation. No envy or jealousy is to be manifested, no evil surmisings entertained.

Your character has been presented to me as faulty. You do not link up with your brethren; therefore you fail to accomplish the good which you might accomplish in the work of God. You need to be converted. Without holiness no man shall see the Lord. There is an important work which you have to do for yourself. Will you attend to this matter as a faithful steward of your own soul? You need to recognize sacred things aright. Examine your motives most attentively. What doest thou, my brother, in New Zealand? Do you realize that you are in missionary ground? Are you working interestedly for your own welfare by living on the Bible plan of addition? Is your faith clean and pure? Does it work by love to purify the soul? Are you relating yourself to God in such a way that you can be a helper to your brethren in New Zealand?

Let us study the plan of addition upon which God requires us to work. Peter writes, "Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ." [2 Peter 1:1.] This is a faith obtained, not through our own devisings, but through the righteousness of God. It sanctifies and purifies the soul.

My brother, read these words as you have never read them before. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption which is in the world through lust." [Verses 2-4.]

These promises are the assurance that through the influence of the Holy Spirit we are strengthened to be like God in character. By beholding His purity and holiness, we become partakers of the divine nature, overcoming the selfishness of the natural heart. There is a power in the truth that will always work if the human agent will heartily co-operate, allowing himself to be brought by faith into captivity to Jesus Christ. The Saviour's virtues and excellencies becomes the savor of the whole being, body, soul, and spirit.

"And besides this," the apostle continues, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." [Verses 5-7.]

"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." This is not a surface work. It means a spiritual understanding of spiritual things, and a genuine sense of the practical working of the Holy Spirit upon the mind and heart. "He that lacketh these things is blind, and cannot see afar off; and hath forgotten that he was purged from his old sins." [Verses 8, 9.]

Through the application of the truths of the gospel, men become laborers together with God. But those who while claiming to believe the Bible fail to practice the truth it contains are blind, and cannot see afar off. This is the reason why so many men and women live at cross-purposes with God. They do not

live and work upon the gospel plan of addition. Their religious experience is dwarfed. Obedience to the gospel is the remedy for all sin and selfishness.

My brother, you have looked for defects in others, not to heal and restore them to healthfulness, but to benefit yourself. You have not been a savor of life unto life to your associates in this country. You have wanted to stand by yourself and for yourself, to be a separate, entire whole. With you self is the largest consideration; and it is a peculiarity of your temperament to take advantage of the defects of others in such a way as to bring you recognition and influence. God does not co-operate with you in this. You are trying to serve your own ends, contrary to the principles upon which God's people, by their profession of faith and their baptismal vows, are pledged to work.

My brother, come nearer to the Lord in humble faith. Take hold of the strength of the God of Israel. Unless you do this, the work in New Zealand will be better without your influence. No man is following Bible principles unless he has brotherly kindness in his soul, unless he tries unselfishly and helpfully to establish the work of God.

You are not to feel that you can be an independent whole. While you feel this, your work cannot be perfect. Christ declared, "I in them, and thou in me, that they may be made perfect in one." [John 17:23.] You are on missionary ground. If you cannot work in connection with your brethren, seeking to preserve the unity prayed for by Christ, if you cannot labor for the upbuilding of the cause, then for Christ's sake do not remain; for you will only weaken and undermine, causing anxiety and worry, and standing in the way as a stumbling block. You will certainly come to this unless by the divine Spirit you are lifted out of and away from yourself.

The work in New Zealand needs men who will stand shoulder to shoulder. God despises all secret conniving. He desires the work of His children to be as open as the day. Take heed to these words, "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." [2 Peter 1:10.] God will work for you upon the plan of multiplication.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. ... For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." [Verses 11, 12, 16.] My brother, you need the heavenly eyesalve. You are in danger of spoiling your record by watching your brethren lest they shall attain the advantage. You do not work in brotherly love. God help you to see your danger, and be warned.

If you would act your part well, you must seek the Lord most earnestly. Those who live the gospel will die to self. They will obey the plain injunctions of the Word of God. When you do this, your words and works will be a testimony to the world that you have been born again.

There is a great work to be done in Australia and New Zealand in the book business, but this work must be done on right lines. This work is not done, and never will be done as it should be, until the workers act in harmony, strength united with strength.

My brother, you need to carefully consider the question, What doest thou here in New Zealand? There is a great work to be done in this country. Did you come to New Zealand to take from the conference resources which are so much needed in advancing the work of God? Would you lessen the resources

and establish yourself to the weakening of the work which just now needs so much the help of everyone?

No speculation is to be entered upon in the work of God. You have been inclined to work for your own advantage. The Lord is not in favor of this way of working. It will create uneasiness and questioning, and will bring about evil results. It will hinder the unity which Christ desires shall exist. God desires you to work with all the tact and ingenuity you possess, connecting with your fellow workers to make the work a success.

I wish to arouse in the souls of the workers in Australia and New Zealand a sense of individual responsibility. The Lord says to every believer, "Go work today in my vineyard." [Matthew 21:28.] New Zealand is a promising portion of the Lord's vineyard, but by a train of circumstances it has been made hard to work. The Lord would have this order of things changed. He asks those in that country who claim to be in His service to use every jot and tittle of their ability in the work, studying earnestly how to advance and build up His cause.

God has given His servants different talents and capabilities; but all are to work under one great Head. No one in the work of God is to establish from it a business for his individual profit. He is to put his whole being into the work of God. Those who claim to be Seventh-day Adventists are under obligation to work for God with faithfulness and unselfishness. They are not to watch for a chance to build up themselves to the undermining of some other individual or some branch of the Lord's work. They are not to be policy men or schemers, but are to consecrate themselves to God's service, uniting their labors with those of their brethren.

To the disciples Christ gave the commission, "Go; make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." [Matthew 28:19.] Churches are to be raised up. By the ordinance of baptism the converted souls are to be dedicated to God, who is known by the manifestation of His Name. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine Name, "The Lord our Righteousness." [Jeremiah 23:6.]

When a church is raised up, the members are to arise and build. Let the newly converted ones, under the direction of a minister who is guided by the advice of his fellow ministers, work with their own hands, saying, We need a church and we must have a church.

Moves such as this are to be made in New Zealand. Let us reveal Christ by making advancement. God calls upon those who claim to follow Jesus to make cheerful, united efforts in His cause. Let this be done and soon will be heard the voice of thanksgiving, "See what the Lord hath wrought."

A revival is needed in the Seventh-day Adventist churches in New Zealand. The believers need to receive grace from the fountain of life. The Lord desires His workers to go forward and add new territory to His kingdom. When those who claim to believe the truth are sanctified through the truth, soul, body, and spirit, when they learn of Christ, there will be complete and perfect unity in the church.

In the Saviour's presence God's people will have no fear of evil. The ever-varying perplexities, the abrupt, unexpected changes, the new phases of this age, will not baffle or discourage them, but will give them fortitude and courage, bracing them for the work. They will answer Christ's prayer, "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them

into the world. And for their sakes I sanctify myself, that they also may be sanctified" (through the high estimate they place upon themselves? No; no) "through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." [John 17:17-20.]

This is not a make-believe faith, but a genuine faith, which works by love and purifies the soul. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; and that the world may believe that thou hast sent me. And the glory (character) which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [Verses 21-23.]

Why do not the professed followers of Christ believe in Him? Why do they not do the things He has told them to do? Why do they not unite with one another in harmonious action? Those who love Christ will bear kindly with one another, instead of trying to have everything their own way.

Let us strive with earnestness for the victory over sin. Let us be determined not to give place to the enemy by criticizing, by picking flaws, by demeriting others and seeking to be first. Let us study the prayer made in our behalf, and work for its fulfillment. Let us keep our eyes fixed upon the perfect Pattern. The only way to avoid dissension and strife is to behold Him who came to this world to save sinners. It is for this object that His followers are to work. They are to yoke up with the Saviour, learning of Him His meekness and lowliness. He says to us, "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.] How then can there be dissension and strife among us?

If we live in Christ's presence, there will be no contention. There will be no hesitancy about introducing new plans of action as the Holy Spirit may move upon some one to suggest them. Christ's presence means advance. He imbues men, women, and children with a sense of individual responsibility. We need to feel the sacred, sanctifying influence of the Holy Spirit, that we may hear Christ saying to us, "Follow me." "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.]

When Christ abides in the church, all quarrels, all dissensions, all discourteous words, all selfish actions, will be repudiated. Each member will ask earnestly, "Lord, what wilt thou have me to do?" [Acts 9:6.]

There are many who stand with a stone in their hand, waiting to place it before the wheel. But the Holy Spirit can so convert these hindering ones that they will be prepared to place the stone behind the wheel, so that it will not roll back. Let us each seek to be ready to place the stone in the proper position. Work, brethren, work with zeal and fervor. Help by prayer and thanksgiving to God. Act as though you believed the promise, "I am with you always." [Matthew 28:20.]

Unbelief is a cruel element to bring into the work. It weakens the hands and saddens the heart. The Lord Jesus is among us. Let us be glad and rejoice. The Sun of Righteousness has risen upon us with healing in His wings. He will cure all disorders. The gospel must be lived out in the everyday life. Then it will be the power of God unto salvation. My brethren in New Zealand, will you not begin to work in unity and love, to build up, not to tear down?

Lt 66, 1900

Baker, Brother [W. L. H.]

"Sunnyside," Cooranbong, New South Wales, Australia

May 2, 1900

Dear Brother Baker:

I have just written a letter to Brother Steed. He has written me a very humble letter, and I am sending my answer to him with this letter to you. If you think that he will make a right use of the testimony, you may let him have it. I hoped to receive some word from you, but no letter has come.

There is a work to be done in New Zealand that has not yet been done. The impress of human imperfections has bound about the work. But the Lord's eye is upon His people in New Zealand. He wishes them to reach a higher standard. He desires them to overcome all self-exaltation. No envy or jealousy is to be manifested, no evil surmisings entertained. We are laborers together with God. One laborer plants, another waters or cultivates, and God gives the increase. The progress of the work in each individual soul determines the strength of the church. The church advances as God gives the increase.

The power of Satan's agencies is great. The Lord calls upon His people to unite their forces, to strengthen one another, "building up yourselves in the most holy faith." [Jude 20.] "Love as brethren; be pitiful; be courteous." [1 Peter 3:8.]

The work in this country has been progressive. Though small in the beginning, it has been increasing. Let every church member seek to preserve the unity of the Spirit in the bonds of peace. Then each will strengthen the other. Then God's people will persevere in doing good to one another, manifesting true godliness and brotherly kindness. They will press together, guarding one another's interests.

Different gifts are imparted to different ones, that the workers may feel their need of one another. God bestows these gifts, and they are to be employed in His service; not to glorify the possessor, not to uplift man, but to uplift the world's Redeemer. They are to be used for the good of all mankind by representing the truth, not testifying to a falsehood. God would have His people help one another in the discharge of their various duties and in the faithful accomplishment of the work He has given them to do.

It is not enough to worship God on the Sabbath. The religious services held on that day should be of an uplifting character. Those who preach the truth should be able to present it with power because they live it in the daily life. The church members should carry the influence of the correct observance of the Sabbath through every day of the week, in all their business relations and in all their home relations. They are to be Christians, controlled by the will of God, exemplifying the perfection of Christ's character.

"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. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his 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 he rested and was refreshed."

[Exodus 31:12-17.]

True sanctification comes through willing obedience. We are distinctly and decidedly taught that the proper observance of the Sabbath brings a knowledge of what constitutes true sanctification. Reputation and even life itself might better be sacrificed than the truth of the Word of God. God declares that when His Sabbath is honored as sacred and holy, it is to His people a sign between Him and them, whereby they may know that He is the Lord that doth sanctify them. "Ye shall keep the Sabbath therefore; for it is holy unto you." [Verse 14.] God has set it apart to be devoted to holy service. It is His memorial of creation. By His creative power God is distinguished from all other gods that are worshipped. The Sabbath is a public token by which the world may recognize the true and living God. If they obey Him and reverence His holy day, the Sabbath is a continual sign between Him and them, a pledge that He will recognize and fulfil His covenant.

We are to render implicit obedience to the commandments of God. Let us remember that by keeping the Sabbath holy, we are honoring God. And those that honor Him, He will honor.

Lt 67, 1900

Haskell, Brother and Sister [S. N.]

Hamilton, New South Wales, Australia

April 26, 1900, Thursday

Dear Brother and Sister Haskell:

Today Sara, Maggie, and I drove up from Cooranbong with our faithful horses, Jasper and Jessie. We came to attend a general meeting for the Newcastle, Maitland, and Cooranbong churches. This meeting is to be held in the Hamilton church over Sabbath and Sunday. Quite a number are coming from Cooranbong and Maitland.

I am staying at the Baths with Brother and Sister Louis Currow. Our medical work in Newcastle gives every promise of success. Some weeks ago we rented the building in Hamilton known as The Turkish Baths. This building is provided with facilities for giving turkish baths and hot and cold water baths. It is surrounded by open grounds, and is only a few minutes' walk from our church in Hamilton.

As soon as we saw the advantages of this place, we decided that the best thing we could do was to secure it. We feel very thankful to the Lord for this opening in Newcastle. Work at the Baths was begun about two weeks ago, and thus far success has attended it. Several prominent men are taking treatment, and yesterday three Catholic priests came in for a bath. Brother Currow, who is in charge of the bath work, is an excellent nurse. His wife, who used to be Miss Lizzie Hubbard, and he are both doing good work.

In the building there are four rooms upstairs and four downstairs. Two are unfurnished. When we have sufficient means, they will be furnished ready for patients.

If properly conducted, this institution will be the means of doing much good, both in relieving physical suffering and in making known the truth. Idolatry prevails in our cities. Everything that Satan can do he is doing to keep his dark shadow between sinners and God. He desires to keep the minds of men fixed upon the things of earth. By means of the medical work, a class of people may be reached who would otherwise never hear present truth. Souls ready to perish may be saved.

Friday, April 27

We thank the Lord for pleasant weather. Quite a number have come from Cooranbong to attend the meeting. Most of these will be accommodated at the Baths.

April 28. Sabbath

The Lord gave me strength to speak to the people this afternoon. I felt indeed that physical and spiritual strength was given me. I spoke from John 16:1-6. Christ's words are plain and definite: "These things have I spoken unto you that ye should not be offended." Before this, some of the disciples had been offended because Christ had said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." [John 6:35, 51.]

"The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. ... 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 52, 53, 56, 57.]

"Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [Verses 60-63.]

In Christ God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. This we are to believe. These words are not merely to be read as a lesson, they are to be understood, believed, and lived. They will bring us spiritual life. Christ's teachings are to be brought into the daily experience. We have redemption through his blood, even the forgiveness of our sins. Spiritual life comes to us as we receive and practice His words.

The disciples of Christ are to bring the perfections of His character into their character. He has given us His Word as spiritual food. As we eat this Word, we shall grow up into Him, manifesting unselfishness, integrity, kindness, and love. In all we do, Christlikeness is to be revealed. Thus we may show that we are eating the bread of heaven and drawing the living water from the wells of salvation.

As our physical life is sustained by natural food, so our spiritual life is to be sustained by spiritual food—the words of Christ. The gospel, believed and lived, means eternal life. It gives spiritual health and vigor. It enables us to bear in the daily life the fruits of the spirit.

Sunday, April 29

The meetings close tonight. They have been well attended, and we feel very much encouraged. We believe that it was in the order of God for them to be held at this time.

The work in Maitland is still going forward. Some very precious souls have taken their stand for the truth. Others are convinced, and we hope that they will soon demonstrate their faith. We are praying

earnestly that the Lord will give them courage to do this. Mr. Scobie, one of those who are convinced, works for his brother, who is an infidel. Although fully convinced of the truth, he is slow to take his stand before the world as a Seventh-day Adventist. His wife and two daughters have been baptized. Mr. Scobie is the only one of a large family of brothers who used tobacco. On one occasion his father and brothers offered him £50 if he would give up tobacco. But he did not accept the offer. When he heard at the meetings in the tent the truth in regard to the evil effect of tobacco upon the system, he stopped using it.

A young man and his wife have lately taken their stand with us. He was employed in a bakery, but lost his position when he began keeping the Sabbath. He has been entrusted with the sale of the health foods. We hope that he will be able to do good work in this line. He and his wife are both young and strong, and they will be able, we hope, to manage the health food business in Maitland successfully.

Another young man and his wife, Baker by name, have commenced keeping the Sabbath. He is employed as a salesman in a boot and shoe shop. He says that if he loses his position, he will go into the business for himself.

Twenty-two persons have been baptized in Maitland, and soon several more will be baptized. Those who have taken their stand for the truth seem to be fully and thoroughly converted. We pray for more Sabbathkeepers in Maitland.

The tent has been taken down, and Brother Colcord is holding meetings in a small hall connected with the house in which the mission family live. Brother and Sister James from Ballarat have charge of the mission home. They both labor as they can to instruct the people. Sisters Wilson and Robertson have been and are doing a good work in Maitland. The Lord sustains them, and they have many friends. In the past they have had to walk three and four miles to give their readings, but now they have a horse and buggy.

Brother and Sister Hickox are working in East Maitland. Brother and Sister Colcord are working in West Maitland. Sister Colcord, having a family, does not work much among the people. But it is altogether better to have married people in the work. Workers who are married can work to much greater advantage in the families they visit than can those who are unmarried.

Brother and Sister James are going to take into the mission home an old lady who embraced the truth at the camp meeting. She was, I believe, the first one to keep the Sabbath. She is an invalid, and will be one as long as she lives, but she is always cheerful, and will not accept charity. She supports herself by her own handiwork. She will be a blessing in the mission home.

A church must be built in Maitland as soon as the money for it can be raised. When all those who are now convinced decide for the truth, an effort will be made to raise some money for the church. The ministers in Maitland are still very bitter, and keep up the most determined opposition. But if our workers will walk humbly before God, He will make them vessels unto honor. All who have embraced the truth in Maitland have had to take their stand in the face of decided enmity. Canright's falsehoods have been circulated, and have been met by his own statements.

Our laborers in Maitland are doing good work. All are working in concert, watching for souls as they that must give an account.

Union is strength, and in the work of God unity must be preserved. Strength is not to be wasted in desultory, meaningless efforts, but is to be consecrated to a high and holy purpose.

There is much work to be done in and around Newcastle and Maitland, and we feel that the next camp meeting in New South Wales should be held between Maitland and Newcastle or in East Maitland. I see no way to carry forward the work except by holding camp meetings. It is of little use to attempt to hold tent meetings without first awakening a general interest. It may be well, where the opposition has been very bitter, to hold two camp meetings in one place. Let the ministers exhaust their opposition, and then let the truths which they have misstated and misinterpreted be presented again in the Spirit and power of God.

The field round Maitland and Newcastle is so large that we could use twenty workers, all acting in concert under one supreme Leader. The Lord will work with every sincere devoted soldier of the cross. But no man can be a good soldier who thinks he must work independently of his fellow workers, who regards his own judgment as the best. God's workers must blend together, one supplying what the other lacks.

God has given to His church a diversity of gifts. Paul writes: "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.] "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace. ... That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, ... and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly framed 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." [Verses 1-3, 14-16.]

This instruction is given for our help. Those who will obey will find that the Lord knows what is best for them. The people of God are to work as a perfect whole.

We have not money to pay more workers, but the Lord can work by few as well as by many. He can do a great work through two or three who labor, "not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord and not to men." [Ephesians 6:6, 7.]

"Finally, my brethren, be strong in the Lord and in the power of his might." [Verse 10.] Do not trust in your own strength. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [Verse 11.] Do we make the preparation it is our privilege to make to stand against the wiles of the enemy? Do we realize the sacred character of God's work and the necessity of watching for souls as they that must give an account? We must be vigilant, "knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." [Romans 13:11, 12.]

Are we learning to forego our own wishes? Or is self still consulted so much that in labor with our brethren we regard our judgment as best of all? God forbid that we should allow self-supremacy to withhold from us the blessings God gives to the meek and lowly. Those who truly glorify God will hide self in Christ, rejoicing if God can be glorified by the labors of those connected with them. No one can succeed in the work of God who has too high an appreciation of himself. As time goes on, his feeling of supremacy grows, and soon he comes to think that he would rather not unite with his brethren in labor but would prefer to work alone.

Such a man is not prepared to do efficient service as a good soldier of the cross. He has developed such sensitiveness that he does not wish to be criticized, feeling that it is for his best good to be left alone. He takes offence if his brethren do not work in harmony with his ideas and plans. What can God do with such material?

Let us put far from us every feeling of self-exaltation. Let us prepare to be good soldiers of the cross by learning the lesson Christ gave when He said, "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 11:29.]

He who has crushed down all desire for self-recognition will most surely be recognized by the unselfishness of his actions. In order to help and encourage others, he is willing to put aside his own wishes, becoming all things to all men that he may by some means save some. Such a man is a noble leader in Christ's army.

Look at the Saviour's patient endurance in suffering and trial. Yoke up with Him in unselfish service. We are engaged in a severe and trying warfare. "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." [Ephesians 6:12, 13.]

"Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. ... According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." [Isaiah 59:14, 15, 18, 19.]

Let us walk carefully and prayerfully before the Lord, not serving self, but serving the Prince of heaven. Read and obey the instruction contained in the second chapter of Philippians. As you do this, you will certainly see the salvation of God.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. ... 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. ... Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God,

without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." [Verses 3, 5-7, 12-15.]

Lt 68, 1900

White, J. E.; White, Emma

Maitland, New South Wales, Australia

May 4, 1900

Dear Children Edson and Emma:

W. C. White, Sara, and your mother left Cooranbong for Maitland about ten o'clock a.m. There had been some rain, and we thought we might get more; so we went nicely prepared for it. We had our two-seated surrey, and two strong, faithful horses, that could take us up the hills and over [to] Mt. Vincent. For eight miles before reaching Mt. Vincent the road was quite rough and hilly. For many months workmen have been at work opening up a new road by the side of the old one over the mountain, only many feet lower down. This leaves the old road very narrow and perilous, unless the horses are reliable. I walked over the most dangerous part of the road. Willie walked and held the lines. We have passed over this dangerous road no less than ten times. In rainy weather the bullock teams cut deep channels in the road, and we have to manage to keep out of these, else we might upset. We always feel much relieved when we leave this perilous road behind us.

After travelling about fifteen miles, we stopped and took our lunch in the woods. Here we spent one hour resting, partaking of refreshment, and giving our faithful horses, Jasper and Jessie, their feed. Then we went forward upon our remaining thirteen miles.

We arrived in Maitland about four o'clock, giving us a little time to look at a hall with a view of renting it. It is a large building, having skylights for windows, and would be rent to us on condition that we would pay the taxes while we occupied it and give the first contributions to three benevolent enterprises. We decided to test the matter, and so we have accepted the offer. There are two rooms which can be used for holding cooking classes and in keeping health foods. This would save hiring another building.

Sabbath, W. C. White spoke in the forenoon to a goodly number who appreciated his discourse. Your mother spoke in the afternoon. Several were present who were convinced of the truth, but had not faith and courage to take their position. I had much freedom in speaking from Zechariah 3. We knew that the presence of the great Teacher, our Redeemer, was in our midst. I was enabled to present before the people in a most impressive manner the figure of Joshua, the high priest, in his sacred, official office, standing before the angel of the Lord, and Satan standing at his right hand to resist him.

This is the position that Satan now occupies toward every church, and toward the ministers of the gospel. He stands before the angel of God, to resist them in their official work, the ministry of the Word—to resist the Lord's working in behalf of His people. In answer to the intercession and in pity toward His afflicted people, the Lord had come to their relief.

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another

angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughters of Babylon: for thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be as spoil to their servants: and ye shall know that the Lord of hosts hath sent me. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.” [Zechariah 2:1-10.]

This work, which Satan saw in prospect, stirred up the great adversary of souls to resist the Lord Jesus, that God’s people who had been suffering because of the transgression of His law should not be favored, but remain in depression and sorrow and weakness and suffering. Joshua, the high priest, represents the church, Jerusalem. Satan discerns the work that God is about to do for His people through Messiah, the coming Branch. Satan claims the church that has dishonored God by yielding to temptation, disobeying the commandments of God. They have been put on test and trial. Both priest and people are in a position of repentance unto obedience.

If all who have known the way of the Lord will take warning and decidedly change their wrong principles of action, they will be received, and their transgressions will be pardoned; and if they make thorough work according to the measurement or weighing of God, they will avoid a repetition of their transgressions.

God tests and tries His people. He waits for them to discern true repentance, that He may say, “It is enough,” and that He may grant them prosperity. [2 Samuel 24:16.]

God had given commandment for Jerusalem to be rebuilt, and the measuring of the city was a symbol that He would give comfort and strength to His afflicted ones. Satan and his army are greatly discomfited and alarmed. Satan stands before the angel showing their imperfections of character and their disregard of the commandments of God. This is his resistance to the Lord’s merciful work.

“And the Lord said unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?” [Zechariah 3:2.] Unworthy though they may be of His great work, the Lord Jesus manifests to the enemy that they are accepted through the righteousness of one who has resisted every satanic art and device.

“Now Joshua was clothed with filthy garments, and stood before the angel.” Christ looked pityingly and compassionately upon the punished, repenting people, “and he answered and spake unto those that stood before him, saying,” (to the angels of God) “Take away the filthy garments from him. And unto him” (Joshua) “he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.” [Verses 3-7.]

Nothing in the world is so dear to God as His church. Nothing is guarded by Him with such jealous care. The Lord has paid the ransom to save and redeem His heritage, and He is not willing that anything should separate them from Him, where He cannot protect them and prosper them for His own name's glory. He permits them to be sorely tried in the fiery furnace to separate from them and burn the dross. But His eye is upon them every moment, that as they are being purified they may not be consumed.

"For thus saith the Lord of hosts, After the glory hath he sent me unto nations which spoiled you: for he that toucheth you, toucheth the apple of his eye. ... Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." [Zechariah 2:8, 10-11.] "Hear, now, O Joshua, the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the engraving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree." [Zechariah 3:8-10.]

The Lord does not deny the charge of Joshua's unworthiness, but demonstrates that He has bought him with a price. He clothes him with His garments of righteousness, not putting these garments over the filthy garments of disobedience and transgression, but first he says, "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head," upon which was written, "Holiness unto the Lord." [Zechariah 3:4, 5; Exodus 28:36, 37.]

The change is given on condition, "Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." [Zechariah 3:7.]

Sunday morning, May 6, we left Maitland to fill our appointment at Mt. Vincent. Our meeting was held in the Good Templar's Hall, a small building. Brethren and sisters from Cooranbong met us at the hall. The attendance was good, better than we expected. There were thirty people from the neighborhood and fifteen of our people from Cooranbong, including ourselves. The Lord gave me freedom in speaking from 1 John 2:1-6. The best of attention was given by the youth as well as those of mature age. I had been invited to speak in this place some time ago, but this was the first time I responded. I do not think it will be the last.

The singers from Cooranbong acted their part well. Singing is always a part of the gospel ministry, and the excellent hymns sung could but be a blessing on this occasion. We know that some who listened were deeply interested. There are precious souls in Mount Vincent to be labored for. They are of the number presented to me who were reaching out their hands and asking us to come and help them, saying, "We need the Word of God opened to us, that we may understand its teachings." May the Lord impress our hearts, and may these poor sheep be fed with the bread of life.

Mount Vincent is only fourteen miles from Cooranbong on the Maitland road. Work must be done in this part of the Lord's vineyards. A few miles nearer Cooranbong is another settlement. I have been invited to speak in the church in this place. We must take into our field of work these places that are so near.

After I had finished speaking on Sunday, I was invited to come again. If we only had workers, every station between Cooranbong and Queensland and in the opposite direction, from Morisset to Sydney should hear the message of warning. We need to pray that the Lord will raise up laborers to work in these destitute, neglected fields, doing the very kind of labor that is needed, in praying, in worshiping, in reading and explaining the Scriptures, depending upon the Holy Spirit to co-operate with human effort. Every provision has been made by God that these places shall have the Word of life. Are we as laborers together with God waiting and praying for the breathings of the Holy Spirit, who is able to work for us and in us, making our labors acceptable in God's sight? There are souls to be saved, and who will feel that men and women must see their need of a new heart. The act of surrender in which the heart takes hold of the strength of God's Spirit gives the soul into God's keeping.

I never saw better attention given than was given as I spoke in Mt. Vincent. How my heart yearned for souls to be converted. We must have a burden for those that are ready to perish. We should in their behalf hunger and thirst after righteousness. Who will wake up? Who will arise and shine because their light has come and the glory of the Lord hath risen upon them?

In our meeting at Hamilton, held the week before, the power of God was present, and we have every reason to thank and praise our heavenly Father. The labors of our ministering brethren were of a character to establish and settle and uplift the believers. Some were there from Maitland who were keeping their first Sabbath. In the Sabbath afternoon meeting many excellent testimonies were borne. Some souls were in trial through the manifold temptations of the enemy, but the Lord gave them His blessing, and their feet were established upon the only sure foundation—the Word of the Lord. The testimonies borne were cheering. One young man stated that he was keeping his first Sabbath, that he had been looking for a people who were serving the Lord and meeting the standard of His Word. He was sure he had found them, and he wished to unite his interests with them in obeying the commandments of God.

We did so much desire to hear the testimonies of all present. But we knew that the impression left upon those present, both believers and those who had not yet identified themselves with us, was deep, and we hope, abiding.

I spoke again Sunday afternoon. Quite a number of those not of our faith were present. The Lord strengthened me by His Holy Spirit to urge all to realize their individual responsibility. Life is a talent. The gift of speech is a talent, and God requires these gifts to be used to His name's glory. Our life is not our own, to do with as we please. It is the purchase of the Son of God. Wonderful working agencies are in active service, co-operating with hidden power to keep the human machinery in harmonious action.

Christ declares, "Everyone that asketh receiveth, and he that seeketh findeth." [Matthew 7:8.] Here is stated a positive fact. Let us use this fact as a sure promise. It is the exposition of the law of divine government, a law sure and unfailing, establishing a connection between human and divine agencies as we ask for the Holy Spirit and receive what we ask for. O what a world of promises we have in the Word of God! Whosoever has sought the gift in faith, believing, has always received it, and can testify to the working of the Holy Spirit upon the heart and life and character.

We have reason to praise God with heart and voice. "Ye are my witnesses," He says. [Isaiah 43:10.] Amazing condescension on the part of Christ! To all who seek Him at the footstep of mercy He gives power to witness for Him. The Lord Jesus has placed Himself under obligation never to disappoint a true

seeker for the Holy Spirit's guidance. He presents the earthly to represent the heavenly. He appeals to the love of earthly parents. "What man is there among you," He says, "who if his son ask bread, will he give him a stone, or if he ask a fish will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts to them that ask him?" [Matthew 7:9-11.]

Lt 69, 1900

Jones, C. H.

"Sunnyside," Cooranbong, New South Wales, Australia

May 9, 1900

Dear Brother C. H. Jones:

We have some thought that it may be our duty to visit America, to remain there one year, and then return to Australia. But this seems to be a great undertaking. I know not that I shall succeed in receiving sufficient evidence that the Lord would have me take this step, which means so much to me and to those who will accompany me. If I could feel perfectly at rest to remain here and go on with my bookmaking, I would be very much pleased, because the climate suits me so well. I have not before been burdened in regard to going to America, but now I cannot keep my mind at rest. I am planning for the journey, yet have as yet no special light on the subject. I want to know and do the will of God.

If I am to go to America, I do not think I should wait until the winter sets in America. I would prefer to be in America at this time. The boat we wish to go by leaves in three months, but W. C. White does not think we shall be able to leave here for six months. But if we do this, we shall reach America in the winter season, and this I do not like to think of. May the Lord direct us, is my prayer. We wish to do just the right thing. We see so much we ought to set in operation here that if we go, it will be like tearing ourselves away. I have not yet seen the time when I have felt perfectly free to leave this large, destitute field. But the work will go on just the same if we leave it now. It will not ravel out. But it will be hard for me to leave my workers, Marian, Sister Peck, and Maggie. I will have my editors go with me. I do not wish to break in new hands.

I have thought for some time now that I ought to have something coming in from The Desire of Ages. As yet I have received nothing, and we very much need some returns for the work we have carried on for the last ten years in the production of this book. How does my account stand? I do not think the arrangement is altogether as it should be. I should have received a certain sum monthly, notwithstanding my part of the cost of publication. I have not been able to settle with my workers. If I do not receive, I cannot possibly impart to others their due. But I suppose this will come out all right. I hope I shall be cheerful about the matter, and not grumble over things I cannot help.

I would have been very pleased to see two, yes three, small meetinghouses erected near here before I leave—one in Dora Creek, one in Morisset, and one in Martinsville. I shall make provision for these buildings, and I hope soon to see them going up. We must have them.

But I have been writing now since two o'clock this morning, and must close.

In love.

Lt 70, 1900

Scobie, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

May 9, 1900

Dear Brother Scobie:

I thank you for the interest you have manifested in securing fruit for me. The tomatoes you sent were very nice and very palatable. I find that tomatoes are the best article of diet for me to use.

I hoped when I first called at your home that you would not hesitate on the threshold of service, but would enter in as a man with whom the Lord has been working. God desires you to let His light shine forth clear and decided in behalf of truth. How long halt ye between two opinions. If the Lord be God, serve Him; if Baal, serve him. Obedience is certainly due to your Redeemer, who gave His life for you, and who has been calling you, "Go, work today in my vineyard." [Matthew 21:28.]

The Lord has a vineyard to be worked, and He calls for you. He wants you to take a decided stand, not hesitatingly, as though you were in uncertainty, but decidedly and firmly, as a man who is conscientiously determined that he will not stand in rebellion before the heavenly universe and before the people of the world, who now know you as one who, seeing the truth but fearing the results of obedience, is inclined to continue to offend God by continuing in transgression. Is it not time you showed your colors decidedly as appreciating the infinite sacrifice Christ has made in your behalf? He says, "If ye love me, keep my commandments." [John 14:15.] Cannot you now understand the will of God?

Had you some time ago taken your stand, a much better impression would have been left on the mind of your infidel brother who is not the man he would have others believe him to be. God has not left him to his own will and way. Every good thing he does is done because the Spirit of God is still striving with him. He will repudiate the idea of your convictions, and may make light of them, the more now because you have trifled with them by not stepping into the path of obedience, thus showing your faith by your works.

God is your Father; Christ is your Creator and Redeemer. Who owns you then? You are not your own keeper. You have been bought with a price. Hear the Saviour's voice, "If ye love me, keep my commandments." [Verse 15.] Will you obey this Word, or will you seek to avoid the cross which seems so full of humiliation? On which side are you standing? On the side of the Lord Jesus Christ, whose property you are, or on the side of the enemy, who is striving, and who will continue to strive, for your soul? Your daughters have in their youth taken their stand. Your wife has taken her stand. Shall the father and husband (houseband), the head and priest of the home, show less courage than his wife and children?

Think upon this, and remember that the angels of God are cognizant of your every word and action. They are withstanding the powers of darkness, that they shall not overcome you. How long shall they stand, keeping at bay the powers of darkness? How long will you continue to hold up the standard of the enemy, using your influence against the law of God, which is holy and just and good?

God will give you all the light you need if you will place yourself in the channel of light. The Lord has been preparing your way in your family. Your wife and children need you to help them. The Lord calls upon you to surrender to Him just as you are. Exchange banners. Cast down the banner of disobedience and grasp the banner of Christ. The Saviour declares, "I will pray the Father for you, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not (by faith), neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." [Verses 16, 17.] Whose side are you on? Are you on the right side? Is Christ dwelling in you? Does His Spirit abide with you?

Christ sees you standing in peril, and undecided. If you will, you can settle the question once and forever. Christ is trying to help you over the threshold. He says, "I will not leave you comfortless. I will come to you" [Verse 18] if you step over the threshold of disobedience, and stand in loyalty under the banner of truth and righteousness. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." [Verse 21.] Without delay step over the threshold to the side of Christ.

Do not longer continue to be recognized as the enemy of God, but show yourself an obedient son, a member of the royal family. With your wife and children, say, Here I am, Lord, with all my family under the banner of truth and righteousness. Accept me now. I make no terms with Thee; Thou hast made the terms. I will serve Thee as a loyal subject of Thy kingdom, that I may receive Thy benediction: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [Verse 27.]

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Verse 26.]

"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. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his 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 for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai two tables of testimony, tables of stone, written with the finger of God." [Exodus 31:12-18.]

Will you accept the sign of obedience? Read and study the fifty-eighth chapter of Isaiah. "Cry aloud, and spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Israel their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice, they take delight in approaching to God." [Verses 1, 2.]

Notice how the Lord regards these professedly pious ones. God knows how to distinguish between the righteous and unrighteous in His visible church. The professions and assertions of men are nothing in His sight. Obedience to His holy law is a sign of true faith.

The ambassadors of God are not to keep silent, thus giving encouragement to the transgressors of His law. By precept and example they are to rebuke sin with plainness.

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?” [Verses 6, 7.]

These words present the truth so plainly that none need make a mistake. When God’s professed people repent of their sin in departing from plain Bible truth, a “Thus saith the Lord,” they will bring forth fruit meet for repentance. Jesus will hear their prayers. They will work the works of righteousness presented in this chapter. “Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.

“If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water; whose waters fail not.

“And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. 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, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” [Verses 8-14.]

Please read and study the fifty-ninth and sixtieth chapters of Isaiah. “Arise, and 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.” [Isaiah 60:1, 2.]

This Word is for you, my brother. God calls upon you to connect with those who believe the truth. Will you take your position, and let the chambers of your heart be opened heavenward? Do you suppose that you can follow your God without walking in the footsteps of obedience? “If any man will come after me,” Christ says, “let him deny himself, and take up his cross and follow me.” [Matthew 16:24.]

With much love to your family.

Lt 70a, 1900

Daniells, A. G.

May 17, 1900 [typed]

Dear Brother Daniells:

We have just returned from attending a meeting at Parramatta, to which all the surrounding churches were invited. The appointment brought many together, so that the house was full. Brethren Farnsworth and Colcord, Brother Hickox and wife, and W. C. White were present, and they had much of the Spirit of God. I spoke Sabbath and Sunday afternoons.

Brother Farnsworth and his wife had come from Tasmania Friday. His help was much appreciated. He left Cooranbong last night for Queensland. I had some conversation with him before he went.

On our way home from Summer Hill we called upon Sister Wessels. We think she is in just the best place she could have. There is plenty of outdoor room, and the boy has something to divert his attention and a place in which to romp around. Sister Wessels and her son and her mother came home with us for a visit, and they will stay as long as I can prevail upon them to remain. I want them to visit around and see the people here. Sister Wessels and Sister Anthony are acquainted with a number here, and will enjoy the society of old American friends.

We returned to Cooranbong last evening, and found quite a mail from America. Some news is pleasant and some not so pleasant. Dr. Kellogg is pursuing a course very unfavorable to himself, and is making it very hard for his brethren. I wish I could give you some idea of the situation. I will try to copy some things from Brother Irwin's letter, and also from a letter from Brother Santee of Union College. This brother is deeply afflicted, as well as all in the College, by the Doctor's course of action.

This afternoon there comes a telegram from Brother Irwin, I think, saying, Sister White come on August boat. What has taken place since their letters were mailed I cannot conjecture. They had the news that we thought it possible we should be at the General Conference. So they knew we thought of coming. The very last part of Brother Irwin's letter contained the statement that the building for the manufacture of health foods, owned and run by Dr. Kellogg and his brother, was consumed by fire and the machinery was spoiled. This is all that was stated.

I have been in uncertainty in reference to going to America. I feel very much burdened over the thought. I dread everything like confusion. I have stood on the battlefield at Battle Creek. I tremble at the thought of repeating the experience. We know they need help in America, but is it my duty to take this long journey? I cannot do this without further evidence.

Three weeks ago we held a two days' meeting in Hamilton. About thirty came from Maitland and twenty-five from Cooranbong. We had an excellent meeting. Brother Miller had seemed to be losing faith, and was trying to make changes in the arrangements for loaning to the church. The matter looked very forbidding, and we felt quite discouraged in regard to this case. Then this meeting was appointed. Brethren Colcord, Robinson, Hickox, and W. C. White were engaged in the meeting. As the result of much writing and many burdens I was suffering from great exhaustion. I prayed the Lord for strength, and He gave me strength. I did not withhold the plain and decided truth in reference to the requirements of God.

I presented the Word of God in regard to His requirements, and showed that a half-and-half service would become no service at all. It was a pretension of godliness which God could not accept or

appreciate. Such service does not produce the fruits of righteousness in the members of the church; it does not constitute them laborers together with God. All half-hearted service is an offense to God. In such service men do not correctly represent the work of truth upon the human heart; they do not reveal the transforming power of its sanctifying influence. The blessings of grace, which for Christ's sake are bestowed by God upon all who believe, are the fruits of His eternal purpose, not only to save their own souls, but to reveal to the universe the perfection of Christ's character, which could not otherwise be made known.

The power of the Lord was upon me, and the words spoken had an influence. Through the feeble instrument God was speaking to those who needed to have a decided work done for them. Good testimonies were borne by those who had come to the meeting. Good confessions were made.

Two were keeping their first Sabbath. One man from Maitland, a building contractor, said that he did not attend the camp meeting in Maitland, but he had been searching the Scriptures, and he found therein that the seventh day is the Bible Sabbath and that the first day is not the Sabbath of the Lord. He said that he had long been looking for a people who believed the Word of God, and "I am," he said, "satisfied that I have found them. I will unite my interest with them." His face was lighted up, and his words were spoken with assurance. He is about twenty-six years old. He lives near Brother Scobie, who has not fully taken his stand.

Another man stated that he had been laboring as a missionary among the Maoris. He had been searching his Bible, and became convinced that Sunday was not the Sabbath. He inquired if there were any in Maitland keeping the seventh day. He was sent to one who claimed to be an Israelite and kept one hour of the Sabbath. But he said, "If I keep one hour holy time, I should keep the whole day." He inquired if they knew of any people keeping the Sabbath, and they sent him to Brother Colcord, who helped him to understand the Word of God. "I take my stand," he said, "upon the Sabbath. I wish to be instructed in regard to the truth, that I may go back to the Maoris." This man has come to the school in Cooranbong to study the Scriptures and become better prepared to labor.

Sunday afternoon the Lord gave me a large blessing. His power was given me to bear a more decided testimony. We knew that the Spirit of the Lord was moving upon the people. I have since received letters stating that a man who has long been convicted, but too fearful to step out in full faith, has now taken his position. His wife has hitherto kept him back. The last Sabbath was the first he has kept. This man, it is thought, can unite with the workers in helping others to the truth. The Lord gave us special victories in that meeting at Hamilton.

The next Sabbath an appointment was made for me to speak at Mount Vincent. W. C. White, Sara, and I went with our horses and carriage to Maitland, twenty-seven miles. On Sabbath afternoon I spoke in the little hall connected with the mission house. The room was well filled, and the Lord by His Spirit helped me to speak the Word. W. C. White spoke in the forenoon. Mr. Scobie was present, and he listened with great interest. If he takes his stand, others of the family connection will, we think, be encouraged to do the same. The Scobie family connection is large.

Sunday morning we rode fourteen miles to Mount Vincent, and I spoke in the Good Templar's hall. The room was full, and we had an excellent meeting. A goodly number of students from Cooranbong school were present and helped with the singing. This was the first time I have spoken in that place.

In Maitland the interest remains good. The ministers are so full of madness that their opposition is work against them and in our favor. A Brother Daniells and his wife have taken their stand, also another man and his wife. Other are deciding. The work moves forward slowly. A large building, formerly used as an ironmonger's establishment, has been offered free for meetings, on condition that we give the first three collections to certain benevolent purposes, and pay the taxes. We shall take it for a while; then we can decide if it is best to retain it until we can obtain means for building a house of worship.

At the Parramatta meeting money was raised to purchase that large tent first pitched in Hamilton. It can be bought at a reduced price. Another camp meeting will be held in Maitland as early as possible. There are more yet to embrace the truth. The ministers have so confused the minds of the people that they know not what to believe, but the work has been steadily going on in house-to-house labor. As many as thirty-five, they think, are now convinced, and if the truth, in a straightforward, clear, connected, forcible manner, can be presented, more will take their stand, in East Maitland as well as in West Maitland.

We would be pleased to continue labor in this large field. We are loth to leave it, and we cannot go to America without more distinct evidence. I am waiting for light. I see a great work to be done in Newcastle and Singleton and many places of the suburbs of East and West Maitland. I expect that a church building will soon be in process of erection in either East or West Maitland. If we go to America, it will be for only one year. Then we must return to the work. I shall rent my home, and leave everything with the expectation of returning.

I am so glad that these two days' meetings are being held. One is to be held at Maitland in about two weeks.

I am more and more convinced that a large work is to be done right in our very borders in Cooranbong. We are trying to stir up the people to action. Our school students must make this missionary work a part of their education. We have not done one half of what we should have done in this line. God is able to open the way before us. We feel that the work has been but just entered upon, and that the Lord has many people to be saved right around us. This will strengthen the outposts.

We can but regret that you and Brother John Wessels were called to Africa just now. The building for the sanitarium should now be going up. We have no time to delay. We shall certainly begin to advance as soon as Brother John will send the plan. We are securing some donations and some loans from America and from other sources. One hundred pounds was donated by Brother Murphet of Tasmania, and we think we can secure loans from him, if not more money without interest, to use in building. The work must advance. Truth will bear away the victory.

Lt 71, 1900

Wessels, John

Sunnyside, Cooranbong, New South Wales, Australia

May 17, 1900

Dear Brother John Wessels:

I need not repeat to you that which I have written to Elder Daniells. I could not sleep after 11 o'clock p.m. and have been up trying to write. I hope that everything will work with your own and your mother's business so that you can return to New South Wales as soon as possible. We see a great work to be done, and I feel very much straitened until I see that many souls are being saved. I do not wish to leave this field. A telegram has come for me to come to America in August, but I have no light as yet. The cloud does not move to tell me I must go.

I have had a talk with Dr. Caro and Sharp. They say the time has been extended three months before they will have to leave the house. In this time a building can be put up if not all completed, so that it will not be necessary to move twice. If you were only on the ground now, the work would be going forward in preparation for building. I feel so sorry that you are both absent now.

What a work is before us! We need greater faith in Christ and the Father, for this we must certainly have else we shall be counted with the unbelievers. We see great opportunities and a great amount of work to do. We want the sanctification of the Holy Spirit. We cannot afford to miss the mark of the prize of the high calling in Christ Jesus. The sanctification of the truth, confirming man's steadfastness in the faith, will constitute men laborers together with God.

United with the Source of all power, persevering in duty, enlarging the apprehension of the love of God in Christ Jesus, they become one with Christ, until they are complete with Christ in God. The glories that await the faithful overcomer are beyond any description. The Lord will greatly honor and exalt His faithful ones. They shall grow like the cedar, and their comprehension will be certainly increasing. And at every advanced stage of knowledge their anticipation will fall far beneath the reality. "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them who love him." [1 Corinthians 2:9.] Our work now is to prepare for those mansions that God is preparing for those who love Him and keep His commandments.

There is only one body, the church, of which true believers are members. One Spirit, one Holy Spirit proceeding from God, is dwelling in the hearts of all, imparting a life-giving power to all. Faith in the one gospel of Jesus Christ is to be wrought in the mind and revealed in the character, a faith that works by love and purifies the soul, a faith that overcomes the world. The Lord Jesus will enlarge every mind and heart for the reception of the Holy Spirit.

I would address your mother, whom I love in the Lord. I would ask her to consider that now is the time when her Lord expects her to use every capability to save her children. Her example will help them to use the Lord's talents to His own name's glory. We can now lay up for ourselves treasures in the heavens. Bind up your treasures in the work of God. Let each of your children, my dear sister in Christ Jesus, see that you are now viewing the realities of life in their true bearings.

You have an influence over those who compose your family; they can use all their capabilities for the Lord Jesus Christ. They can use their God-given talents of influence and of money and serve God with a truly converted heart. Time is short; let the little time you have be employed for your own present and eternal good by active Christian service, doing all the good possible. Redeem the time that has been lost; seek first the kingdom of God and His righteousness. Then you will have something to impart in good works, in cheerful, consecrated influence.

Your mother in her old age can bear a peculiar influence for the benefit of those of her children who will be within its reach. The special testimony she can bear by precept and example in the use of her entrusted talents will make her a channel of light. She can bear a testimony of power that only those can give who have waited and suffered, and whom the Lord has sustained.

I address Andrew. I ask him to give his heart to the Lord, to serve and to glorify Him. Andrew, you have a soul to save or to lose. What preparation have you made for the future, eternal world? It is time for you to decide whom you will serve, and under whose banner you will stand. You want something higher and better than you now have. You may exert a conscious and unconscious influence in right doing. God deserves something better from you as His subject than that which you have given Him. Carefully consider, Are you standing under the banner of Prince Immanuel, or under the black banner of the prince of darkness?

There is an obligation resting upon you to return the influence and money, that which is lent you of the Lord, to advance His cause and glorify His name.

The Lord calls upon you, "My son, give me your heart." [Proverbs 23:26.] How long before you will hear His call and obey? God help you to decide for life, eternal life. This is your work now. May the Lord bless you in your youth, and give you His sacred love, which will be to you more precious than gold.

Lt 72, 1900

Farnsworth, E. W.

"Sunnyside," Cooranbong, New South Wales, Australia

May 17, 1900

Dear Brother Farnsworth:

I had many things to say to which I fear I neglected to say. As I read the testimony in regard to Brother Tenney, I was convinced that he ought not to be engaged in any such work as I mentioned to you. Literary work bringing a mental strain will endanger his health, for the blood will rush to the brain. This must be guarded against, not now and then, but continuously. Temptations or suggestions must not be put [before] Elder Tenney, and therefore if you have expressed anything in this line to him, counteract it if possible.

Elder Tenney would be in little danger in attending camp meetings, but he should not have any mental strain which creates weariness. He loves to sit in the editor's chair, and yet this is not the place for him. He had too much to do in this line in Battle Creek, and the effect of this is now seen upon him. Evangelistic work from house to house will not weary him if he does not do too much reasoning. The brain power has been overtaxed, and therefore it is out of repair, and should be carefully guarded. The Lord knows all about this matter, and will bless Brother Tenney in engaging in work that will keep the brain vigorous if he is as much guarded as possible. Let him secure an easy carriage and a good horse, and ride as much as possible in the open air. The worn organs of the brain must be guarded.

Now in regard to Dr. Caro. Do not urge him forward. I know that he must have a more deep and thorough experience in different lines than he now has. He is not a deep thinker, and does not study from cause to effect. He should not be encouraged to suppose that he is to be considered sufficient as

manager in arranging for sanitariums throughout Australia. He would make moves in connection with this work that would not be for the health of medical missions or for the best good of the doctor. He should move slowly in assuming responsibilities in connection with the management of a work in which he has not had a practical knowledge. He is ardent, thinks quickly, and makes many suggestions, but many of his propositions would, if acted upon, bring in a train of events which he could not control.

I send you these cautions so that you will not, because of the position of Dr. Caro, assent to any plans that are not fully considered. His work is in great danger of being superficial. He needs to sink the shaft deep into the mines of truth. He has kept his mind upon the superficial altogether too much. He should remember that he must learn every day in the school of Christ. We do not want to repress Dr. Caro, neither do we want him to repress others or become arbitrary. This he will surely do unless he is led and taught by God. He will venture where he has no call to venture. He will place a high estimate upon his capabilities and present knowledge, and will not see the necessity of close application, justice, integrity, and economy in all lines of the work. He is not to be exacting or overreaching in his charges because it is the fashion. He must be perfectly honorable in dealing with every case.

Christ has told us what true religion is. When asked by the lawyer, "What shall I do to inherit eternal life?" Christ said, "What is written in the law? how readest thou?" The lawyer answered, "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." "Thou hast answered right," Christ responded, "this do, and thou shalt live." [Luke 10:25-28.]

The great, grand principles of the truth are to be magnified before human minds, that men and women may practice the law of God on every point. They are to show respect for their fellow men, taking a more lively interest in the cases of their brethren in the faith than they do in their own cases. They are to love God supremely and their neighbor as themselves. These are the genuine fruits of Christianity. Where these abound, the truth of the gospel prevails. We are to be governed by the golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them." [Matthew 7:12.]

I can write no more now. I must cut my letter short in order to get it into the post office before the Sabbath. May the Lord bless Elder Tenney and Dr. Caro, whom I love in the Lord. I will write to Elder Tenney as soon as I can.

P.S. You may show this letter to Elder Tenney and Dr. Caro if you choose.

Lt 73, 1900

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

May 1900 [May 21, 1900, typed]

Dear Brother:

I was in conversation with you in my dreams. I opened the Bible to the seventh chapter of John, and told you with great earnestness that you must in no case imperil the cause of God and your own influence by perverted ideas. The Lord God of heaven will work with you just as long as you follow Him and heed His

counsel. He “so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.” [John 3:16.]

There had been a meeting in which action had been taken in regard to Lincoln College. This action has had a discouraging effect on those who were struggling to do their best and to make a success of the work, who were placing themselves where they would be approved by the Lord. Your words and actions were of a nature to do great dishonor to yourself and to dishearten the workers. If the principles you laid down were acted upon, a system of robbery would be established which would react upon you and prove a cause of separation between you and those who were doing their very best under trying circumstances.

One of great dignity stood forth and said to you, Is this the fruit of righteousness which glorifies God? Your medical missionary work is bearing wild berries. Do your prayers come up before God mingled with the fragrance of Christ’s righteousness? “All ye are brethren.” [Matthew 23:8.] Why will you walk so contrary to the will and example of Christ? Why will you pervert the way of the Lord under a semblance of truth? The enemy is seeking for your soul, that he may sift it as wheat. You cannot follow your own way and be accepted by the Lord.

Those who have listened to your threats have nothing to fear. In order to avoid difficulty they have accorded to you the permission to do unjust things. You see matters in a perverted light, and others follow in the light of the sparks of your kindling. The Lord would not have the dishonor of your course of action appear before the world, to bring a reproach upon His holy cause. Truth and righteousness are in the field, warring against injustice, oppression, and error. The Lord calls upon you to change your attitude. Do not force upon yourself the humiliation that will surely come unless you humble your proud will before God.

In His prayer for His disciples Christ said, “They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth” [John 17:16-19], which works by love and purifies the soul from selfishness. Your heart must be cleansed; it must be subdued before God. You are not the owner of yourself. You have been bought with a price, and what a price!—the blood of the Son of God offered that through faith in Him you might be a partaker of the divine nature, having escaped the pollution that is in the world through lust.

“Neither pray I for these alone,” Christ continued, “but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [Verses 20-23.]

God calls upon those who claim to believe the truth to work in harmony, to love as brethren. There must be harmony among the people of God which has not existed for a long time. Variance, discord, emulation, and strife are working against the truth, and unless there is a decided reformation, they will cause a separation which will prove the ruin of souls, and especially your own soul.

Can you, John Kellogg—for He called you by name—venture upon this path? God has given you His presence and blessing in your work. He has done so much for you. Will it pay you in peace and happiness to work at cross-purposes with Him? Will you venture to keep up a constant criticism of those who are doing the very work God has given them to do? Your ministering brethren work under the suspicion you create, the false testimony you bear. Your mind is very fruitful in conjectures, but these conjectures are deceiving, and if continued will prove your ruin. Shall there be presented to the world, in your course, an exhibition of disloyalty to God, an example of enmity, strife, and contention, which is all against the truth, and is counterworking the work of God? This you are doing.

God calls upon you to put away all the hard feelings you have entertained against your brethren. When the gospel is lived, oneness is the rule of life and character. God desires you to stand in your lot and place as His servant, not drawing away from your ministering brethren, who are trying to do God's will and work, but drawing with them in even lines. When the truth triumphs, you will triumph with it if you will walk humbly before God, learning from Christ His meekness and lowliness.

God's purpose is to carry forward His work in straight lines. You have entertained erroneous ideas of the way in which this work should be done. You have thought that all should manifest an intense interest in the work which has already absorbed much of God's capital, which should have been used in fields all ripe for the harvest. Thus the work which God desires should advance has been retarded. The gospel must be carried to all parts of the world. Every field must be worked. Due consideration must be given to the fields in which nothing has been done. God says, Move forward into new fields. Annex new territory. Money is not to be disproportionately invested in one locality. Your fellow laborers are your neighbors in a high sense, whom you are to love as you love yourself.

The income of the sanitarium should not have been invested in the way in which it has been invested, but should have been used in the erection of sanitariums in other countries. All the means should not be under your special supervision, for there are men whom the Lord has made capable of using discreetly and efficiently a portion of the money you have handled in your work. You are not the only man whom the Lord has honored or whom He will honor.

Had you used the Lord's money in establishing the work in foreign countries where the Lord has a people to be saved, this money would have done the work the Lord designed it to do. Your appropriation and investment of means has robbed foreign fields of their due. These fields already for harvest have been unworked.

My brother, God has entrusted you with responsibilities of a different character from those you have taken up. There is a worldwide field to be cultivated. All the means must not be absorbed at one center of the work. God says, Occupy new territory. Carry the message of truth into new fields.

After His resurrection Christ made an appointment for the disciples to meet Him in Galilee. "And when they saw him, they worshiped him, but some doubted." [Matthew 28:17.] There will always be some who will cherish unbelief and leaven other minds. Christ spoke with assurance and authority, saying, "All power is given unto me in heaven and on 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." [Verses 18-20.]

This is your work. We are nearing the end of this earth's history, and God calls upon you to lift the standard of the third angel's message. He calls upon you to work in perfect harmony with His people. Disunion is weakness; unity is strength.

My Instructor said, John Kellogg, you are departing from the faith once delivered to the people of God. He has given them the work of lifting the standard of truth in all cities of the world, and His money must not be used as it has been. Churches must be raised up, and then the members of these churches must take up the work in their own territory, leaving the ministers to press on to new fields, followed by the prayers of the Lord's truth-loving people. God calls upon you, not to do more work, but to work in connection with His ministers. Press together. You will say, This is what I have long wanted to do, but I cannot get the ministers to work with me. God calls upon you to work in harmony with the gospel ministry. When you speak words which disparage the ministry, you are not striking at men, but at Christ, who has given His workers their appointed places.

Do not think that the lack of harmony is all the fault of your brethren because they will not unite with you in doing the same work you have been doing. God has not given you this work, as you have carried it. It has bound about His work. Thousands of souls now in darkness would be rejoicing in the truth if some of the means you have used had been proportionately used to advance the work in unworked cities or foreign countries and in house-to-house labor. The necessities of this work were presented before you, but you did not relieve the situation. You are not the one God has ordained to criticize the ministers. You have made their work very hard. Pitiful calls for help have come to them from foreign countries, but they could do nothing because there was no money in the treasury.

I have now presented this matter before you as it has been presented before me again and again. Sometimes I think you cannot have received the letters God has directed me to send you. I have not been able to understand why you have gone forward as you have done. The Lord has opened this before me at various times, and I have spoken to you in writing, but you have not regarded the light. May the Lord impress this on your mind.

Lt 74, 1900

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

May 20, 1900

Dear Brother:

Your case has been set before me repeatedly. Warnings of your danger have been given, with the strongest encouragement. The injunction, "Turn ye to the stronghold, ye prisoners of hope," is for you. [Zechariah 9:12.] There is a foe upon your track. You are far from safety in trusting to yourself and refusing the admonitions which the Lord sends. God wants you to make a different showing. Remember that you cannot be in harmony with God while you are not in harmony with your brethren. You think that your brethren must adopt your ideas and be as intensely interested as you are in the work you have taken up. But to suppose that you must counsel with your brethren looks to you like an absurdity.

Your danger has been presented before me. There is a departure from the strictest integrity and justice. Wrongs have been committed which I may not be able to make you see. But if you will cling to the

present truth, there is hope for you. Underlying all the warnings and reproofs, there is much for you to be thankful for. You are in danger, but there is a way of escape for you.

I have been entrusted with the responsibility of stating your case as God views it. He is too wise to err. On every occasion He is present with you. He knows every imagination of your heart. You have been in peril for a long time, and the cry has been raised, "Flee ye to the stronghold." You are not in a safe path. Your soul is in peril. The divine Word lifts up the signal of warning, for there is something which you are to shun. Do not think to become wise by consulting J. H. Kellogg. Fear the Lord, and walk humbly before Him.

Those in responsible places in the work of the Lord are represented as watchmen on the walls of Zion. God calls upon them to sound an alarm among the people. Let it be heard in all the plain. The day of woe, of wasting, and destruction is upon all who do unrighteousness. Especially will the Lord's hand fall upon the watchmen who have failed to place before the people in clear lines their obligation to God, who by creation and by redemption is their Owner.

My brother, flee to the stronghold. You know not your peril and the peril that awaits those connected with you if they walk in the light of the sparks of your kindling. Your soul is precious; you have had great light; but if the Lord should now appear in the clouds of heaven, could you enter the abode of the righteous? Your soul temple needs to be cleansed from all moral injustice. You have no time to lose if you [are to] save your soul. Your spiritual perceptions are diseased.

The Lord calls upon you to closely examine your heart. He calls upon you to adorn the truth in all your life practice, in all your dealing with your brethren. Christ requires of you a faith that works by love and purifies the soul. It is dangerous to trifle with the sacred demands of conscience, dangerous to be by your practice leading young men and young women in the wrong direction. Many things you do are good and right, but self is mingled with them.

If you should carry out your threat to sever all connection with your brethren, what will this, with all it includes, mean? Your brethren should have such firm rectitude and determination that they will not be made afraid by your threatenings regarding separation from the conference. Better that this separation should take place than that they should consent to your terms. The propositions you make are dishonoring to you. May the Lord God of heaven call you to your senses. Will you go on, year after year, in the face of all warnings, to do according to your mind and your judgment, refusing to hear the voice of the Lord? If you do, your course will become like that of Korah, Dathan, and Abiram. The Lord warns you to keep off this ground.

Your principles of faith are defective, and the truth for this time no longer seems of importance to you. It has lost its sanctifying influence upon your soul. Clear light has come to you, but you were so ambitious to do some great thing that you closed your eyes to everything but your own plans and methods. But could you see the result of the work which you have done in Chicago, which you think should be done in every city, you would lose your enthusiasm. This work resembles the tower which the builder began to build without counting the cost. You do not reason from cause to effect. May the Lord open your eyes to see and understand that His people must be a unit.

The third angel's message, embracing the messages of the first and second angels, is the message for our time. We are to lift the banner on which is inscribed, The commandments of God and the faith of

Jesus. The world is soon to meet the great Lawgiver over His broken law. This is not the time to put out of sight the great issues before us. The work to be done is solemn and important. But you have lost the realization of the importance of His work.

You are not a safe educator. Bible truth, which calls attention to the signs of the times, is not now a specialty with you. You need the heavenly anointing, for the truth has not the highest place in your mind. You need to be converted, or you will surely wander further and further from the principles of truth, and your practice will not be characterized by safe, holy principles.

I call upon you in the name of the Lord to prepare for the crisis. If you continue to be indifferent, as you now certainly are, to your true standing before God, you will imbue others with the same spirit. As you say in your heart, My Lord delayeth His coming, others will catch your spirit and act with the same indifference.

You have become an accuser of your brethren. God wants you to come into harmony with them. They can help you, but not by endorsing your principles. Let me tell you something, John. If a man does not fall in with your suggestions and immediately receive them, you are at once suspicious of him. If he has the courage to differ with you, you think he is your enemy and cannot be trusted. When the Spirit of God abides in your heart, you will view matters differently.

There should be connected with you men who are not afraid to differ with you when they see that you are in the wrong. Such men would be your best and truest friends. But when your brethren differ with you, you can, if you feel like it, meet their suggestions as few can, with words of sarcasm and wit, humiliating them by words which are no credit to you. You can cover up a suggestion in an unfavorable manner, making a good point seem ridiculous. But you ought to see that you are not always to be master of the situation. You should not appear with these weapons. They are not the fruit of the spirit of kindness and generosity, but the fruit of the spirit of selfishness, which hurts your religious experience and hurts the souls of those who differ from you, though many times they are in the right and you are in error.

Christians should carry with them the sweet fragrance of Christ's righteousness, showing that they have taken His yoke upon them, complying with the invitation, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] Are you learning daily in the school of Christ, learning how to dismiss your doubts and evil-surmisings, learning how to be fair and noble at all times in your dealings with your brethren, for your own sake and for Christ's sake? You have often taken selfish advantage of them. When you wish to, you can show great sharpness in your dealing. This tarnishes your soul.

These things are searing your conscience. By practice, evil actions grow into habits. Every wrong action done is a thread drawn into the web, which deforms the pattern of Christian character.

Do not depend on or connect with the world. Do not learn your lessons from it. While you put your trust in God and loved your brethren, you stood firm against enticement. You need the prayers and counsels of men who believe the truth, who fear and love God. But because your brethren do not sanction all your suggestions and enter into all your plans and arrangements, you have become offended with them, and have looked upon them as enemies. But if they had, as ministers of the gospel, sunk their work into the work you have been doing, how would the truth be sent to all nations of the world? What kind of

representation would be given to the world of the great, grand Bible truths for this time? Where would be the churches God directed should be organized in all places, composed of all classes of society, rich, poor, depraved, and helpless?

The Work for This Time

Present truth, which works by love and purifies the soul, leads upward and onward, gathering in the needy, the oppressed, the suffering, the destitute. All [who] will come are to be brought into the fold, and a reformation is to take place in them that will constitute them members of the royal family, children of the heavenly King. By hearing the truth men and women are to receive the Sabbath, and by baptism unite with the church. They are to bear God's sign by observing the Sabbath of creation. They are to know for themselves that obedience to God's commandments means eternal life.

Money and earnest labor may be safely invested in such work as this, for it is a work which will endure. Thus those who have been dead in trespasses and sins are brought into fellowship with the saints and are made to sit in heavenly places with Christ. Their feet are placed on a sure foundation. They are helped to reach a high standard, even the loftiest heights of faith, because Christians make straight paths for their feet, lest the lame shall be turned out of the way.

It is safe to encourage every soul to let go his grasp of the world, and place his hand in the hand of Christ. "Without me," the Saviour declares, "ye can do nothing." [John 15:5.]

Every church should labor for the perishing within its own borders, and for those outside its borders. The members are to shine as living stones in the temple of God, emitting heavenly light. No random, haphazard, desultory work is to be done. To get fast hold of souls ready to perish means more than praying for a drunkard, and then because he weeps and confesses the pollution of his soul, declaring him saved. Over and over again the battle must be fought.

The families of the poor souls that need to be reformed may require help to recover from the effects of debauchery. They may need food and raiment. But God has not given this work to His people to take the place of the gospel ministry. Money may be poured into this channel indiscriminately, as has been done, when if this money were used in connection with the churches God has raised up, much more would have been done in the saving of souls ready to perish.

Let the members of every church, after the truth has been presented to them, feel it their duty to labor for those living in their neighborhood. Let each one claiming to stand under the banner of Christ feel that he has entered into covenant relation with God to do the work of the Master in His stead. Let not those who do this work become weary in well-doing. There is a world to be saved. When the redeemed stand before the throne of God to answer to their names, there will be precious souls there who will respond because of the faithful, patient efforts made in their behalf, the entreaties and urgent persuasion to flee to the stronghold. Thus those who are laborers together with God will receive their reward. "Be not weary in well doing." [2 Thessalonians 3:13.] This should be the motto of those who work to win souls for Christ.

To invest all the means in the erection of buildings in one locality binds about the work which God would have done in the erection of buildings in countries where the people have had no opportunity to become acquainted with the reasons of our faith. It is the Lord's purpose that the talent of money shall

be invested where it will be the means of bringing His work for these last days before the people. He declares that there shall be a true revealing of His character through His own appointed agencies.

The ministers of the popular churches will not allow the truth to be presented before the people from their pulpits. The enemy works through the ministers, leading them to resist the truth with bitterness and malice. Falsehoods are manufactured. Christ's experience with the Jewish rulers is repeated. Satan strives to eclipse every ray of light shining from God to His people. He works through the ministers as he worked through the priests and rulers in Christ's day. Will those who know the truth join his party, to hinder, embarrass, and turn aside those who are trying to work in God's appointed way to advance His [cause and] plant the standard of loyalty in the regions of darkness?

Medical missionary work means much more than those who use the term understand. Jude writes, "Jude the servant of Jesus Christ and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called; Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." [Jude 1-3.]

The work before Christians is to bring men back from transgression of the commandments of God. This is the burden of the message to be borne in the special work to be done for this time. With earnestness and zeal the gospel of Christ is to be proclaimed. This is the light which is to shine upon commandment-breakers, arousing men and women to prepare to meet their God. The standard to be raised is the truth delivered to the saints. Sin is the transgression of the law. This law is being trampled under the feet of the disloyal in our world. God calls upon His people to magnify the law and make it honorable.

When the morning stars sang together, and all the sons of God shouted for joy, the Sabbath was given to the world, that man might ever remember that in six days God created the world. He rested upon the seventh day, blessing it as the day of His rest. Then He gave it to His created intelligences, that they might remember Him as the true and living God.

By His mighty power, notwithstanding the opposition of Pharaoh, God delivered His people from Egypt, that they might keep His law. By the observance of the Sabbath, they were to be distinguished from all other nations. "It is a sign between me and the children of Israel forever," God declared; "for in six days the Lord made heaven and earth, and on the seventh he rested and was refreshed. ... Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant." [Exodus 31:17, 16.]

When the Lord called His people out of Egypt, He brought them to Sinai to hear the proclamation of the law which had been given in Eden. By proclaiming the Ten Commandments to the children of Israel with His own voice, God demonstrated their fundamental importance. In awful grandeur He made known His majesty and authority as Ruler of the world. This He did to impress upon the people the sacredness of His law and the importance of rendering obedience to it.

The force and power with which the law was delivered reveals its importance. It is the faith once delivered to the saints by Christ our Redeemer speaking from Sinai.

From the pillar of cloud Christ made the declaration regarding the Sabbath, "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 sanctify you.” [Verse 13.] The Sabbath is a sign of the relationship existing between God and His people, a sign that they are His obedient subjects, that they keep holy His law. This is the means ordained by God of preserving a right knowledge of Himself and of distinguishing His loyal subjects from the transgressors of His law.

This is the faith “once delivered unto the saints.” Who are standing in moral power before the people to maintain this faith? Jude writes again, “I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.” [Jude 3, 5.]

Opposition we shall have as we voice the message of the third angel. Satan will bring up every device he possibly can to make of none effect the truth once delivered to the saints. “Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now for a long time lingereth not, and their damnation slumbereth not.” [2 Peter 2:2, 3.]

But in spite of opposition, all are to hear the words of truth. God told Moses to say to the children of Israel, “Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.” [Deuteronomy 6:5-8.]

The law of God is to be the means of education in the family. Parents are under a most solemn obligation to walk in all the commandments of God, setting their children an example of the strictest integrity. Men in responsible positions, whose influence is wide, are to guard well their ways and works, keeping the fear of the Lord ever before them. “The fear of the Lord is the beginning of wisdom.” [Psalm 111:10.] Those who hearken diligently to the voice of the Lord and cheerfully keep His commandments will be among the number who see God. “The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.” [Deuteronomy 6:24, 25.]

The law of God is the foundation of all enduring reformation. We are to present to the world in clear, distinct lines the need of obedience to His law. The great reformatory movement must begin in the home. Obedience to God’s law is the great incentive to industry, economy, truthfulness, and just dealing between man and man. The law requires temperance in all things. Its observance is conducive to health and happiness.

Our work as believers in the truth is to present before the world the immutability of the law of God. Ministers and teachers and those who stand in positions of responsibility are bound by covenant with God to present the importance of doing His law. We are to be distinguished as a people who keep the commandments. The Lord has stated explicitly that He has a work to be done for the world. How shall it be done? Let us seek to find the best way, and then perform the will of the Lord.

Camp meetings should be held in different places at proper times. The workers are to remember that at these meetings their message is the harmony of the law and the gospel. Perfect love will lead to perfect

obedience. The people need the truth. The ministers need the truth regarding the precepts of God's law, that they may tell the people of its binding claims upon every soul.

Let us present the lesson given to the lawyer when he asked, "What shall I do to inherit eternal life?" "What is written in the law? how readest thou?" Christ asked. "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said: "this do, and thou shalt live." [Luke 10:25-28.] Those who reject the law reject the conditions of their salvation.

Lt 75, 1900

Irwin, G. A.

"Sunnyside," Cooranbong, New South Wales, Australia

May 21, 1900

Dear Brother Irwin:

Your letter was duly received. I thank you for writing. You have told me some things; but other things have taken place or will take place, which you did not mention. These things I cannot write of now.

I have written you a letter in regard to the illustrations of *The Desire of Ages*. I cannot find this letter now, but may be able to send it to you in the next mail. It may not be wise for you to read to others the letters I have written regarding these illustrations. The book is out, and I have no one to censure. All thought they were doing their best to place the book before the largest number. Nothing should be said or done that will in any way hinder the sale of this book.

I have been instructed that there would be a tendency on the part of some to strive for the supremacy in the matter of profusely illustrating books in which there was but little reading. One would strive to excel the other, and a wrong condition of things would be brought about. The passion for illustrations coming in was causing jealousy and envy, threatening the success of the book business as a whole. Everything of this order must be bound about. If it had continued, spirituality would have died out, and the future of our book work would have been blighted. Envy and jealousy has been rebuked by the Lord. There must not be in the book business the least contention or strife for the supremacy.

The Lord desires His people to move understandingly and intelligently. They are not to create large expenses, yet everything is to be done in perfect order. Our books should be bound with good, durable covers. The sewing should be firm and strong. This should always be. But care should be exercised in the matter of illustrating. Much money should not be invested in this line. When there are lessons in the pictures which lead to a study of the book itself, it is well; but when the pictures draw the attention from the truth contained in the book to themselves, the effort to help the book by illustrations is a failure.

Poems and stories have been recommended in the columns of our papers in a way that seemed quite out of harmony with their value. The small storybooks that are being handled by our people, what are they? Many of them contain nothing of more value than can be obtained in any bookstore. We have books of great value, which should be recommended to the people; but it pains me to see our papers recommending and our people handling so many storybooks. These books may be excellent in some

ways, but they do not contain the knowledge we should hunger and thirst to obtain in this period of the earth's history.

The Lord calls upon His people, saying, "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.]

What does this promise mean? That the Holy Spirit will come upon those who diligently search the Scriptures, presenting the truth in such simple language that it can be understood by old and young, learned and unlearned. "The words that I speak unto you," Christ said, "they are spirit and they are life." [John 6:63.]

We need to bring our minds to the close study of the Word. Christ represents this as eating the flesh and drinking the blood of the Son of God. "I am the living bread which came down from heaven," He said; "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." [Verse 51.]

"The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. ... It is the Spirit that quickeneth; the flesh profiteth no thing; the words that I speak unto you, they are spirit and they are life." [Verses 52-55, 63.]

This is a spiritual figure. By offering Himself on the cross of Calvary, Christ gave His flesh and blood for the salvation of the world. Those who believe in the Son of God as a personal Saviour, those who work His works, receiving His Word, believing His teachings, practicing His principles, show that they are nourished by the sap flowing through the vine. Christ's lessons of instruction are the food and drink of the soul. Those who have this spiritual union with Christ are constantly seeking to do His will. They strive, under all circumstances, and in every line of work, to do as He would do. They look to Him who is the Author and Finisher of their faith, inquiring earnestly, What would Jesus do? What words would He speak? If I speak words that He would not speak in my place, I am not abiding in Him or He in me. I must learn to be like Him in speech. I must learn His meekness and lowliness.

Oneness with Christ depends on the renewing of the mind by the Holy Spirit. Thus we are strengthened to walk in newness of life, receiving from Christ the forgiveness of our sins. He who has that faith which works by love and purifies the soul is a cleansed vessel, sanctified and meet for the Master's use. Self is dead. His words are, "I live, yet not I, but Christ liveth in me." [Galatians 2:20.] There is a daily reception of the Holy Spirit, and this brings eternal life to the soul.

Those who eat the flesh and drink the blood of the Son of God have a vital, saving union with Him. They are partakers of the divine nature. Christ dwells in the human tenement. True Christians are one with Christ as Christ is one with the Father. The quickening of the Holy Spirit brings life to the believing soul. Then this is believed, understood, and known by experience; the character of God is revealed in the human agent. Christ abides in the soul.

All disunion, all selfish thoughts, words, and actions, are the fruit of the working of an unholy spirit upon the mind. Under the influence of this spirit, words are spoken which do not reveal the Saviour. Christ is not formed within, the hope of glory. Those who live thus are sinners, though they may be disguised as saints. They are without faith. They do not practice the principles of Christ. Many who claim to be Christians commit grievous sins because they do not eat the Bread that came down from heaven.

Those who receive Christ are meek and lowly in heart. Christ opens within their hearts a living fountain of water, which springs up unto eternal life, refreshing the souls of others. The lives of those who eat the bread of life and drink the water of salvation are purified by the grace of God. They claim and receive all that the giving of Christ's flesh and blood signifies. Vivified by the Holy Spirit, they are enabled to work the works of Christ.

"Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast as I have chosen, a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day unto the Lord?" [Isaiah 58:4, 5.]

Let all study the Word. Let not any man burden his soul with so many burdens that he cannot study the precious lessons Christ has given. Let us seek to walk and work as Christ walked and worked, guarding against becoming arbitrary and overbearing.

Let all the publications issued from our presses be of a character to give food to the soul. The Word of God is not half comprehended. If each one would proclaim a fast for his own soul, studying the Word of God with earnest prayer, and reading only those books which would help him to gain a clearer knowledge of the Word, God's people would have much more spiritual health and strength, much more spiritual knowledge and understanding, than they now reveal. We need to seek God, that we may find Him precious to our souls. We need to keep Him as our abiding guest and companion, never parting from Him.

To be one with Christ in God is the privilege of every soul. But in order to be this, we must be meek and lowly, teachable and obedient. Shall we not be of that number who make a business of securing, by earnest prayer and faithful practice, the faith that works by love and purifies the soul?

Let canvassers handle books which bring light and strength to the soul, and let them drink in the spirit of these books. Let them put their whole soul into the work of presenting these books to the people. If they are imbued with the Spirit of God, heavenly angels will give them success in their work, and they will gain a deep, rich experience. God would be pleased to see The Desire of Ages in every home. In this book is contained the light He has given upon His Word. To our canvassers I would say, Go forth with your hearts softened and subdued by reading of the life of Christ. Drink deeply of the water of salvation, that it may be in your heart as a living spring, flowing forth to refresh souls ready to perish.

Those who will read attentively the words, which the human agent has tried to present clearly to enlighten the minds of others, will receive God's blessing. He will be with every one who seeks to understand the truth, that he may set it before others in clear lines. Make no delay. God has spoken plainly and clearly, giving instruction to be given to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus.

Irwin, G. A.

"Sunnyside," Cooranbong, New South Wales, Australia

May 22, 1900

Dear Brother Irwin:

Please do not read in public the letters I have written in regard to the illustrations of The Desire of Ages. There are minds that cannot comprehend the matter, and they think the book is condemned because profusely illustrated. Satan takes any word of which he can make a handle, and so presents it before minds that they come to strange conclusions.

The matter, as opened before me was that there was a fervor, an enthusiasm, among authors to seek to excel one another in the appearance made by their books.

I ask you to be guarded in this matter. The Lord would have The Desire of Ages do its work. The illustrations will be no detriment to the book, but an advantage in its sale. The investment of so large an amount of money in illustrations was not essential, but that should not in any way hinder the canvassers from handling the book. Canvassers generally have much to say in favor of illustrations. Now, because cautions and warnings are given to prevent the coming in of an evil which no one suspected, <some may> refuse to handle The Desire of Ages.

The enemy is watching every motion of the believers, seeking for an opportunity to impress his attributes on the work done for the Lord. We need now to be minutemen, watching unto prayer. We are not secure in merely reading the Bible. We are to appropriate it to ourselves, as the bread sent down from heaven. The one who supposes that he can be his own counsellor, and can take an independent course, irrespective of a "Thus saith the Lord," walks into the devil's snare, and will suffer the consequence.

The great feebleness of the church is the result of a failure on the part of the members to appropriate the Word of God as their spiritual food. The Word of God, inspired by the Spirit of God, is not fiction, but truth, and it preeminently deserves, and with positive assurance demands, our serious appreciation. We are to live by every word that proceeds out of the mouth of God. We are in no danger of obtaining too much of the knowledge of God and Jesus Christ, who He has sent. We may find by a study of the Word that we are in danger, through our negligence, of losing the waymarks. Coming to the light of the Word, our duty is made plain and clear.

The experience of God's people would become rich with precious instruction if they would more earnestly study His Word. Here is found, plainly stated, the whole will of God, which will guide us in safe paths. The Bible is our light. It is not for us to turn from the Bible to the torchlight glimmer of human maxims. The interpretation of men is not needed to make the Word of God plain. Too often their interpretation confuses the mind. Men make of none effect the commandments of God by their traditions, teaching for doctrine the commandments of men. Let us have more Bible reading and less story reading. All may know how to understand what saith the Lord in regard to the gift of life in Christ Jesus. The Bible contains the science of salvation. "All scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.]

The teachings of the Old Testament Scriptures are the words of Christ, spoken in plain, simple language. There is presented the obedience required by God. The truths of the Bible are of inestimable value, and should be treasured up in the heart and mind. The precepts of the Word of God should govern the whole life in this world, preparing us for the future world.

Would that I could speak words that would sink deep into the hearts of the people of God, arousing them to mix faith with their hearing as well as with their reading of the Word. Open your Bibles alone before God, and ask Him to give you an understanding heart and firm, righteous principles. Ask Him to give you a realization of the importance of implicit obedience, and to fill the heart with an abiding, comforting assurance of the love of Christ. Ask Him to inspire you with a holy endeavor and an unshrinking faith, which takes God at His word. An increase of faith and confidence in God is the result of an increased knowledge of God and of Jesus Christ, gained through studying His Word. Thus we may have a visit with the very best Friend we have.

Paul writes, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine, ... but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." [2 Timothy 4:5-8.]

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." [Verses 3, 4.] What a representation! Is there not danger, great danger, of the appetite for storybooks being cultivated? Is there not danger of many becoming intoxicated by a class of reading that gives no real strength to the mind or solidity to the character? Let there be less commendation of books which are fables. Do not encourage the publication of books of this character. The Word of God, if earnestly perused and diligently studied, will make men wise unto salvation.

There could not be a more marked apostasy from the faith and practice of the gospel than is seen in the churches of today. Satan finds the souls of church members ready for the introduction of his specious deceptions and false theories. Accepting his deceptions, they lose their way in the mist and fog of skepticism, and perish with the wicked.

Those who claim to believe in Christ must live the pure, elevated, unselfish life of Christ. Those who profess to believe the Word, but do not obey it in their practice, lead others in the path of deception. They do not represent Christ. Like Balaam they see Him, not nigh, but afar off. Human theories, human ambitions, human exaltation, close against them the gates of the city of God.

Those who study the Bible with a true purpose will become wise unto salvation. He who breathed into man the breath of life, and made him a living soul, has breathed into the Scriptures a vital, life-giving power. "The word of God is quick and powerful, and sharper than any twoedged sword, piercing even to

the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

“Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings 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 4:12-16.]

We all need to study the Word of God far more than we do. Thus we shall see our selves as we are. Let us take this holy Word as the man of our counsel. Let us study the Bible with a heart open to receive its teachings.

Writing of his experience, Paul says, “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust expect the law had said, Thou shalt not covet. ... For I was alive without the law once; but when the commandment came, sin revived, and I died.” [Romans 7:7, 9.] Paul was alone in his own estimation. This is the great deception that is upon so many. The Bible is so casually read that the truth is not discerned. The commandments extend to our thoughts, our words, all the desires of the mind and heart. God receives them to be holy, just, and good. When the Holy Spirit did its work upon Paul’s heart, convincing him of sin, he applied the law in its spirituality and to its full extent. Sin revived, and he saw himself a sinner, and sin the increase of the power of guilt. This then killed the sinful life of Paul. The law is ordained to life to all who obey it, conforming the character to its holy requirements, but it is death to the transgressor.

“I was alive without the law once; but when the commandment came, sin revived,”—was seen in its grievous, hateful character—“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.” [Verses 9-11.] Then did Paul say that the law in its condemning power was a curse, to be trampled under foot? No; no. “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. For we know”—after the conviction of the enormity of sin—“that the law of spiritual; but I am carnal, sold under sin.” [Verses 12-14.]

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” [Romans 8:1-4.]

As a correct measurement of sin, the divine law is essential to a right knowledge of one’s self. All who claim to preach the Word of God, the gospel, should faithfully preach the law of Jehovah, showing its universal and perpetual obligation. It can never lose its force and its sacred claims. It is holy, just, and good, and was ordained to life, but to the transgressor it is condemnation and death unless he repents and is converted, returning to his loyalty to God.

Does Paul say that the law was the hateful thing that must be killed? No; it was his own wickedness—in violating the principles which brought him into harmony with God who is without sin—that must die. But Satan leads men to do just as he has done, to take offense at the law which, because of his sin of rebellion, called for his expulsion from heaven. His work is to lead the whole world to resist the law of God and to continue in sin in spite of light and evidence.

“The law of the Lord is perfect, converting the soul.” [Psalm 19:7.] A lawyer asked Christ, “What shall I do to inherit eternal life?” [Luke 10:25.] Jesus saw fit to let him answer his own question.

He said, “What is written in the law? How readest thou?” And the lawyer answered, “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.” “Thou hast answered right,” Christ said; “this do, and thou shalt live.” [Verses 26-28.] The question was a direct and important one; for the lawyer’s eternal life was involved. The answer was just as direct and positive.

The two great principles of the law are firmly established. The first four commandments enjoin supreme love to God; the last six love to our fellow men. Upon these two great principles hang all the law and the prophets. In them is comprehended the whole duty of every being on the face of the earth. Any man who claims to be a minister of the gospel, and yet leads men to think the law has no claim upon them, is a false teacher, and is deceiving souls to their ruin. He is working at cross-purposes with Jesus Christ, who is his Creator and Redeemer, and who instituted the law in Eden and proclaimed it in awful grandeur from Sinai. As the words of the law were spoken, the voice of God echoed through the entire encampment and through the whole earth.

When so much is at stake, even eternal life, how important it is for man to gain a correct view of the spirituality of the law and a knowledge of the extent of its claims. What is sin. “Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not, because it know him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away”—what? The law which defines sin? No; to take away sin if the transgressor will confess his sin and purify himself from all transgression. [1 John 3:1-4.]

“In him is no sin”—no transgression of the law. “Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him”—hath not accepted him as a personal Saviour—“neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the son of God was manifested, that he might destroy the works of the devil.” [Verses 5-8.]

The grace of Christ is beyond finite conception. What wondrous love He has shown for the fallen race, in that He gave His life to make it possible for those who believe in Him, through His grace, to keep His holy law and practice His righteousness. Guilty human beings, rebels against God, are made, through obedience, children of God, members of the royal family, heirs of God and joint heirs with Jesus Christ, partakers of that life which measures with the life of God.

Those who claim to be Christians, and yet live in sin, take an active part against Christ, and misrepresent Him to the world. Unless they cease sinning, they will be treated as the servants of Satan.

The gospel of Jesus Christ is designed to work the works of righteousness in all who believe. True Christians have free access to God as their Father. Imbued with His Spirit, they love as brethren. Those whose works do not show the fruits of righteousness have reason to fear that they are in the bondage of sin and know not the truth.

Brother Irwin, these things that I have written have been impressed upon my mind. In the night season I have spoken these words in council meetings at Battle Creek. The light that I have is that there are many who are transgressors of the law and unconverted. The principles of the law of God, in truth, in righteousness, in true brotherly love, is not the fruit they bear. This is the reason why those who claim to be keeping the commandments have so little power. They are not controlled by the Holy Spirit. Full of hurry and activity, the sweet perfume of the life of Christ is not with them.

This is why I have been led to present these matters. I am alarmed, for many will not receive the seal of God because they do not keep His commandments or bear the fruits of righteousness.

I have not completed this subject, but what I have written must go in the mail tomorrow morning, so I shall have to leave it half-finished.

With love to your wife and to all friends.

Lt 78, 1900

Haysmer, Brother and Sister

Maitland, New South Wales, Australia

January 20, 1900

Dear Brother and Sister Haysmer:

I am now at the mission with your daughter, Mrs. Wilson. We are very closely united in heart. Nothing of an unpleasant nature ever came between us. Sister Wilson and her husband were among our very dearest loved ones, and now that Brother Wilson sleeps in Jesus, we are drawn more closely to his wife. I feel as deep an interest in her as if she were my own child. She is faithful and true as steel to principle. She accomplishes much good in winning souls to Christ. I have gratitude in my heart for such workers as Brother and Sister Wilson have been, and now that he is gone, Sister Wilson will not sit down and brood over her loss. For some time she felt very sad, but I told her that she must not give up to these feelings; she must not carry the grave of her husband with her in her looks or in her words.

Under the message of the third angel, some of the faithful will die in the Lord. This matter was opened to John in holy vision. As he beheld the commandment-keeping people of God, he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [Revelation 14:12, 13.]

Then, even if we would, we have no right to call them back from the dead, to share our perils, our burdens, and our conflicts. The heavenly messengers commissioned that John should write, "Blessed are the dead that die in the Lord." [Verse 13.] We will take this side of the question, and not mourn over those pronounced decidedly blessed. I thank the Lord that our brother whom we all loved in the Lord, gave proof at every step that he held fast the hope firmly unto the end. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." [Revelation 3:11.]

We are certainly living amid the closing scenes of this earth's history. I feel that now we are to be exceedingly careful what influence we should exert. The loyal angels took a deep, rejoicing interest in the creation of our world, and in the creation of man; but Satan took no pleasure in the creation of Adam and Eve. Because of his beauty Satan became exalted, and jealous of Jesus Christ, until he, with all his sympathizers, were cast out of heaven. Then he began to work to gain Adam and Eve as his property. He misrepresented the character of God by falsely accusing Him. Adam believed the lie of the deceiver, and thus placed himself under the banner of the prince of darkness.

Satan's work today is that of a deceiver and a accuser. The Lord declares him to be an accuser of the brethren day and night. By long practice Satan has become well skilled in his trade of faultfinding, and will educate every man whom he can use to unite with him in this work. By him many are being deceived, and are moving blindfolded into paths of Satan's opening. The central power of the earth is a demon. His throne is in the midst of the world where should have been seen the throne of God. He has been patronized by the church, for the church has been conformed to the world, and is living in transgression of the holy law of God.

Christ gave Himself to ransom man from the power of the destroyer. By becoming the Sin-bearer He broke the power of Satan. He says, I will become the center of the redeemed world. "He was in the world, and the world was made by him, and the world knew him not. (Because the world had chosen Satan's side of the question.) He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, 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. ... And of his fulness have all we received, and grace for grace." [John 1:10-12, 14, 16.]

All holy agencies, saith God, will I set in operation to oppose the armies of the invisible foe, to destroy his power. The eternal agency of the Holy Spirit shall rescue man from the effects of sin, and restore in him the image of God. It is the duty of all the Protestant world to become leagued with Jesus Christ whom they profess to accept as their Redeemer and Saviour.

The Lord will not let His human treasure with Christ, its Head, go into the enemy's rank without every effort made in their behalf. Their only hope is to do the commandments of God. This is the gospel which has been sounding down along the lines to our time. To all Christ sends the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] For ages this invitation, Come, all ye who are weary and heavy laden, has been ringing in clear tones above the world's confusion and trouble. God will not give man up to his own way and will, to be lost, without a determined effort to recover him. The aim of Christ's ministry, the scope of His far-reaching mercy and power, is without bounds.

Christ came to reveal God. He said, "He that hath seen me, hath seen the Father." [John 14:9.] Oh, that man would look and believe! God is in Christ; for He is the express image of His person. Here is eternal righteousness. Nowhere is God more manifest than in the teachings, and in the life of Jesus Christ.

Lt 79, 1900

Kerr, William

"Sunnyside," Cooranbong, New South Wales, Australia

May 10, 1900

My Brother:

I have a deep interest in your souls. The Lord has been calling you and your wife, saying to you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Rest in Jesus—this is what you need. "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.] Your mind is not now at rest or your heart full of joy, because you are not willing to yoke up with Christ.

All that Jesus asks of you is to accept the truth of the gospel just as it reads. Its requirements are plain and right to the point. All God requires of you is to believe His Word, to accept a "thus saith the Lord." God's requirements are His communications to His human family. He speaks to them as intelligent, reasoning agencies, who are responsible to render to Him the fruit of righteousness.

In His Word God has defined sin. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away sin; and in him is no sin." [1 John 3:1-5.]

"And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. He said unto him, Thou hast answered right; this do, and thou shalt live." [Luke 10:25-28.]

"The heavens declare the glory of God, and the firmament showeth his handiwork." [Psalm 19:1.] God's power and glory, revealed in the works of creation, are so manifest that the Psalmist calls a man a fool for saying in his heart, There is no God. That there is a God needs no proof from man. Men darken counsel by their weak suppositions.

God created Adam and Eve, and placed them in charge of the garden of Eden, where everything was beautiful to look upon and the fruit pleasant to the taste. He said to them, "Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." [Genesis 2:16, 17.] They were forbidden to taste of the fruit of this tree. This seems a small thing, but it was a test of their obedience and of their trust

and confidence in God. God told them that if they did eat of it, death would be the result. Their happiness depended on their obedience.

Obedience would not have hurt Adam. It would not have deprived him of any of the necessities of life. But he sinned. The temptation to transgress was presented to him by his wife, who having herself eaten of the forbidden fruit, and realizing no immediate harm, offered Adam the fruit, telling him of the great advantages they were deprived of by not being allowed to eat of the fruit.

Thus sin was brought into the world. Through the successive ages sin has increased, for men and women are continually doing as Adam did. One star of hope illumined the dark and dismal future. God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [Genesis 3:15.] Thus was given the proclamation of the Redeemer.

Will men curse Adam for transgressing the law of Jehovah, and then continue in sin and disloyalty? Knowing the result of disobedience, will they continue to disobey? Will they give no heed to God's "Thou shalt," and, "thou shalt not"? Is He who knows the consequences of sin and yet perpetuates sin less a sinner than was Adam when God closed against him the gate of Paradise, placing an angel with a flaming sword "which turned every way" to guard the tree of life? [Verse 24.] From henceforth man could not touch the life-giving tree; for sin must not be immortalized. Death was the result of sin, and immortality could be found only in Christ.

"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." [1 John 2:1-5.]

Will you take the Word of God just as it reads? Will you, as a responsible agent, seek to realize your accountability to God? God is the Sovereign of the world. He has entrusted human beings with sacred gifts and endowed them with precious faculties. They are responsible to Him for the right use of these endowments.

The gospel is a revelation of mercy and salvation. If men are not sinners, the call does not come to them, "Repent ye; for the kingdom of heaven is at hand." [Matthew 3:2.] If they are not guilty, they do not need a Saviour.

Christ spoke with the authority of greatness as with a clear, distinct voice He said, "I am the light of the world." [John 8:12.] "I am the bread of life." [John 6:35.] "I am the Way, the Truth, and the Life." [John 14:6.] "I am the good shepherd. ... My sheep hear my voice, and they know me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." [John 10:14, 27, 28.] "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.]

We have only to come, complying with the invitation, "If any man thirst, let him come unto me and drink." "Him that cometh to me, I will in no wise cast out." [John 7:37; 6:37.] Every human being, as he

reads these words, should feel that he is on holy ground. Remember that the life of the only begotten Son of God was offered up for you. As the Holy Spirit impresses Christ's words on the heart and mind, man must feel that he is in the presence of superior goodness, superseding immeasurably anything that earth can afford. He must feel that he is occupying holy ground, for he is close to the living fountain of mercy and love.

To Moses Jehovah declared, "I AM that I am." [Exodus 3:14.] Christ declared, "Before Abraham was, I am." [John 8:58.] By this declaration He laid open the resources of His infinite nature, imparting in His words assurance of pardon for the guilty race. He is the Word, conscious of power that He can take up and lay down His life as He chooses, to secure the salvation of those who have fallen under Satan's falsehoods and intrigues.

God pities the fallen race. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] With His humanity Christ touches humanity, and with His divinity He firmly grasps divinity. In humanity, prostrated, diseased, and enfeebled, he can breathe the breath of life, making him a partaker of the divine nature, enabling him to escape the corruption that is in the world through lust.

From the Mount of Olives Christ gave a most wonderful sermon, making the place sacred by His presence. His presence was as a crown of glory to the mount. He gave a discourse fitted to the needs of all in the world. The Light and Glory of heaven, He was no less highly regarded in heaven because of His guise of humanity. He imparted His divine benedictions with a copiousness which showed that all power in heaven and earth had been given to Him with which to bless and strengthen humanity. All the treasures of eternity are at His command. There is no binding about of His beneficence. To all, high or low, rich or poor, who receive Him, by faith as the Son of the living God, He is a very present help. He thought it not robbery to be equal with God, to reveal God in word and deed.

Having brought into the world the great treasures of heaven, owned and created by the eternal God, Christ can give to all eternal life. To all who believe on Him as their personal Saviour, He will give an eternal weight of glory.

To us the invitation is given, "Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." [2 Corinthians 6:17, 18.] Thus God has declared His covenant of obedience.

On one occasion, turning to His disciples, who were to suffer for His sake, He pledged His word to them, saying, "In the world ye shall have tribulation; but be of good cheer: I have overcome the world." [John 16:33.] He has declared Himself the helper of all who join His army, to co-operate with Him in fighting His battles against visible and invisible foes. He has promised that they shall be heirs of God and joint-heirs with Christ, that they will reign as kings and priests with God. What a covenant is this! Those who accept Christ, those who are willing to share His humiliation before the world, shall become members of the royal family, children of the heavenly King. Those who choose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season, shall be partakers with Christ in His glory. He will give them the dignity of His name.

Christ came to bring life and immortality to light. Who is He that carries such a weight of responsibility? <Isaiah answers,> “There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of the eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” [Isaiah 11:1-5.] “Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon the throne of his kingdom, to order it, and to establish it with judgment and with justice, even forever. The zeal of the Lord of hosts will perform this.” [Isaiah 9:6, 7.]

To enlarge our views of God’s goodness, Christ calls upon us to behold the works of His hands. “Behold the fowls of the air,” He says, “they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these.

“Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take ye no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.” [Matthew 6:26-33.]

Though men and women have sinned grievously, they are not forsaken. The hand that upholds the world, upholds and strengthens His weakest child. The great Master Artist, whose skill is infinitely beyond the skill of any human being, who gives to the lily of the field its delicate and beautiful tints, cares for the little sparrow. Not one falls to the ground without His notice.

Christ calls the attention of His disciples to the fact that the blessings and care bestowed on any given object is proportionate to the place this object occupies in the scale of creation. If the flower is given a beauty that out vies the glory of Solomon, what can be the measurement of the estimate God places on His purchased heritage? Christ points us to the care bestowed on the things that wither in a day, to show us how much love God must have for the beings created in His own image. He desires every mind to grasp the precious truth. He opens before us the volume of providence, and bids us behold the names written therein. In this volume every human being has a page, on which is written the events of his life history. And from the mind of God these names are never absent for a moment. Wonderful indeed is God’s love and care for the beings He has created.

John calls our attention to the love God has bestowed on us. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” [1 John 3:1.] Can we comprehend

this love? Even if we expanded the mind to its utmost limit, could we take in its measurement or give the gift of love the appreciation it deserves?

Although for ages sin has been accumulating, although through falsehood and artifice Satan has cast the black shadow of his interpretation upon the Word of God, yet the Father's mercy and love have not ceased to flow earthward in rich currents. If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtues would pour in, leading men to exclaim, "Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins." [1 John 4:10.]

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] That He might save the souls of perishing human beings, He made a gift of such magnitude that it can never be said that God could have made His gift, His donation to the human family, greater. His gift defies computation.

All this God did that man might become impregnated with the divine love and benevolence. Thus He would assure sinners that sins of the greatest magnitude can be forgiven if the transgressor seeks for pardon, surrendering himself, body, soul, and spirit, to be transformed by the grace of God, and changed into His likeness.

In behalf of man God has poured out the whole treasury of heaven, and in return He expects and claims our entire affections. For us He gave His only begotten Son up to a life of abuse, insult, mockery, and rejection. We can never endure what Christ endured, never suffer what He suffered.

Christ is coming the second time, with power unto salvation. To prepare human beings for this event, He has sent the first, second, and third angels' message. These angels represent those who receive the truth, and with power open the gospel to the world.

As invisible agencies, angels are working through human beings to proclaim the commandments of God. Angels have far more to do with the human family than many suppose. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" [Hebrews 1:14.] Holy angels will join in the song of the redeemed. Though they cannot sing from experimental knowledge, "He hath washed us in his own blood, and redeemed us unto God" [See Revelation 1:5; 5:9], yet they understand the great peril from which the people of God have been saved. Were they not sent to lift up for them a standard against the enemy? They can fully sympathize with the glowing ecstasy of those who have overcome by the blood of the Lamb and the word of their testimony.

John writes, "I beheld, and heard the voice of many angels round about the throne." [Verse 11.] Angels were united in the work of Him who had broken the seals and taken the book. Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.

Angels are belting the world, refusing Satan his claim to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but

their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished.

The ministers of Jehovah, angels have skill and power and great strength, being commissioned to go forth from heaven to earth to minister to His people. They are given the work of keeping back the raging power of him who has come down like a roaring lion, seeking whom he may devour. The Lord is a refuge for all who put their trust in Him. He bids them hide in Him for a little moment, until the indignation shall be overpast. He is soon to come out of His place to punish the world for its iniquity. Then the earth shall disclose her blood and shall no more cover her slain.

In his dying charge to Timothy Paul said, "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. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot and unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen or can see; to whom be honor and power everlasting." [1 Timothy 6:12-16.]

Lt 80, 1900

Lamont [Lamotte], Brother

"Sunnyside," Cooranbong, New South Wales, Australia

May 24, 1900

My Brother:

I have words to speak to you. You believe that the seventh day is the true Sabbath. Then is it not for your soul's best interest to honor God by confessing the truth, thus leaving the ranks of the enemy and placing yourself on the side of Christ? Satan is working to hinder you from doing this. He will always strive to hinder souls from doing the Lord's will. He desires to keep them in his service, to testify to a falsehood. They do this when they do not honor God by keeping the day He sanctified and blessed.

My brother, I am going to give you divine authority for observing the Sabbath. Professed Christians will say to you, it does not matter what day you keep. Thus they try to lead the mind directly to Sunday observance. But Sunday is not God's rest day. One statement from the Lord is sufficient to silence all man-made theories.

In the thirty-first chapter [of Exodus] we are given a plain and direct message on this point. "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." [Verse 13.] It is no human power or authority that gives this command. It is the Lord Jesus Christ. He does not say, You may do as you please in this matter. He gives a positive command. "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."

The Lord has made a covenant with all who will show themselves obedient to His commandments by keeping the Sabbath holy. By resting from secular work, they show that they are His loyal people, that they acknowledge Him as their Sovereign. Their keeping of the Sabbath is a sign of their relationship to God as His obedient sons and daughters. Thus was shown the distinction between the children of Israel and those nations that worshiped idols, refusing to accept and acknowledge God as the Supreme Ruler. The observance of the Sabbath was to be to the Israelites the sign distinguishing them as the people who obeyed the word of the Creator of the heavens and the earth. It was to be a continual testimony that they had chosen the service of the living God, who in six days created the world, and the seventh rested from His work.

“Ye shall keep the Sabbath therefore; for it is holy unto you.” It is set apart as My institution, to be devoted to religious service. “Everyone that defileth it shall surely be put to death.” [Verse 14.] Were the death penalty now carried out, it would deter man from wilful transgression. But “because sentence against an evil work is not executed speedily, the hearts of the sons of men are fully set in them to do evil.” [Ecclesiastes 8:11.] The Lord bears long with His rebellious human family. He gives all an opportunity to learn the truth from His Word. He has given them a probation, during which they are tested and tried. The death penalty is deferred because Christ our Saviour died in man’s behalf, giving sinful human beings another opportunity to return to their loyalty. Those who will not obey the word of God, but rank themselves with transgressors, those who bear the sign of disobedience, doing their own work on the Lord’s holy day, must at last bear the death penalty.

“Ye shall keep the Sabbath therefore; for it is holy unto you. ... 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 31:14, 16, 17.]

The Sabbath is a sign of God’s kindness to man. It is a public token that those who rightly observe it are God’s people, and that He will do all for them that He has promised. It is God’s memorial of creation. On it He rested and was refreshed. When the morning stars sang together, and all the sons of God shouted for joy, it was given to man.

It is enough. Let all say, It is enough. God has spoken, and we will obey His voice.

My brother, no longer refuse to wear the sign of God by continuing your usual work on the Sabbath. The Lord has said, “Thou shalt not do any work therein.” [Exodus 20:10.] It is for your present and eternal good to obey God. Do not please satanic agencies by refusing the sign which shows that you are a loyal son of Jehovah. Keep the Sabbath holy unto the Lord, as you have been given commandment.

Various gifts and duties are given to men and women that they may exert an influence on the side of Christ, showing their love and respect for Him by keeping holy His Sabbath. Those who do this show that they are loyal to God. They are a help to one another in the discharge of the duties for which they are best adapted. During six days of the week they faithfully perform their allotted work. But on the Sabbath this work is to be laid entirely aside. Thus you may give a sign to all who know you that you are a conscientious steward for God.

The more exactly the members of the human family follow the directions given by God, conscientiously acknowledging Christ as their Redeemer and Creator, their wisdom, sanctification, and righteousness,

the better they can be trusted to be faithful in their service to their fellow men. For by keeping the Lord's Sabbath they show love for God, as well as sacred fear of living in disobedience to the Ruler of the Universe.

Christ has gone to heaven to prepare mansions for all who love Him and keep His commandments. The keeping of God's commandments makes men more and more partakers of Christ's pure, holy, divine nature, giving them a sense of companionship with Him. Though unseen, He is at their right hand to help them. Especially is it the privilege of those who now keep the Sabbath, who bear God's sign, to expect the divine blessing on that day. God has said, "Where two or three are met together in my name, there am I in the midst of them." [Matthew 18:20.] Those who honor the Sabbath with heart and soul will receive the richest blessings. The grace and love and joy which come from God alone will be theirs.

The Lord calls upon you, Brother Lamont [Lamotte], to obey Him from the heart, whatever may be the consequences. Tell your employer that you will work six days if he will give you the Sabbath. If he says no, there is but one thing for you to do, and that is to trust in God, and honor His sign as of more value than money. Do your duty, and do it now. Do not let Satan be a victor over you. Place your hand in the hand of Christ, saying, Hold fast to me, Lord. Do not let go to unite with rebels against my Saviour. Guide thou my steps that they shall not slip. May the Lord grant you strength to resolve not to labor on another Sabbath.

Nothing in this world, no earthly favors or enjoyments, can take the place of the presence and favor of God. Without Him as our friend and portion, we are indeed alone. We may have many other friends, but they can never be to us what Christ is.

Those who desire to find pardon for past transgressions must come to Christ just as they are, saying, Lord, though I have been bought with a price, and am Thy property, I have in the past refused to give myself to Thee. I now acknowledge that I am not my own, that I cannot do as I please with myself. Take me as I am, a poor, sinful creature, and cleanse and purify me from all sin by taking my sin Thine own dear self. I do not deserve this, but Thou art the only One who can save me. Take away my sin and give me Thy righteousness. I do not want to remain in sin one more day. Impart to me Thy righteousness, and keep me from all transgression of Thy holy law.

Do not limit the Holy One of Israel. Desire to see more of the manifestation of His love, that you may win others to the knowledge of His goodness. Every one may be a laborer together with God in the great plan of redemption.

I entreat you, my brother, to obey the will of God. "Seek ye the Lord while he may be found; call ye upon him while he is nigh," while He is saying to you, "My son, give me thine heart," "Let the wicked forsake his way," and no longer live in transgression of the law, but in love and obedience, "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; Proverbs 23:26.]

The Lord has pledged His glorious perfection that those who seek Him with humility of heart, confessing their sins, will find Him precious to their souls. But those who refuse to obey, for fear of displeasing earthly friends, cannot be friends of God.

Obey, obey, for Christ's sake and for your own soul's sake. Obey that which your conscience tells you is truth. Accept the grace and righteousness of Christ. God is tenderly calling you, "Come unto me, all ye

that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] If you refuse the invitation to repentance, to freedom from sin, the great day of God will find you hopeless, shelterless, disobedient, a transgressor of His law. He will not then be able to give you a place in his kingdom. God help you to come now, is my prayer.

Remember that human might, human power, did not establish the church of God, neither can any human power destroy it. From age to age His Holy Spirit is an overflowing fountain of life and strength to all those who will hear His voice and obey. "This is the victory that overcometh the world, even your faith." [1 John 5:4.] Victory is for all those who strive lawfully, in perfect harmony with the law of God. They will be victorious over all opposition. God will give them the guardianship of holy angels, as they carry forward His work in the face of all foes. His glorious work shall never cease amid the shouting, Grace, grace unto it. God will be glorified.

The world begins its work with pomp and show and boasting, but all will come to naught. God's way is to make the day of small things the beginning of the triumph of truth and righteousness. For this reason none need to be elated by a prosperous beginning, nor cast down by apparent feebleness. God is to His people riches, fulness, and power, as they look to the things that are not seen. His purposes for His chosen people are like mountains of brass, firm and immovable. His throne is from everlasting to everlasting. To follow the directions of God is a source of life unto life.

Lt 81, 1900

Baker, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

May 25, 1900

Dear Friend and Brother:

How long are you going to encourage a divided heart? The Lord is calling for you to come to Him with all your burdens and perplexities. He wants you to come into harmony with Him.

I have been writing out some things for those who are fearful and trembling, and will send you a copy. I have not slept since half past one o'clock, for the burden of your soul and of others souls has been upon me. I want you not only to receive but to practice the truth. In the world, when men's hearts are set on doing mischief, their minds are fruitful in resources for accomplishing their evil work. Would it not be altogether pleasing to the Lord if you would begin to put faith in our Lord Jesus Christ, accepting His invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you," (the yoke of restraint and obedience) "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 men love the Saviour and wish to honor Him, Satan will place obstructions in their way, for he does not communicate with and lead those who wish to obey God to disobey Him. But if you are obstructed in one way, devise and plan to honor God by obedience to His commandments, even if at the loss of all things. God can and will work for His people. Look steadfastly to Jesus. The Lord wants men to work for Him by precept and example, looking steadfastly to Jesus, and yoking up with Him. Men who will hear the truth in righteousness and live the truth in strict honor, uprightness, and sincerity, acting

from the highest motives, will be as a wonder in the land. They are a peculiar people, zealous of good works.

I want to tell you, my brother, that the Lord wants honest, upright men here, men as quick and eager to discern, and as wise to judge, in spiritual as in temporal things. Did men as earnestly and perseveringly pursue the one as the other, they would become rich for eternity. While they can strive to obtain temporal things, they must be wide-awake and active in the work of God. They must exercise judgment; they must lay plans and diligently seek for heavenly riches. In spiritual lines many hope for something, while they have little fervency of spirit to obtain eternal good. God desires men to act proportionately, according to the value of the object they hope to obtain. When men will weigh the interests to be secured in this life, why do they not act sensibly in dealing with matters which stretch over the whole period of everlasting life? Why are they so fearful to advance?

Lt 82, 1900

Atkins, Elsie; Children

Sunnyside, Cooranbong, New South Wales, Australia

May 31, 1900

Dear Children [Elsie Atkins]:

Your mother sent your letter to me to read. I was pleased to read of your earnest desire to be Christians. Satan never makes any such impressions upon the minds of those he would lead astray.

Angels are commissioned to watch in every family. Each one has the watchcare of a holy angel. These angels are invisible, but sometimes they let their light shine so distinctly that it is recognized. I believe this to be the case in the revealing you have had. This manifestation is teaching you that the Lord loves you, and that His angels are guarding you. You are kept by the power of God.

Many things of like character will take place. This manifestation of light is to encourage you, as you say it has done, to do right. You have had a glimpse of the light of God, and let this greatly encourage your hearts, making you thankful. All of us should be thankful at all times for the truth that heavenly angels are watching us moment by moment. Very many, had they seen the light you have seen, would rejoice and be thankful.

When you search the Scriptures, trying to be right and to do right, the angels who attend your footsteps are rejoiced. Angels of heaven come in a marked manner to those who respond to the evidence of the truth and try to obey it. And if these angels are not always seen, you are to remember that they are present just the same, only your natural eyes are not strengthened to discern the light.

You say that you have been praying. Well, keep on taking everything to God in prayer. The Lord Jesus hears you. The angel of God is near, and your prayers will be heard, even though you do not see the presence of angels in your room. The great trouble with us all is that we do not take time to think that heavenly beings are near us, to help us in our every desire to do right. Heavenly light has come very near to you. Evidence has been given you that the Lord has love for you and cares for you. You can take courage, and feel that you receive strength and grace to do all the good you are capable of doing.

This world is a world of action, but there are a great many wrong actions done, and a great deal of forgetfulness of God. If the Lord awakens your mind to bear your share of doing service for Him, and following on to know the truth by studying the Word of God, learning your lessons in Christ's school, and being meek and lowly in heart, then give your mind to this work, and do all the good possible. It is not right for anyone to make life a mere pastime, to keep seeking for selfish pleasure.

Thank the Lord, your heart has been quickened, because you have been privileged to see some rays of light from the heavenly messengers. You can see how much you can do to help your mother and the other members of the family. A Christian is one who is daily learning of Christ, taking up the little duties of life, bearing others' burdens. Thus you will have union with Christ. Reading your Bible to others is a good work, and glorifies God.

May the Lord bless you with His grace and love in your hearts, is my prayer.

Lt 83, 1900

Irwin, G. A.

"Sunnyside," Cooranbong, New South Wales, Australia

June 5, 1900

Dear Brother Irwin:

I cannot write much in this mail, for I am not well. I think the Lord will strengthen me again. I have been wakeful at night, unable to sleep past eleven, twelve, and one o'clock. I have carried a very heavy burden upon my soul. I have labored in Maitland, Hamilton, Mount Vincent, and Parramatta, speaking twice each week. The last journey to Maitland tired me. They are so poverty-stricken in the mission that beds are a torture to me.

I slept but little while there, yet I continued writing and speaking, putting all my power into labor for the people, for I felt that I had a message from the Lord. Souls were deciding for and against the truth, and O what yearning I felt for these poor souls. By relating falsehood, the ministers have and are still closing every door possible where Bible readings have been given. They represent Sabbathkeepers to be a bad and dangerous people. But the Lord will overrule these things, and will give poor, deceived souls a chance to hear the truth.

Had it not been for the ministers, many souls would have taken their stand. But the people are so perplexed that they do not know what to do next. They are strictly forbidden to have Bible readings held in their homes, to go to any of the meetings held by Seventh-day Adventists, or to receive any publications from the hands of Seventh-day Adventists.

But the Lord knows how to deliver His flock out of the hand of unfaithful pastors, whom He will punish for their pride and selfishness. "Thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. ... And I will set up one shepherd over them, and he shall feed them, even my servant David, and he shall be their shepherd." [Ezekiel 34:11, 12, 23.]

O that all would remember that they themselves have in their possession the living oracles of God! The words of ministers are to be respected when they harmonize with a "Thus saith the Lord." But they are not to be believed when they speak falsehoods, following the guidance of the one who was once an exalted angel in the heavenly courts, but who fell through self-exaltation.

The hope and strength and salvation of the church is in Jesus Christ, "The great shepherd of the sheep," whom the Lord, according to His promise raised up to be the Saviour of the church. [Hebrews 13:20.] When Christ broke the fetters of the tomb, He made over the rent sepulcher of Joseph the victorious proclamation, "I am the resurrection and the life." [John 11:25.] "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.]

False teachers are afraid to let the people hear the Word of God and search the Scriptures for themselves. The messages God has given His people in His Word are clear and comprehensive, but confusing explanations are given by the pastors who do not and will not understand the Scriptures. They seek to pervert and explain away the real truth until its meaning is misconstrued and misstated.

In (Exodus 31:12-18) the Lord declares the observance of the Sabbath to be a sign between Him and His people throughout their generations for a perpetual covenant. The Sabbath is a memorial of creation. As each week we rest upon the Lord's rest day, we acknowledge before the churches and the world that God is the Creator, that He created the world in six days and rested upon the seventh, blessing and sanctifying this day.

The observance of the Sabbath is a weekly celebration that distinguishes Sabbathkeepers from all who disregard God's holy day. God gave the seventh day to man as a blessing. But the man of sin, under Satan's inspiration, has taken a day which has no sanctity, and made it a festival day. He has displaced God's memorial by his own invention. He has exalted a common working day above the day God has sanctified and blessed.

Even though all the churches have accepted the institution of the papacy, even though the world is bound to give influence to this spurious invention, does this give one tinge of sanctity to the day? Nay verily. The numbers observing it do not make it sacred. God gave the seventh day to His people to be kept holy throughout their generations, for a perpetual covenant. All the changes God's opponent may attempt to make in the holy law do not convert Sunday into a sanctified day, or place on it heaven's seal. The honor which comes from man is nothing.

It is a soul-periling sin to desecrate that which God has made holy. Satan has managed by his subtlety so to manage the matter that God's memorial is made a thing of naught. The invention of the papacy has become supreme. He has worked to make the churches and the world a unit in transgression. Sunday observance is made an oppressive power in the hands of those who are under the control of the enemy; for when Satan gets control of men's minds, it means oppression and compulsion.

Traditions handed down by word of mouth are treated as of more importance to men than the Word of God. The Lord has given all sanctity to the Sabbath, and He has given men a probation, in which they are to be tested to see if they will be obedient to His commandments. To those who obey all His

commandments a most precious reward is given. Those who trample upon the Sabbath of Jehovah choose the side of disobedience, and will lose a heaven of bliss.

Lt 84, 1900

Morse, Sister [O. A.]

“Sunnyside,” Cooranbong, New South Wales, Australia

June 7, 1900

Dear Sister Morse:

I received your letter yesterday. I can only write a few lines in reply, because at the present time I am unable to write. I have ventured to draw too heavily on my bank of strength, until there has been an overdraft. I am now laid up for repairs. When your letter came, I told Sara I would not be able to write at all. But perhaps I shall be able to write a little.

I have great interest in all the schools started by our people. The light that has been given me is that in no case should there be brought into our schools things which, though apparently innocent and harmless, will pervert the senses and confuse the power of distinguishing between right and wrong. When the drapery that clothes these apparently good efforts is withdrawn, there appears a network of the enemy's weaving. Thus he would bring in the subtle arguments which he has used in all the churches and more or less in our institutions.

A few weeks ago, before we were aware of the fact, games were introduced into our school here. I will send you, when I get it copied, that which the Lord gave me in reproof.

You may say, “What we propose to do is not of that character. We need money, and we think that the most successful way to raise it is to have the children do something.” I tell you in the name of the Lord that it is not God's plan to obtain means in the way you propose.

In all the church schools that are established, we need to labor most earnestly for the salvation of the lambs of the flock. I know from the light which the Lord has been pleased to give me that the children of our churches in the suburbs of Melbourne have not received the right kind of education. It is very important that our church school in Melbourne be established on right principles. The children must be taught in a practical way the truths of the Bible. They must be taught that they are not their own, that they have been bought with a price which is beyond computation, and that as God's purchased possession they are under obligation to do those things that are pleasing in His sight.

We have only a short time in which to show that we place a proper estimate upon that which Christ has purchased with His own blood—our own souls and the souls of others. Children should be taught that they have a soul to save or a soul to lose. Christ has shown the value He places upon the human soul by giving Himself up to a life of self-denial and self-sacrifice for our sakes. He laid off His royal robe and kingly crown and, leaving the heavenly courts, came to this world to live the law by which God governs His kingdom. For our sake He became poor, that we through His poverty might be made rich. For us He lived a life of consecration. By following His example, by living lives of self-denial and self-sacrifice, we may be fitted for the mansions Christ has gone to prepare for those who love Him.

He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] This means just what it says. Only by self-denial and self-sacrifice can we show that we are true disciples of Christ. The Saviour's invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, 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.]

Now, in the place of following the line you propose, which I cannot endorse because it is not Christ's way, let those who shall act a part in the school as teachers examine their dress. Let them see whether in every respect it is plain, simple, and appropriate. Then inquire, "Who will unite with us in practicing self-denial in dress?" In the place of buying unnecessary and expensive drapery, let our sisters deny themselves and consecrate the money thus saved to a fund to be used for sending to the school children who could not otherwise attend. Form a class to do this work of self-denial, and call it by some name which signifies helpers together with Christ. Work for the love of those He came to save.

Much money slips through the fingers in the purchase of lollies. Teach the children that they can help by saving the money thus spent, and putting it into the self-denial fund. Show them how they may increase the fund penny by penny. In every family this work should be done. It needs tact and method, and will be the best education children can receive. Thus they may be taught to show their love for Christ. It is not possible to think of and love Jesus and never mention His name. Parents and children need to learn the lesson contained in the words, "Learn of me; for I am meek and lowly in heart." [Verse 29.] The best entertainment we can give to God and the heavenly angels is to deny ourselves to the utmost of our ability for the sake of Him who gave His life to seek and save that which was lost.

Let the Sabbath clothing of the parents who claim to be following Jesus be free from all unnecessary expense. The money saved in this way to help children to attend school will be recognized by the great Teacher, and His blessing will rest upon the school. The object of the school is to educate children to consecrate themselves to God. Teach them to learn in Christ's school His lessons of self-denial, meekness and lowliness.

Parents could do much more for their children if they would give them by their own example lessons of self-denial and self-sacrifice. They should be taught to put the money they save into the self-denial fund, and then as these sums are brought together, there may be a musical entertainment, not to create a fund, but to sing praises of God. From love to Christ and those He came to save the children have brought their offerings, and there are more than human spectators at the scene. Angels will be entertained, and the heavenly choir will join the singing, in approval of such an entertainment.

The flowers of the field, in their endless variety, are always ministering to the delight of the children of men. God Himself nourishes every root, that He may express His love to all who will be softened and subdued by the works of His hands. We need no artificial display. God's love is represented by the beautiful things of His creation. These things mean more than many suppose.

"Consider the lilies of the field, how they grow," Christ said, "they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Wherefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your

heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [Matthew 6:28-33.]

Here is presented the necessity of seeking for the heavenly adorning, even the robe of Christ's righteousness. This robe every human being must put on who desires to enter the pearly gates of the New Jerusalem. We need not a new writing from any one to give us true principles. We need a new reading of the Bible, in order that we may understand and practice its principles. The Bible simply needs to be read properly. It is the one who brings to the study of the Word of God a spirit of submission and obedience that gets spiritual food from it. But O there are so many who are spiritually blind.

The Lord is soon to come. Let the burden of teachers be to educate children to usefulness and self-denial in this life, that they may be prepared for the life immortal.

Lt 85, 1900

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

May 1900

My Dear Brother:

I received your letter from Mexico. I rejoice in any token for good in the warfare of pressing the triumphs of the cross. The Saviour declared, "Without me ye can do nothing." [John 15:5.] Just as long as you walk in the footsteps of Christ you will be safe.

My brother, notwithstanding the light that has been given you, I see by your letters that you still have the same spirit of accusation against your brethren in the ministry because they do not interest themselves in the advancement of the line of work which is your one great interest. Unless a reformation takes place in your heart, you will not see things in the light of Christ, but in the light of J. H. Kellogg.

There are few men who are perfect in our world. We must bear in mind that Satan is on the track of Seventh-day Adventists, trying to make God's witnesses as few as possible. God has not given you the work of making Satan's purposes a success. Satan makes a masterstroke when he leads men to whom God has given a certain work under His Theocracy, to turn from this work. Our efforts are not to be made to bring about confusion, to aid the enemy in binding about the work in the Lord's great vineyard. We are not to use our ingenuity to make the labors of God's ministers ineffectual. We are not to aid the enemy in his work by discouraging them.

One part of the work is not to be made all-absorbing, to the detriment and hindrance of other parts. This has recently been so distinctly presented to me that I am compelled to speak. You feel that Sister White has turned away from you, but it is exactly the opposite. Sister White has no different testimony to bear from the testimony she has borne for the last fifty years. It is you who have changed, and changed decidedly. You have refused to accept the light which the Lord has been pleased to give you—that you were to work in harmony with your brethren.

You have misappropriated God's money in doing a work you were not appointed to do, while missionary fields <white for the harvest> have been left without facilities. They did not receive their portion of the

Lord's entrusted capital. The enemy has blinded your eyes, so that you have not seen the necessity of co-operating with the Lord's missionaries in fields which are ripe for the harvest. By Him who created men and who gave His precious life to save them, the commission was given, "Go ye into all the world, and preach the gospel to every creature, 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." [Mark 16:15; Matthew 28:19, 20.]

Crooked paths have been made by some, yourself not excepted. This has been because there are those in the church who need a deeper work of grace in the heart, but it need not always be. The Lord knows all about this, and He sends us warnings, that we may keep in the royal road of self-denial cast up far above the world for the followers of Christ to walk in.

God will do His part if individually we will do the work He has given us. But you must be on guard, else when your ambitions and interests are crossed, you will certainly be found on the wrong side. Watch unto prayer, with a heart entirely surrendered to the Lord. Watch, I say, in order that Satan may not succeed in his effort to lead you to create trouble and to oppress those who are doing the work which God has appointed them to do. This you surely will do if you act out your disposition, as you are now tempted to do.

You are certainly in a most dangerous position. You are doing a greater injury than you realize. Great blindness is upon you. You do not see that you are engaged in a work which, if continued, will bring in most unwarranted oppression. If you refuse to be guided by the light which you have received, this light will become dense darkness to you. This result will surely come if you refuse to be benefited by the instruction given you to help you to escape from the pit Satan has digged for you.

While you stand in the sight of the heavenly universe as the Lord has shown me you are standing—as a man who has eyes with which he might see clearly, but which see not, and ears which might be sanctified to hear all things correctly, but which hear not—you are dealing with common, not sacred fire, the sparks of your own kindling. If you continue to be of the same mind and the same spirit, you will lie down in sorrow.

The Lord was present on one occasion when you were in controversy with those who were doing their utmost to bring about a favorable condition of things at Lincoln College. Had your eyes been opened to see the witnesses present at that time, you would have been ashamed of your moral and spiritual showing. Angels were there; but your spirit, your words, your decisions, were after the similitude of J. H. Kellogg, ruled and controlled by another spirit than that of Jesus Christ. Your wit, your sarcasm, the terms you used in regard to business matters, are recorded in unalterable characters, to stand against you until that day when every man shall be judged out of the things written in the books, unless through your repentance the blood of Christ wipes out the dark stain. You are following where others have gone before you, refusing to be advised or corrected by any power, human or divine.

The heavenly angels were ashamed of the position taken by those men in positions of trust who permitted you to intimidate them, to lead them to submit to your demands. They were unfaithful stewards. They should have given no heed to your menaces or threats. They should not, because you demanded it, have yielded up justice and equity.

I feel intensely anxious over your case. You are doing yourself and many of your associates great harm. Not long hence your wisdom will be revealed as foolishness and cruelty. The Lord witnesses every deed you do, every movement you make, every word you speak. How few know their own failings and read their own hearts. How few can discern the work of a spirit opposed to the Spirit of God. God has given you largely of His wisdom. He realizes the necessity of your understanding that this is an entrusted gift, committed to you only as long as you walk in obedience to the truth. He desires you to cherish it sacredly, as a divine endowment, given you to enable you to represent the mind and spirit of the Giver.

May the Lord give sight to the blind. O, I am so sorry that you are pursuing such a course. God cannot give you the knowledge he is prepared to impart, because He sees that you would not make a right use of it, while you view things in a wrong light. Let the prayer ascend from unfeigned lips, "Lord, have mercy upon me, that I may receive my sight." [See Luke 18:39, 41.] This prayer everyone, to whom the infinite God has given the exalted privilege of being a co-worker with Him, should offer up daily.

God desires to save you from yourself, that His precious cause may not bear the reproach of your infirmities. But you are now doing according to the way and will of J. H. Kellogg. I have many things to say to you that I have withheld, and I am not at liberty to say them now. There is in our world a satanic prejudice against the law of God, against the truth. The question you are to ask yourself is, "What am I doing? On whose side am I standing?"

It is a terrible thing to do anything against God's people. In regard to His ministers He says, "Touch not mine anointed, and do my prophets no harm." [Psalm 105:15.] You will do well to be careful how you move. It is not the Lord who is inspiring you to make the way of those upon whom He has placed responsibilities hard and trying. When doing this, you are under the control of another spirit.

You are full of ambitious projects for a class that will not, with scarcely an exception, be capable of honoring and glorying God. You have sunk your interests deeply in a work that will not properly represent the refined, elevated character of the truth. There should be no lessening of the zeal or fervor or energy shown in the work of saving souls ready to perish. But all the time and means are not to be consumed in one line of work, while the work for God's vineyard as a whole is neglected. Thus disproportion is brought in, and the work is swayed in wrong lines. The work is not done according to the order of the Lord, as is represented in the first and second chapters of First Corinthians and the first chapter of Ephesians.

God gives His servants wisdom to bring out and connect with the army of workers new elements, men who will be able to act as God's representatives, men who can receive truth from on high to impart to those who in turn will give it to others. Thus all the work will be done after the divine similitude. "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.]

The third chapter of Ephesians speaks distinctly regarding the work that is to be done in the world at the present time, the work which will magnify the truth by exerting a sanctifying, cleansing, refining influence. The church of God is the dearest object He has on this earth. It is not composed merely of ministers of the gospel, but of all who are united by faith to Christ, through belief of the truth that works by love and purifies the soul. By them the work of the gospel is to be accomplished. All who embrace the truth are to be children of God, members of one family.

Daniells, A. G.

"Sunnyside," Cooranbong, New South Wales, Australia

June 18, 1900

Dear Brother Daniells:

I wish to write you a few lines, which I may not be able to get copied. I have within the last half hour learned that a mail leaves for Africa tomorrow morning. It is now fifteen minutes past three in the afternoon. I wrote yesterday and this morning some nineteen pages of letter paper, and no less than ten pages in my diary. A few pages have been copied, a letter to Dr. Kellogg.

A letter has been received from John Wessels, but it contained nothing regarding the condition of things in Capetown, so we are left in complete darkness and ignorance, as you have not written us one line. Have you written, and has the letter miscarried? What does this silence mean?

When attending the meeting in Parramatta, I was in the night season passing through some exciting scenes in Africa. There were laid out some formulated arrangements and plans which were presented for acceptance; but Elder Daniells did not feel prepared to accept these plans, because they had in them some things which meant more than all could see. And while some would have accepted them, Elder Daniells said, "I cannot subscribe my name to them." This refusal greatly disappointed the framers of the article of agreement. But no one who has had an experience in the rise and progress of the cause of God would without special advice from the Source of all wisdom concede to the terms of agreement or bind themselves to the conditions laid down, which the Lord could not favor.

Our brethren in Africa will have to drink deeper of the clear flowing springs of Lebanon before they can see all things clearly. From the light given me, I know that we must enter into contracts very cautiously. We must have special light from God before we do this. Every problem which has reference to the cause and work of God should be studied in earnest prayer. It is the privilege of every man who claims to be a Christian, who is walking in the path of duty, to have confidence in God's presence. The Lord is able to make that which is dark plain.

We are today in great peril of following in false paths. If negotiations are made with the Wessels family, God must give direction as to how they shall be framed. Let all remember that this is a time when Satan is working to lead the Lord's people in various countries to tie themselves up as His people in America have done. There, there is little freedom and little means because the conference, which in the fear of the Lord should have stood steadfast to principle, departed from the right way. Alliance with men need prayerful adjustment. We are God's stewards and are dealing with His money, with His talents. That which in our human judgment would appear to promise much at the beginning may through the unwise movements of some one in the alliance create much disappointment and endless perplexity.

I consider that the Wessels family have a right to be cautious. For in the workers that were sent from America, they have had to deal with some who were not straightforward. I would say to them, Sanctify yourselves by a new consecration to God. Regard the Lord as ready and willing to help you. A wrong was done to the Wessels family in the use made of their means by those who came from America. Their money was used extravagantly, and ways were devised to draw upon them. It would have been better if this money had never been placed in the hands of those who received it.

The Wessels family have made large donations of money to Dr. Kellogg, as though he were the one who was to be steward of their means. The means that the Wessels family gave so abundantly in America should not have been handled by one man as he pleased, but by faithful stewards who would have appropriated the money for the opening of the work in Africa. A great work might have been done in that field. Books should have been translated for use in fields needing strong missionary effort. Had the work been done that should have been done, the religious experience of the Dutch people would have been materially changed.

This is where the young men of the Wessels family made a mistake. Mission fields in Africa were, in their destitution, crying to God for help and relief. They were starving for the light that should have shone in the dark places in regions beyond. This cruel, treacherous war would not have come at this time had the missionary work been done that the people of Africa were in suffering need of. The things which ought to have been done, but which have not been done, testify to a neglect of duty.

Let it never be forgotten that true Christianity comes through the engraving of Bible principles upon the heart and character. This must be an individual work, visibly expressed. Then true missionary work will be done. The Lord's means will be carefully invested.

A class of workers should have been sent to Africa who would have tried by every means in their power to educate the people they came to help. But some of those sent to Africa as missionaries needed the converting power of God upon their own hearts. Before they could teach others the truth, they needed to yoke up with Christ, to learn of Him His meekness and lowliness. In every department of God's economy He works through instruments that will be worked. Preaching the Word is one great means, and furnishing the people with reading matter is another. The Lord has appointed that the preaching of the gospel and the press shall act in harmony.

I must stop now, for it is bedtime.

Tuesday morning, June 19

I have just looked at my watch; it is two o'clock. I dress, seek the Lord, and try to write a few words to go in the mail to Africa this morning. May the Lord help me in tracing each line.

From the light God has given me, I know that he has not inaugurated such a work for our people to do as Dr. Kellogg has started in Chicago. In every city there should be missionaries, evangelists, appointed to work for the lower classes, who through abuse are ruining themselves. But all the resources are not to be used in this work, or in the work of bringing the truth to other cities and missionary fields afar off from America will not be accomplished. God's money has been used lavishly in some places, so that there is not means to invest in sustaining the gospel ministry in all parts of the world by voice and by the press. Both must be linked together, and God's standard must be raised in new territory. New fields must be worked, the warning must be given. A representation of the work to be done is given in the fifty-eighth chapter of Isaiah.

The cause of God is nearly bankrupt through men's devising, by their lack of wisdom in bringing in consumers and not producers. Thus God names it. The question to be treated is a large one. God calls for decided changes to be made. Self-denial and self-sacrifice will be called for in all who undertake the work now.

Our brethren in America, before carrying out their plans for such an extensive and wonderful work in certain lines, might far better have considered the words of Christ, "Which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" [Luke 14:28.] Had they done this, acting under the direction of God, men's ideas would not have been carried thus far in building the tower. Thousands of dollars, that have been invested in Chicago for the lowest and most unpromising specimens of humanity, would have gone to open new fields, annexing new territory, planting the standard in new places.

In many new fields there should be camp meetings of two, three, or four weeks in a place, if the circumstances demand it. And all through these meetings there is to be much personal effort, not only in the exposition of the Word in the meetings, but by individuals. Follow up every advantage in the very height of the surprise of the people to find out that there are important, wonderful things in the Word that they have not known were there at all, because the shepherds of the flock have not searched the Scriptures as diligent students of the Word.

There is to be diligent work done. The testing truth for this time is to be made known, and the explanation given. All classes, the higher as well as the most lowly, come to these meetings, and we are to work for all. After the warning message has been given, let those who are specially interested be called to the tent by themselves, and there labor for their conversion. This kind of labor is missionary work of the highest order.

The temperance question is to have special attention. Work in this line may be called medical missionary work, but this work, in its relation to its work of the third angel's message, is ever to be recognized as the hand to the body. In America it has been made the head and not the hand. The gospel ministry is not to be treated as it has been treated,—as something hardly worthy to be recognized. It is God's appointed means, the very means which has made us what we are, and its work is to be carried forward in the same lines and in the same way, because it is God's. Nothing is to be devised to stand as a memorial of man's greatness or woman's greatness.

See Isaiah 49. I cannot write out this whole chapter. Read it carefully and solemnly. What words are these! "And he said, Thou art my servant, O Israel, in whom I shall be glorified." [Verse 3.] How many, after they have done their best, under most trying circumstances, suffering for the want of facilities and from dearth of means, are ready to say, in the words of the Scripture, "I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God." [Verse 4.]

All the warnings must be given. The truth, Bible truth, is to be proclaimed in our large camp meetings, and the churches can hear the truth. They have the opportunity. All may not desire to hear. Many oppose everything that calls for self-denial. They are not willing to accept the Sabbath. In (Exodus 31:12-18) is clearly marked out in definite lines what God expects from His people, and the decided consequence of rejecting [it] is death. Notwithstanding this, many will refuse obedience because the truth involves self-denial and self-sacrifice.

Many of the ministers will not hear and be convinced. They will not enter the sanctuary of truth to receive the knowledge of truth from the Word, but will take away the key of knowledge from the people by perversion of the Scriptures, wresting the Word of God from its true meaning. Thus every step gained in reaching the people to save them from being lost in error and disobedience requires a hard, constant

battle. But shall it stop? No; lift up the standard. Plant memorials of God's truth in every place possible, and conversions will be made. Some who do not take their stand at once will help advance the work with their means and with their sympathy.

"And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered," (who is Israel? the church members of today) "yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." [Isaiah 49:5.] The message must go from east to west, and from west to east again. A great shaking up must come. The professed believers in the truth for this time are asleep. They need to awake, and shine anew because the light of truth has not only flashed upon them, but rightly done its work. God will have representatives in every place in all parts of the world.

The message of the angel following the third is now to be given to all parts of the world. It is to be the harvest message, and the whole earth will be lighted with the glory of God. The Lord has this one more call of mercy to the world, but the perversity of men diverts the work from its true bearing, and the light has to struggle amid the darkness of men who feel themselves competent to do a work which God has not appointed them to do.

Read verses 13-16. What is the matter with those who claim to believe the truth of the third angel's message? Why has it lost its power with the very ones whom God has honored for the sake of making it known to all people? Self has interposed; Satan has so wrought upon human agencies, and self has grown to such large proportions that it will not be recognized a "Thus saith the Lord," through His appointed channels.

God has spoken; He has said that His work is one, that His workers are to keep in solid union. Even though men may sell themselves for a song, God continues to carry forward His work in His own appointed way in the light shining forth in the redemption of His people. Those who hold fast the beginning of their confidence firm unto the end will sing the song, "We overcame by the blood of the Lamb, and by the word of our testimony." [Revelation 12:11.] The work of truth will go forward in the hearts of the true seekers because God sees in them His own name and the word of truth magnified.

For the glory of His own name God will continue to bear with the perversity of men, that they may repent, lest His and their enemies shall triumph in their positive destruction. He bears long with their waywardness and folly. He disciplines them, that they should seek Him, and if they will humble their hearts before Him, He will not bring them to shame, but through their suffering and their turning unto the Lord, He will make them the eternal monuments of His mercy. His almighty power alone can avail in behalf of any human agency through His abiding grace.

Wholehearted obedience God requires of His people as their only means of happiness and prosperity. Only through humbling themselves and exalting God by their devotion to Him can they find true prosperity. Yet this is the most difficult lesson for them to learn. Christ and His body, the church, are to become one as is represented in (John 17)—Christ in His people united to God the great Head. The ministry, which has been belittled, will be the power and energy of Christ in Word and doctrine. These are they whom man despiseth, whom the nation abhorreth, because they bear the sign of the original Sabbath. Exodus 31:12-18. God's commandment-keeping people are made to be a servant to rulers, they are required by man-made laws to disregard the law of God.

“Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, for he shall choose thee.” Isaiah 49:7. The hidden ones have been scattered because of man’s enmity against the law of Jehovah. They have been oppressed by all the powers of the earth. They have been scattered in the dens and caves of the earth through the violence of their adversaries, because they are true and obedient to the laws of Jehovah. But deliverance comes to the people of God. To their enemies God will show himself as a God of just retribution.

[Read] Revelation 6:9-17. From the dens and the caves of the earth, that have been the secret hiding places of God’s people, they are called forth as His witnesses, true and faithful.

The people who have braved out their rebellion will fill the description given in Revelation 6:15-17. In these very caves and dens they find the very statement of truth in the letters and in the publications as witness against them.

The shepherds who lead the sheep in false paths will hear the charge made against them, “It was you who made light of truth. It was you who told us that God’s law was abrogated, that it was a yoke of bondage. It was you who voiced the false doctrines when I was convicted that these Seventh-day Adventists had the truth. The blood of our souls is upon your priestly garments. The persecution brought upon those who kept God’s commandments did not destroy them or their influence. I could not read my Bible with its condemnatory words, and I laid it aside. Now will you pay the ransom for my soul? You said you would stand between my soul and God, but you are now full of anguish yourself. What shall we do who listened to your garbling of the Scriptures and your turning into a lie the truth that if obeyed would have saved us?”

When Christ comes to take vengeance on those who have educated and trained the people to trample on God’s Sabbath, to tear down His memorial, and tread down with their feet the feed of His pastures, lamentations will be in vain. Those who trusted in the false shepherds had the Word of God to search for themselves, and they find that God will judge every man who has had the truth and turned from the light because it involved self-denial and the cross. Rocks and mountains cannot screen them from the indignation of Him that sitteth on the throne and from the wrath of the Lamb.

Lt 87, 1900

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

June 20, 1900

Dear Children Edson and Emma:

I received your letter, Edson. In regard to The Desire of Ages, when you meet with those who have criticisms to make, as will always be the case, do not take any notice of the supposed mistakes, but praise the book, tell of its advantages. The Desire of Ages would have been the same size as the two former books had it not been for the strong recommendation of Brother Palmer, who was then General Canvassing Agent. What you say about the appendix is the first objection we have heard regarding that feature. Many have spoken of the great help they have found in the appendix. If people are prejudiced against anything that makes prominent the Sabbath, that very objection shows the necessity of it being there to convict minds.

Let us be guarded. Let us refuse to allow the criticisms of any one to imprint objections on our minds. Let critics live by their trade of criticism. They cannot speak in favor of the very best of blessings without attaching a criticism to cast a shadow of reproach. Let us educate ourselves to praise that which is good when others criticize. Murmurers will always pick flaws, but let us not be saddled by the accusing element. Let us not consider it a virtue to make and suggest difficulties, which one mind and another will bring in to harass and perplex.

Keep the atmosphere of the soul clear by dwelling upon the bright sunshine of heaven, which is always shining to make the soul happy. We want to take notice of the brightness. Talk of God's blessings. Let us, you and Emma and I, bring all the pleasantness possible into our lives. When others begin to question and criticize, let us be determined, either by silence or by turning the conversation into another channel, to cut off words which would not be spoken in wisdom. We are to continue to wait upon the Lord by humble prayer and supplication, making every effort to keep the door of our lips, so that we shall not utter one foolish word savoring of unbelief.

We are to talk faith, practicing the very things we have asked the Lord to give us grace to do. Thus we work out our own salvation, trying to help and save those in trouble by faithful words and kind deeds. It is God which worketh in us, both to will and to do of His good pleasure. The finite and infinite are to unite in accomplishing the work that needs to be done. God has pledged Himself to supply us with strength, cheerfulness, pleasantness, and joyfulness in our Saviour. Abiding in Him the word that would cast a shadow over others is left unspoken.

Let us remember that everyone has some dark spot in their experience. Let us do all we can to bring cheerfulness and hope into the lives of others. What a blessing this will be to them. In their turn they will speak words of good cheer to others, to bring sunshine into their hearts. As we do this work, we shall be in a position to realize that the Lord hears our prayers, because we work in harmony with them, fulfilling all the duty we owe God and to ourselves. We shall go about our work in a thankful, prayerful frame of mind, but by faith we claim the promise, "Ask, and ye shall receive; seek, and ye shall find." [Matthew 7:7.] Yes, we shall find the answer to our prayers, for God will do exceeding abundantly, above our highest expectation. What precious witness we shall then bear for God.

What an honor we shall be to the truth of His Word. We shall be able to say, "I waited patiently for the Lord, and he inclined unto me and heard my prayer. He brought me up also out of a horrible pit, and of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, and such as turneth aside to lies." [Psalm 40:1-4.]

Doleful, discouraging words will do no good. When Christ abides in us, we shall not even repeat the false statements we hear. We shall not retaliate or bring a railing accusation against any, because this would wound our own souls deeply and make us forget our resting place of confidence and peace in Christ.

"Sunnyside," Cooranbong,

P.S. The enemy stirs up persons whose hearts are not staid upon God, who are admitting into their hearts unpleasant and disagreeable things to ponder over and then pass along the unsavory dish for a repast to other minds and hearts. This is feeding upon the garbage of Satan's preparation, and makes

the soul impoverished. When Christ was assailed in this way, His melodious voice was heard in beautiful songs, "Many, O Lord my God, are the wonderful works that thou hast done, and the thoughts that are to usward. They cannot be reckoned up in order unto thee. If I would declare and speak of them they are more than can be numbered. ... I delight to do thy will O my God; yea, thy law is written within my heart. I have preached righteousness in the great congregation, so I have not refrained my lips. O Lord, thou knowest I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy lovingkindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord; let thy lovingkindness and thy truth continually preserve me." [Verses 5, 8-11.]

When unadvised words were spoken, our Lord Jesus in His childhood and youth and manhood often corrected the evil speaker, the passionate speech, the unbelieving speech, the accusing speech, with the spirited sweet melody of song.

Lt 88, 1900

Managers and Teachers in the Avondale School

"Sunnyside," Cooranbong, New South Wales, Australia

April 13, 1900

To The Managers and Teachers in the Avondale School

Dear Brethren:

I am distressed and burdened that any of you who stand in responsible positions should open the door and, as it were, invite the enemy in, for this you have done in permitting the exhibitions which took place on the school grounds Wednesday afternoon.

Let those who are educating the youth take themselves in hand, and educate themselves according to the high principles which Christ has given us in His Word. Let us consider that, as far and as fast as possible, we are to recover the lost ground, that we may weave into our school the spirituality that was in the school of the prophets. The sixth chapter of John needs to be studied with much more special diligence, for it reveals Christ as the Bread of life.

Why has this school been established? Is it to be like all other schools, or is it to be as God has revealed, a sample school? If so, we would better perfect everything after God's pattern, and discard all worldly makeshifts which are called education. Brethren, your eyes need to be anointed with the heavenly eyesalve. I spoke to the school, and to those assembled on Wednesday morning, words which the Lord led me to speak, not knowing anything of what was to take place, for no intimation of it had come to me. How could you harmonize your program of proceedings, which was of a character to counterwork and make of none effect the instruction from God to you, with the words spoken?

I afterward felt deeply the words which the Lord gave me for you, and for the benefit of the students—words which I would not have spoken had I known what was to follow. If your perceptions had not been greatly beclouded, you would have taken the words which were given of God as a reproof and a rebuke upon all that kind of pleasure which afterwards transpired. This testimony from God presented before the students duties of the highest order, and to efface by the after performance all the impressions

made, was virtually saying, "We want not Thy ways, O God; we want our own ways; we want to follow our own wisdom." I look at it all as an insult to the Lord Jesus.

In the night season I appeared to be in the performance that was carried on <on the school grounds.> The actions of the human minds in the development of the spirit that was in these amusements was defacing the impression of the moral image of God. Those persons who engaged in this grotesque performance acted out the mind of the enemy, some in a very unbecoming manner.

Who witnessed all this scene? The universe of heaven. The men and women who united in that afternoon performance received no light, no working of the Holy Spirit. In the night season, when the scene was all laid open before me, I felt so sorry, so sad that this should be; for Christ who gave His life to elevate, ennoble, refine, and sanctify, was grieved at the exhibitions.

It will take time and a vast amount of labor and sorrows to wipe out the degradation of some things in the performance on that occasion. I thought that this would be a lesson that would enable all to sense the tendency of these plays and games, that they would see how quickly such amusements reveal a sample of the taste and low ideas of some.

The armies of Satan gained a decided victory, and God was dishonored. The angels of God were on the grounds, not to approve, but to disapprove. The angels, the ministering spirits that minister to those who shall be heirs of salvation, were grieved, ashamed of the exhibition of the sons and daughters of God. As it was represented to me, One stood up and in solemn words laid open the aftereffects of all that program. Words were spoken which I cannot write now, but I may have liberty to write hereafter; I am too much burdened to be able to produce the words on paper.

What an exhibition was this to be reported by students who delight to trace such things on paper to send to their distant friends and acquaintances! They are witnesses to show, not what God has accomplished, but what Satan has accomplished in the Cooranbong school. In all these things there is among Christians a practice of necromancy which will lead away from righteousness and truth. Serious will be the consequences; for impressions are made which will be hard to efface.

In their efforts to regain that which was lost in such scenes, one such performance will make much work for those teachers who are working to save the souls of those under their instruction. Unless God shall work on human minds, teachers will manifest impatience; for in their efforts to undo the mischief, they will be severely tried. There will be a freedom with students to seek pleasure, and they will have less regard for the instruction of the Word of God. Thus the Word is dishonored, and the indulgence of the human heart in sin and love of pleasure is the education received. Once the barriers are broken down, the advance of the enemy will be marked, unless the Lord shall humble hearts and convert minds.

Teachers need an intimate acquaintance with the Word of God. The Bible, and the Bible alone, is man's counsellor. It is as the leaves of the tree of life. In it every want is met for souls who love its teachings and bring into their practical lives. Though many students in the school have been baptized, yet they are unconverted. As they are not spiritually minded, they know not what it means to be sanctified by a belief of the truth. The Bible is to be searched, and understood. It is our spiritual food which is to be digested and assimilated. It is to be received into the heart, and worked out in the life. If the Word is unconsulted and unappropriated, no man need expect the Spirit of God.

In answer to the lawyer's question, "What shall I do to inherit eternal life?" Christ said, "What saith the law? How readest thou?" The lawyer felt that he could not evade this direct question of Christ, and answered, "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 Christ answered, "This do and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" [Luke 10:25-29.] Just such questions will be asked now, when the truth is brought home to the naked soul. There are those who will evade it if they can.

The Lord would have His stewards discharge their duties faithfully in His name; and in His strength, by believing and acting upon the Word, they may go on conquering and to conquer. But when men depart from the principles of righteousness, they can conceive a high opinion of their own goodness and aptitude, and unconsciously they exalt themselves. The Lord will allow them to walk alone, and to do their own way. He will give them opportunity to see themselves, and to manifest to others their own weakness. The Lord's way is always to be closely followed, His Word is to be taken as it reads, and men are not to devise and plan according to their own weak judgment.

Whenever true repentance exists, it will be revealed in doing justice, in loving mercy, and in walking humbly with God. Wherein the least wrong has been done to others, it will lead to a full restitution, that the soul may be cleared from guilt. What a work is before us! This school is to be as the school of the prophets. The truths of the Bible are to be earnestly studied. If rightly brought before the minds, if earnestly studied and dwelt upon, they will not cultivate an appetite or relish for amusements. We are living very near the closing scenes of this earth's history. God's judgments have been and are permitted to come upon the world, and will be more and more pronounced until the end.

The question is asked, What shall we do that we might work the works of God? What shall we do to gain heaven? This important question is answered to all who desire to know, "This is the work of God, that ye believe in him whom he hath sent." [John 6:29.] The price for which you may have heaven is the Messiah; the way to heaven is faith in Jesus Christ. He asks you, first to believe, next to work.

"This is the work of God, that ye believe on him whom he hath sent." "For the Bread of God is he who cometh down from heaven, and giveth light unto the world." "I am the Bread of Life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." [Verses 29, 33, 35.] Christ gives them to understand that a man needs to be taught of God in order to comprehend these things. This is the cause of so much cheap knowledge of the Scriptures in the churches of today. Ministers preach only portions of the Word, and refuse to practice even as much as they teach. This leads to misconceptions of the Word and doctrine; it creates error and misinterpretations of the Scripture.

All, from the oldest to the youngest, need to be taught of God. We may be taught by man to see the truth clearly, but God alone can teach the heart to receive the truth savingly, which is to receive the words of eternal life into good and honest hearts. The Lord is waiting patiently to instruct every willing soul who will be taught. The fault is not with the willing Instructor, the greatest Teacher the world ever knew, but it is with the learner who holds to his own impressions and ideas, and will not give up his human theories and come in humility to be taught. He will not allow his conscience and his heart to be educated, disciplined, and trained—worked as the husbandman works the earth, and as the architect constructs the building. "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Everyone needs to be worked, molded and fashioned after the divine similitude.

Christ tells you, my dear friends, young and old, the everlasting truth, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (If you do not take Christ's word as the man of your counsel, you will not reveal His wisdom or His spiritual life.) Whoso eateth my flesh, and drinketh my blood, hath eternal life; ... for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." [John 6:53-56.] Said Christ, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Verse 63.]

Those who search the Scriptures, and most earnestly seek to understand them, will reveal the sanctification of the spirit through the belief of the truth; for they take into their very heart the truth, and have that faith that works by love and purifies the soul. All their spiritual sinew and muscle are nourished by the Bread of Life which they eat.

Lt 89, 1900

Those in Responsible Positions in Avondale School

"Sunnyside," Cooranbong, New South Wales, Australia

June 26, 1900 [typed]

To Those Who Occupy Responsible Positions in the Avondale School

Dear Brethren:

I have a desire to see you in meeting before I shall pay the bills you present. I have some words to say to you all. I think if you appreciated my position, and what I am constantly doing for the school, you would not present to me such bills as you have presented. I am not as others who may place their cattle in your pasture. I have invested in the land one thousand dollars. Again and again I have had means sent to me for my own appropriation, but in the place of taking the gifts to myself, I have appropriated them for the school, that they might cancel their debts. I have just received a letter from Elder Haskell asking me if I had appropriated for myself these sums which have been presented to me. I have not appropriated one dollar. I have placed it with you to help you in your need. I want no more such bills sent to me.

Even if you did not know in regard to this matter of financial assistance, have you not known how many times our horses and carriages and my hired help have been to the station to accommodate the school? Are you aware that money which has been appropriated to the school has been secured through appeals which I have made? Have you not perceptive faculties to understand that my position in connection with the school is constantly drawing in behalf of the school? I think it would be well for your perceptive faculties to be sharpened up a little. I do not feel under the least obligation to the school for the favors they have done me, but I do feel sad to see how little the constant taxing in one way and another, how little my continual efforts from the time the school was first opened, have been appreciated.

Since the school began in Melbourne, I have invested three thousand dollars in it, beside the money invested to buy the land. I think you need to have some enlightenment. I am one of the firm. My interest is with the school. I draw the funds for the school. I want you to never to send me another such bill. At other times there has been very close settlements with me, but I have said nothing about the matter; but now I will speak.

Let everything, in dealing with one another as God's people, be done with equity and nobility. There must be no illiberal spirit; there must be no meanness in business management, but a spirit free from littleness and selfishness. Privileges and responsibilities are mutual, and God would have all understand that they should go side by side. Necessity is a bad oracle to consult.

Lt 90, 1900

Haskell, Brother and Sister [S. N.]

"Sunnyside," Cooranbong, New South Wales, Australia

June 12, 1900

Dear Brother and Sister Haskell:

I am not fit to write at all, but will begin, and if I cannot finish I shall at least have made an effort. It is only two days since I have been able to trace my thoughts upon paper.

Three thousand dollars of Sister Gotzian's loan has come. Brother Jones would like me to leave the rest with the office to pay my indebtedness for the publication of *The Desire of Ages*, but I do not as yet know how to do this. All the money possible will have to be collected, because there is now a determination to arise and build a sanitarium. If all will have faith to act to the extent of their ability, the building will surely be finished.

The light that I have is that we must walk by faith. All work required to be done in reformatory lines, for the prosperity of the cause of God, and as a blessing to those suffering with disease, is to be done according to the Lord's plans, that it may be a witness to the people. Ministers of the living oracles of God must take in the situation. They must act as leaders and feel an intense interest in the various lines of the work. They must set such an example as may be safely followed. Every thing must be done according to the Lord's devising.

In erecting a sanitarium, the same methods that were used in building the church at Avondale will be essential and will be pleasing to the Lord. A plain, simple building, of suitable dimensions to accommodate the patients who shall come for relief should be erected, and persons of different trades and professions will be acceptable to have a hand in the labor. All who engage as workmen should make their charges as light as possible, putting in a full eight hours each day. Why? Because it is the Lord's time. No one is to be urged to do his duty in this respect, but if there are those who want to make this offering to God, God will bless them in the noble part which they act, according to the spirit which they bring into their work.

Jesus, our Redeemer, gave all there was of Him as a willing offering to God, that all who would come to Him might have eternal life through the sacrifice of Himself. We invite all who will, to act a part in donating according to their several ability. This erecting of a sanitarium is after the special order of the Lord, and is to be a means of reaching every class of people with the truth. We do not advise our people to open up a work in our cities, <to the extent of> erecting buildings to which they can invite the most depraved class of people to come and receive the food and beds and treatment without money and without price. None are required to establish a work in any city which gives to an indiscriminate class an invitation to be supported by the charities of the Seventh-day Adventist people, whose special work is to bear an unpopular message to the world. The commission is given to bear the message to all nations.

God has His plans in the establishment of His work, and His Word is to be our guide; His practice, our practice. On one occasion Christ gave evidence of the source of His power in feeding the five thousand who had followed Him, eager to receive the words of instruction that He, the Source of all blessings, could give them. All who study the work of the Great Teacher will observe and, as near as possible, do as He did. He has specified His way and we are to follow His example.

Just before the ascension of Christ, "Jesus came and spake unto them, saying, 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 always, even unto the end of the world." [Matthew 28:18-20.] This is God's plan.

We have received no light from the Lord to empty the Lord's meat which is brought into His house, to support the promiscuous poor without money and without price. This would be a drain upon the Lord's treasury that would make one city a receptacle for all the means possible to be obtained, and thus retard the work of the third angel's message, and close the way so that the light and knowledge of the gospel which the commission of Christ embraces shall not go to all nations.

But the work is to be carried proportionately in all cities. In His own way the Lord Jesus gives opportunities to reach the people nigh and afar off. In Mark we read, "Afterward he appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. 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 they shall 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. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [Mark 16:14-20.]

All the works of Christ, all His invitations, all His ways of reaching the people, are consistent and reasonable. "And he saith unto them, Go ye into all the world and preach the gospel to every creature." (That is, all must have the message.) "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." [Verses 15, 16.] God's work is definite; it is to put out, under the special influence of God's spirit, the talents He has given in capabilities of speech, and in reasoning powers.

These talents will produce other talents, which add to the efficiency of the worker to win to Christ those who will consecrate their talents to God by putting them out to the exchangers. Thus still other talents will be brought in, increasing the power and efficiency of the gospel in its sacred, exalted work. There will be ministerial talent which can be added to the force of workers; there will be teachers who will be educators of the youth; thus talent will be connected with the work to stand in moral dignity and sanctification and righteousness.

To all who engage heart and soul in this work, Christ says, "I am with you in this work to guide, comfort, sanctify, and sustain you. I will render you successful in awakening the attention of men to a purpose.

Your success will be of the Lord in convincing and convicting men of what constitutes sin, that they shall believe in Me, and know that all sin is the transgression of the law of God. Your work is to preach, teaching them to observe all things whatsoever I have commanded you." "If ye love me, keep my commandments." [1 John 3:4.] "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." [John 14:21, 23, 24.]

Nothing can do greater insult to Jehovah and our Redeemer Jesus Christ who came to our world to live the law of God, than to assume the generous attitude that God's bounties are to be given alike to the most profligate, the most corrupt in soul, body, and spirit. This generosity should be exercised toward the worthy poor who have taken their position to obey God by becoming loyal to his commandments, and who for this reason have been cut off from their labor and their payroll. These are our brethren, to whom transgressors of the law of God are looking, saying, We will see how they come on.

When so large draughts are made upon the treasury of God to support a work that God has not given us to do, draughts that should aid these who have lifted the cross under sore discouragements, there is nothing to supply their needs. Shall these families then be driven to despair, because hungry and suffering for the very necessities of life, while the intemperate debauchers, the tobacco users, and the vilest of human beings shall be sustained, in receiving without price our generosity and benevolence? The house of faith, struggling to keep the Sabbath, is left to suffer, while the Lord's resources are consumed upon a class that have made themselves vile; and what will be presented as the result of this expenditure of time and means and labor?

What shall be done? The Lord has designated what should be done. A people who are conscientiously keeping the commandments of God, and doing the very work the Lord has given them to do, will respond to the command, "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 28:19, 20.]

In God's Word we have a perfect rule of faith and practice. The living God alone who made heaven and earth can help and abundantly save His worshippers through the ways which He has ordained. God will not overlook the transgression of His own people who refuse to be corrected and receive His warning. He will visit their transgressions with the rod, until they learn that He is God, and will obey His voice. When they walk in God's ways and not in ways of their own devising, the Lord will receive the repentance of His erring ones, as He has ever done. They must learn that only in obeying Him can they find rest and peace.

Lt 91, 1900

Brethren

Maitland, New South Wales, Australia

June 24, 1900 [typed]

Dear Brethren:

My mind has been greatly troubled. I could not sleep. Some things passed before me which at first sight seemed small, but which meant much in their working out and in their influence upon the cause of God. Thus it has been with Dr. Kellogg. He entered upon the work of investing means to accomplish a certain end. At the first, this work seemed to be one which God could approve. He received large donations from the Wessels brothers. He made <himself> terms regarding this money, or <rather> led the Wessels brothers to <make terms to> echo his suggestions, making restrictions regarding the means to be invested and the profits accruing there from. God did not instruct those who made this confederacy and these restrictions. The money was His. He owns the world. He owns men and all that men possess; and not long hence he will call them to account for the use they have made of His goods.

Christ died to release men from Satan's claims. He offered up His life to save men from utter and complete ruin. The souls of those who have thus been ransomed are valued by God in proportion to the price which has been paid for them. <And His money is to be used in His way, not after the inventions of human minds.>

God created man for His own glory, that after test and trial the human family might become one with the heavenly family. <And to every man is given his work to receive the mind of God.> It was God's purpose to repopulate heaven with the human family, if they would show themselves obedient to His every word. Adam was to be tested, to see whether he would be obedient <as the loyal angels> or disobedient. If he stood the test, his instruction to his children would have been only of loyalty. His mind and thoughts would have been as the mind and thoughts of God. He would have been taught by God as His husbandry and building. His character would have been molded in accordance with the character of God.

But Adam did not endure the test. Satan, the fallen prince, was jealous of God. He determined through subtilty, cunning, and deceit, to defeat God's purpose. He approached Eve, not in the form of an angel, but as a serpent, subtle, cunning, and deceitful. With a voice which appeared to proceed from the serpent, he spoke to her, and his conversation was of that character which wise and wicked angels use through various agencies today. As Eve listened, the warnings God had given faded from her mind. She yielded to the temptation, and as she tempted Adam, he also forgot God's warnings. He believed the words of the enemy of God.

In Eden, Satan used the serpent as his instrument. Today he makes use of the members of the human family, striving by means of every species of cunning and deception to hedge up the path of righteousness cast up for the ransomed of the Lord to walk in.

What were the words Satan spoke to Eve: "Ye shall not surely die." Today men think and act the words of the great deceiver, giving the impression that God does not mean what He says. Satan charged God with his own false attributes. "God doth know," he said, "that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Genesis 3:4, 5.] The "evil" was disobedience to God's commands. And Adam did indeed go through the experience of knowing evil, with all its fearful consequences.

The lie which Satan told Eve, "Ye shall not surely die" [verse 4], has been sounding through the centuries from generation to generation. Thus Satan tempted our first parents, and thus he tempts us today. He is

the author of evil. And from generation to generation men and women have fallen into the snare, notwithstanding Adam's disobedience and its result.

Adam and Eve were driven out of Eden, and an angel with a flaming sword guarded the way to the tree of life, that the disloyal, disobedient pair might not gain access to it and thus immortalize transgression.

Mark this point. The Lord did not place in Adam, fallen and disobedient, the confidence, He placed in Adam loyal and true, living by every word that proceeded out of the mouth of God.

Disobedience to God's word is never to be looked upon as a merit. The rewards of heaven are not granted to transgressors. In no case are the transgressors of God's law to receive the attention and confidence of those who are desirous of serving Him.

The eyes of Adam and Eve were indeed opened, but to what? To see their own shame and ruin, to realize that the garments of heavenly light which had been their protection were no longer around them as their safeguard. Their eyes were opened to see that nakedness was the fruit of transgression. As they heard God in the garden, they hid themselves from Him; for they anticipated that which till <their fall> they had not known—the condemnation of God.

The accusation Adam brought against Eve, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat," had no influence to save him from the result of disobedience. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." [Verses 12, 17, 18.]

In this case Satan's instrument, the serpent, was cursed. And all who today allow themselves to be used as Satan's instruments, to lead others to disregard the commandments of God, are under the curse of God. Man's safety lies in a wholehearted belief in a "Thus saith the Lord." This is the declaration of truth. Those who are led away from the truth from any motive, however great may have been their supposed wisdom or exaltation, and venture in a path of their own choosing, are following a false leader, and will be led by him into false paths. And both are guilty before God. Neither the leader nor the one led will be held guiltless.

I wish to say that the influence of the perverted principles acted upon in Battle Creek has been far-reaching. Men have entered upon the work of making efforts to bless themselves by following a course of their own devising, vainly supposing that by so doing they will be elevated. These men, connected with the work of God, have not realized what they were doing. In their various devices for improvement they were following their own way, without asking themselves the question, "Did God bid me do this?" Thus they worked in compliance with the plans of Satan, in opposition to the known will of God, to follow which would have secured their success. At the very heart of the work men made that awful test, to result in knowing good and pursuing evil, by losing sight of the principles of righteousness. Those who do this must suffer the consequence. The whole service of those who choose to have a knowledge of evil is changed from what God wishes it to be.

God has declared that man's only means of safety is entire obedience to all His words. We are not to make the experiment of testing the evil course, with all its results. This will bring weakness <through disobedience.> God's plan was to give man clear-sightedness in all his work. This was planned for Adam by his heavenly Father. There was to be co-operation between man and God. But this plan was greatly

interfered with by Adam's transgression. Satan led him to sin, and the Lord would not communicate with him after he had sinned as He did when he was without sin.

After the fall Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the office of mediator. Adam and Eve were given a probation in which to return to their allegiance, and in this plan all their posterity were embraced.

In the fulness of time Christ was to be revealed in human form. He was to assume the position of head of humanity by taking the nature, but not the sinfulness of man. In heaven was heard the voice, "And the Redeemer shall come to Zion, and unto them that turn from transgression ..., saith the Lord." [Isaiah 59:20.] "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called, Trees of righteousness, The planting of the Lord, that he might be glorified." [Isaiah 61:1-3.]

It is God's purpose that His name shall be exalted among all the nations. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." [Isaiah 62:1-3.]

This is to be the experience of those who hold fast the beginning of their confidence firm unto the end. The whole of the sixty-second chapter of Isaiah is a representation of the work Christ will do through those who follow His example. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." [Verses 10-12.]

How similar this language is to that found in Revelation: "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. ... I Jesus have sent mine angel to testify unto you these things in the church. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:12-14, 16, 17.]

God corrects His people to save them from destroying themselves. He warns them against following the course pointed out by their finite judgment. He desires them to lift up, not their own standard, but His standard of truth.

It would be well for all to review God's dealing with His people. Notice that while they carried His banner, He exalted them before their enemies. But when they brought self-exaltation, waywardness, and inconsistency into His sacred work, He could not give them prosperity. The work is not to be carried forward with the view of glorifying man, but to glorify God. His power is to be revealed in the <special work through chosen human agencies for the> conversion of those who leave the ranks of the enemy to stand under the banner of Christ, and in the decided witness which they bear for the truth. Satan's armies are many, and God's people must spread over all the world, planting the standard of truth in the dark places of the earth and doing their utmost to destroy Satan's kingdom. Churches are to be built and sanitariums established <in many places.> To our health institutions are to come those who otherwise would never hear the truth.

The messages are not to be sunk out of sight and the means in the treasury exhausted by a work for the most abandoned classes. These are not to be repulsed; they are to be encouraged to reform and be converted. But all the time and talent and means are not to be devoted to work such as that which has been started in Chicago, which has absorbed so much of the Lord's money. God has said that churches are to be established all over the world. Every effort is to be made to turn souls from error to truth. But work for the destitute is not to be taken up and managed as has been in Chicago.

The same time and means, used where it was very much needed, would have done much to proclaim the truth which must be given to our world. Men and women would have been called out from the world to witness to Christ's words, "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. Let your light so shine before men that they may see your good works, and glorify your father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 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." [Matthew 5:14-18.]

People are to be converted from error to truth. These are to show by their works that they are true followers of Jesus Christ. They are to co-operate with God. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew; and beat upon that house; and it fell and great was the fall of it." [Matthew 7:24-27.]

Those who sincerely believe the third angel's message will reveal in their lives <all that message comprehends.> The fruits of that message <are grace and righteousness.> Converted men and women are to engage in God's service as His witnesses. Every deliverance from Satan's power is a manifestation of God's power to save, and a demonstration <in this our day> that the Sabbath is a sign between Him and His obedient ones, that they may know that He is the Lord which sanctifieth them. This is a practical witness to the truth that God is the strength and defense of His people, and will exert unlimited power to make His truth and righteousness triumphant.

Those who receive a "Thus saith the Lord," who obey the truth as it is in Jesus, will bear the sign of God's commandment-keeping people. To see and acknowledge our vileness and emptiness and weakness is an indispensable preparation for seeking the Lord in penitence and receiving, yes, manifestly receiving, the

righteousness of Christ, which is of God by faith, and which brings eternal life. All who seek the Lord with the whole heart will find Him. They will plead to a purpose and with sure success if they feel their entire dependence upon God and surrender self to Him, accepting Christ as a personal Saviour. <Here is his wisdom and righteousness and sanctification.> This they must do, maintaining a spirit of repentance, humiliation, and meekness, showing their appreciation of God's great gift by undivided obedience to His commandments.

Those who work in the lines God has marked out will not be unchristlike Christians, [and] are never at war with truth and righteousness. The Lord has a work for His people to do, a work which means everything to them and to those whom they are to lead to God by the Christlikeness of their character. Greatness in the sight of men differs largely from greatness in the sight of God. Those who desire to receive the approval which purity and holiness wins from God must give up seeking the approval of men.

Lt 92, 1900

Kellogg, J. H.

July 2, 1900 [typed]

Dr. Kellogg:

I am sorry that, notwithstanding the warnings that for years God has been giving you, you should act in the oppressive way that worldlings act. Do you know that angels of God were in that gathering in which you magnified yourself to such large proportions? Did you realize that by your actions you were giving joy to satanic agencies? O John, John, can it be that you consider this the medical missionary work that is to be done? The less we have of the class of work represented in that meeting, the better it will be for the actors and for the cause of God.

The Lord was not glorified by your transactions, and He says of those who justified you in them, "Neither will I be with you any more unless you put away from your midst everything of this unholy character." The messenger from heaven addressed the ministers present, saying, "How could you be intimidated by any human agencies? How could you be led by them to endorse by your assent any such actions? This is not the way in which the Lord works."

I must express myself decidedly. Such actions as those done in that meeting are entirely wrong. You have been warned not to do as Nebuchadnezzar did. You are exalting the work you have been creating as the all and in all work for this time. For years you have been discrediting the ministry, ridiculing God's ordained means for carrying out His designs. You created a great many responsibilities, but after this was done, your tower was unfinished. You devised plans by which your tower should be built, but God was not in your devising. He did not put that work into your hands. He gave you the responsibilities He designed you to bear, and He knew what was best for you to do. He has not given you the work you are now doing.

You must not think, my brother, that you are indispensable to the cause and work of God. I am instructed to say that what you and your associates are negotiating is not in harmony with the Scriptures. God desires us to guard strictly the principles of truth, that we may represent His character and government.

The course pursued in the meeting which I have mentioned showed that spiritually some were suffering from “la grippe.” A skillful physician is needed to do medical missionary work in their behalf, to expel that which will poison and destroy the principles which should control in the Lord’s institutions. When in small as well as in large responsibilities you cleave to Christian principles, you will be prepared at all times and in all places to act as a Christian gentleman. You will set a right example to your associates, and you will be in harmony with heaven. But you are not now acting as an agent of God should act.

I have had a counsel with Dr. Caro and Brother Sharp, the business manager of the Sydney Sanitarium. I sought to present before them the principles upon which they should act. I told them that representations were given me of transactions in America and some in Africa. And contracts would be made to lead those in this country to bind themselves to certain things which would restrict their religious liberty and their liberty in business lines. A hand was placed upon the hand of Dr. Caro, and again upon the hand of his business manager, and a voice said, No, put not your pen to any such agreement. This is a transaction that is born entirely of selfishness and a feeling of superiority, which must not be encouraged among Seventh-day Adventists.

In the first chapter of Second Peter we are given instruction as to how the Christian should act. He is to live and work upon the plan of addition, obtaining a deep experience in the knowledge of God and of Jesus Christ.

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.” [Verses 1, 2.]

Those who gain the experience represented in this chapter will not become estranged from God, because they have lived on the plan of addition. “But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” [Verse 9.] Purity and godliness make up the new life of faith. The blood of Christ justifies, sanctifies, and saves the soul. The promises in this chapter include every one who is a true laborer together with God, the saving influence of whose example is seen and felt among his associates in the work. “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [Verses 3, 4.]

That faith in Christ, which works by love and purifies the soul from all defilement, leads God’s people to an advance stage of Christian experience. Partakers of the divine nature, they reveal the attributes of Christ. Their lives represent the life of Christ. In all their actions God is glorified. His mercy, His tenderness, His forbearance, His benevolence, is represented. God’s Word, believed and practiced, will always lead to good works, to love for those who love God, to sympathy and tenderness for them, to a desire to help them in their work, that all may carry out God’s plan, doing His work in the Spirit of the Master. Thus God’s people show that under all circumstances they are trying to do as Christ would do in their place. One of the most efficient ways of representing Christ to the world is to love as brethren, to be pitiful and courteous.

My brother, be exceedingly cautious lest in your zeal you close the door against your brethren having any advantages unless they subscribe to your plans. As God’s medical missionaries, our work is to lead

all into the path of hope and courage and helpfulness. Thus we are to make our words and actions Christlike. We are to be actuated by the unselfish motives that lead men to make straight paths for their feet, lest the lame shall be turned out of the way.

The Holy Ghost is the Author of the Scriptures and of the spirit of prophecy. These are not to be twisted and turned to mean what man may want them to mean, to carry out man's ideas and sentiments, to carry forward man's schemes at all hazards. "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with unfeigned words make merchandise of you." [2 Peter 2:2, 3.] We must stand as vigilant soldiers, guarding against the entrance of one wrong principle. Not one thread of selfishness is to be drawn into the web, for this would spoil the pattern.

No man is to be relied upon who works away from the plan of God. When the truth is received in simplicity, when the heart follows Christ as a perfect Saviour, when the desire of the soul is to be wholly and altogether the Lord's, it is because the instruction contained in the sixth chapter of John is carried out to the letter. Those who have the attributes of Christ will reveal these attributes in word and action. In His providence the Lord allows things to take place to test and prove His people, to lead them to show their characters to themselves and to others. The words and deeds are the measurement of the man. We either reveal the attributes of Christ, because we are doers of the Word, or we reveal the attributes of Satan.

By our dealing with our brethren, we show what power is prevailing in the soul temple. Those around us need to see us living lives of virtue and rectitude. Those who eat the bread of life reveal an abiding Christ. They are channels through which the living water can flow. They can be trusted. Every action of the life is to be tried. What saith the Scriptures? How readest thou? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Isaiah 8:20.] Thus the decision is to be made in the great day of judgment.

My brother, you are not carrying the work the Lord has given you; and I am so sorry. Now is the time when you need, as you have never done before, to move understandingly and intelligently. You need to be developing a well-rounded, symmetrical Christian character, as firm as it is kind, and as tender as it is strong. There are those who in certain lines of work excel their fellows, and they conscientiously suppose that they are in the way of the Lord, when they are coming to think that they are as gods and that in their work there is no error. One precious thought in God's Word is that one grace is not exalted above another. When by the Lord special capabilities are bestowed upon a man, let him walk softly before the Lord, remembering that the enemy of God and of man was not always what he now is—a fallen apostate. He fell because he aspired to be as God.

Any man who concludes that he can control his fellow men by his restrictions, that he can make certain conditions which they must follow, is not walking in the way of the Lord. The Lord Jesus has instructed me that all such actions reveal defective, erroneous principles, which shall not stand. The Lord says, "I am God; and none else shall take My prerogative of saying what this man or that man shall do with his powers and capabilities. Men are not empowered by God to control their fellow men. In the work of God, let man keep himself, mind and soul, under the direction of God, who is the supreme Ruler. When man takes the place of God, supposing that it is his privilege to control, he has entirely mistaken his calling.

The Lord has given me a word of warning to give to my brethren in the faith. Religious liberty is to be freely exercised. You are not to confederate together, agreeing that you will or will not do certain things in connection with the medical missionary work. The light I have to give to all our people is: This is not to be, whatever may be the consequences. The Lord has not made any mortal man your ruler. God has you in His keeping. He speaks to you in a way altogether different from the way in which man is allowed to speak.

The instruction given me is what the Lord will say and is now saying, "Cease ye from man, whose breath is in his nostrils." [Isaiah 2:22.] Who gave man his life? Who gave him his reason? Did not God? Let not the Christian, who is dependent on God for every breath he draws, feel exalted above his brethren. He should not dictate terms to them, as though he has given them life and intelligence, and therefore they were responsible to him.

There is coming in among us a spirit which God will not suffer to rule. Never should Christians feel that they are lords over God's heritage. There should not be among Christians a spirit which makes some patrons and some proteges. The commandments of God forbid this. "All ye are brethren." [Matthew 23:8.] No man is to think that he is the owner of the minds and capabilities of his brethren. He is not to think that others must submit to his dictation. He is liable to err, liable to make mistakes, as every man is. He is not to try to control matters in accordance with his ideas. He who yields to this spirit of self-exaltation places himself under the control of the enemy. If ministers of the gospel cannot harmonize with all his ideas and imaginings, he turns from them and speaks against them, pouring out the sarcasm and bitterness in his heart upon ministers and ministry.

None of this work bears the signature of heaven. Christians should reveal the tenderness of Christ, and this they will do if Christ abides in the heart. They will recognize Christ in their brethren. They will take sweet counsel together. If the dark chapters of human history were traced out according to the truth, how much would be flattering to those who exercise so much authority, who feel competent to say that others shall do as they dictate?

Jesus has given us an example in His life of purity and perfect holiness. The most exalted being in heaven, He was the most ready to serve. The most honored, He humbled Himself to minister to those who a short time before had been disputing as to who should be the greatest in His kingdom.

Seeking our own preference at the expense of others is a dear experience to gain. The time will come when those who do this will not care to see the scenes of their life traced out by a pen which never deviates from truth.

God calls for decided reformation in the Sanitarium in Battle Creek. A vital current of the grace of God needs to flow into the heart of Dr. Kellogg and his associate physicians, and all who are engaged in the work there, for they have certainly lost their reckoning. They do not understand themselves. The Lord calls upon them to change their principles. You have been educating yourselves to belittle the gospel ministry. You have spoken against the ministers for not taking up the class of work which you are doing, which the Lord has not commissioned you to do. By doing this work you have limited the resources of the ministry. I shall have to make this appear as it is to you and to others.

Your action in your treatment of the business connected with the Lincoln College is a matter about which God has a controversy with you. I beg of you to place matters just as they were before you

commenced your opposition, or else the Lord will surely reckon with you in this matter. I was astonished that men who claimed to be Christians should work as you did to cripple and limit the resources of an institution to gratify your own ideas. It made me feel as if the pangs of death had come upon me. I was as cold as marble, and no clothing could warm me. For a while I lay thus, terribly ill. At the time, I was away from home. I returned home, and for three or four weeks did not attend meeting or take up the least responsibility. Why do you, for whom God has done so much, do these things? It is best for you to seek the Lord in all humility of mind. Go no further in that kind of medical missionary work. How you could act toward your brethren in the truth as you did is beyond my comprehension.

The sorrow that I felt while at Summer Hill was very great. Dr. Caro came to counsel with me, and I said, I must give you the word of the Lord. I am so weak that I scarcely know what to do, but it may be that I shall have strength given me to speak the things I wish to speak. I thought during the night that I might die before morning.

I warned them, Brother Sharp and Dr. Caro, not to concede to conditions which I knew would be asked of them; for this was a principle which should never see the light of day, and of which those claiming to be Christians should be ashamed. One is your Master, even Christ. The work must go forward under God's guidance, not under the restrictions of Dr. Kellogg. Into our institutions in America or Australia nothing must be allowed to enter which would exalt medical missionary work as a body, making of no account the gospel ministry. The ministers of the Word are to be respected; they are to be treated as Christ's ambassadors. No under-shepherd can do for His flock what Christ, the great Shepherd, has done, who gave His life for the sheep.

Those who bear the last testing message to the world will need to guard the flock of God, for the most powerful opposition will come from those who are treading underfoot the law of God. It is easier to tear in pieces and rend the flock of God than it is to heal the evil that has been done, to reunite the members of Christ's body. Medical missionaries, so-called, need a deep work done in their souls, that the evils which have been injuring them and others may be healed.

O the evil of the desire to gain personal ends! God would not have this principle prevail in the churches. "Whatsoever ye would that men should do to you, do ye even so to them." [Matthew 7:12.] Obey this Word, and men will soon be convinced that the religion of Seventh-day Adventists is genuine. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." [John 13:34, 35.]

Your feelings against the ministers of the gospel are contrary to the religion of Christ, contrary to the practice of Christ. The Saviour's work was to teach the people. Multitudes followed Him to listen to His words. He not only preached to the people in the synagogues; He spoke the Word of life to them on the mountainside and by the sea. It was on these occasions that the sick were brought to Him to be healed.

God's servants must accomplish the very work He has given them to do. A Paul may plant and an Apollos water, but God only giveth the increase. He has faithful messengers, whom He will honor by making them laborers together with Him. The Lord's laws of cause and effect must be faithfully and earnestly obeyed. The soil of the heart must be prepared, and then must be sown the seed, the living Word of God. The Lord's delegated messengers, to whom He has given talents, must co-operate with Him. When they do just what He has told them to, He will fulfil His word to them.

“Then opened he their understanding 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 nations, beginning at Jerusalem.” [Luke 24:45-47.] This is the seed sowing. This is the sacred trust that has to be given to men. Woe be to any man that seeks to retard the work.

“And, behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high. And he led them out as far as 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 worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God.” [Verses 49-53.]

There is a work to be done here in Australia in the lines which Christ has marked out, and in accordance with the principles which should ever characterize the work of the gospel ministry for this time. The truth of God is not to be hindered or bound about. It is to be left free. The servants of God are not to subscribe to any terms stating how God’s money and God’s talents shall be used. The workers may counsel together. They may consult one another in brotherly love, with a deep interest regarding the best way in which to carry the work of God to all parts of the world and work the fields all ready for the harvest. The truth is to be proclaimed. A stirring, testing message is to be given to those who are nigh and those who are afar off. God has given us His commission. It is the business of each one to do the work the Lord has said shall be done among all the nations.

It is the will of Christ that His gospel, the words of Bible truth, shall be preached to all men. As they hear the message of truth, they are to receive and believe the Word spoken. “And Jesus came and spake unto them, saying, All power is given unto me in heaven and 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 always, even unto the end of the world.” [Matthew 28:18-20.]

God calls for those who are true and faithful in this perverse generation to bind up the law among His disciples. This is the contract which is of heavenly endorsement. All this perversity, this threatening on the part of men to become independent of the body, to follow their own plans, is not inspired by the Lord. God may permit them to try this course until they have independence to their heart’s content, until they reap the results coming from human wisdom and lie down in sorrow.

God calls for a decided change in the program. Christ has prayed for the unity of His people. In their unity is their strength. God desires all to be laborers together with Him. The Saviour says, “Without me ye can do nothing.” [John 15:5.] Man cannot, by any efforts he may make, thwart the purpose of God. Let there be a consideration of these things. Let men come to their senses. Let them not work at cross-purposes with God. “A man’s heart deviseth his way, but the Lord directeth his steps.” [Proverbs 16:9.] There are many devisings in a man’s heart, nevertheless the counsel of God, that shall stand.

I know that God would not have His money absorbed in Chicago as it now is. The money invested in this way consumes much time and labor. This is pleasing to Satan, for he knows that it will close the door against the support of missionaries in their work, and then the work of the gospel ministry will be held up to ridicule in comparison with the large work done in medical missionary lines. A large amount of money has been used in a way which has accomplished very little. Much has been spent on a class of

people who will never be fitted to receive and impart, unless the Holy Spirit shall make them entirely new, heart, mind, and body. The work done for this class has been disproportionately large in comparison with the work that has been done in fields that are waiting and longing for the truth. How many more years will the ways of man counterwork that which God would have done.

The Scriptures are to be explained to the people. The last message of mercy is to be given in clear, simple lines. The message of truth, lifting up the downtrodden Sabbath, is to be translated into different languages. In no one place is all the time and money and talent to be abundantly and exhaustively absorbed.

Dr. Kellogg complains that the ministers are at fault in not harmonizing with him. He wished them to exalt his line of work, to absorb time and strength and talents in a way that he would devise. But God does not want any such exhaustive devising. He wants all His servants to voice the first, second, and third angels' messages. Thus the churches are to be prepared for the coming of another angel from heaven to lighten the earth with his glory.

I have many things to say, but I cannot say more now; for my heart becomes so sad, so distressed as I think of how the Lord desired you to keep yourself from all this extra creating of responsibilities. He desired you to carry nobly the work He gave you, without becoming crushed as a cart beneath sheaves. But you have begun the tower, and you are determined to press it through. You will use means and methods that will oppress your brethren. You will make requirements that the Lord bids me tell you not to make; for He will not accept any such work. Our means, our talents, our capabilities, are lent to us on trust, and when men begin to look upon them as their own property, the Lord will take them away.

You have not the least right to do as you are doing. God calls upon you to change your course of action. You have felt dissatisfied because all the resources were not at your command. But those who have established our institutions by donations are not to be left out of the question. They have a right to know whether their money is being used in a way that will best serve the Master and do the most for His cause.

I call upon you, in the name of the Lord, to come into unity with your brethren, for God forbids them to consent to meet your ideas and your devising.

I leave this now with you. I have much more written, which when I am stronger I shall complete.

Lt 93, 1900

Irwin, G. A.

"Sunnyside," Cooranbong, New South Wales, Australia

July 3, 1900

Dear Brother:

I send you copy of a letter written to Dr. Kellogg. I am at a loss to know how the doctor can think that he is responding to the last charge of Christ, in his great enterprise in Chicago.

"The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them,

saying, 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 always, even unto the end of the world." [Matthew 28:16-20.]

Here is a specified work, given to the disciples to do. All power, in the sense of authority, is given unto Me, as Mediator between God and man, Christ said. Go, teach, bring into discipleship, all nations. Give them the knowledge of the truth of My gospel, which is founded on truth. Lead them to understand that the Father, the Son, and the Holy Ghost are heaven's loving, powerful agencies for the accomplishment of the work of representing God in the world. Lo, I am with you in this work, to guide, comfort, sanctify, and sustain you, to make you successful in awakening the attention of men; convincing them of sin, the transgression of My law, and turning their transgression to obedience; leading them from darkness to light, from the power of Satan which has been holding them in the bondage of sin, to the righteousness of God. I will be with you and all who succeed you, till the end of time, in the work of preaching the gospel.

The angels of God, who excel in wisdom and strength and in all efficiency, whether for judgment or mercy, fulfill their mission in the world. They are sent forth to minister to those who shall be heirs of salvation. Those who are walking in the light of God's commandments are very precious in His sight. He says, "Touch not mine anointed, and do my prophets no harm." [Psalm 105:15.] In the last days Satan will use all his powers against God's people, to afflict, to distress, to discourage them, to cause them all the trouble he possibly can. Those who know the truth and yet unite with him in this work have lost their spiritual anointing. They are blinded by the sophistry of the enemy, and cannot see afar off. They have forgotten that they were purged from their old sins.

A single angel appeared to the Roman guard, on his mission from the heavenly courts, and lo, they lay as dead men. What made the Roman soldiers quake and tremble and fall as dead men to the ground? The power of God.

In the protection of His people God has caused His army so to deal with human powers that one hundred and eighty-five thousand men were slain in one night. The thirty-seventh chapter of Isaiah contains instruction of the highest value. Read the prayer that Hezekiah offered to the Lord. He received a threatening letter from the king of Assyria, which contained these words, "Thus shall ye speak to Hezekiah, king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hands of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?" [Verses 10, 11.]

Hezekiah took the letter, and went up to the house of God and spread it before the Lord, saying, "Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only." [Verse 20.]

And God said concerning the king of Assyria, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred [and] fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses." [Verses 33-36.]

Age, position, or influence cannot save one of us from sudden sickness and calamity if the Lord says, "It is done." Therefore, let not those who have had the light of truth be presumptuous. In the midst of cherished enterprises, the Lord may speak, and it will be done. It is the wisdom of minister and people to hold themselves always in a spiritual preparedness for anything that may occur. Let all follow the example of Hezekiah. Let us pour out the soul in humiliation and fasting and prayer.

Let me warn all men who have stood, and those who still stand, in the light of truth, to search and understand the Scriptures, lest the mind shall become perverted and the spiritual perception clouded by their own inventions. Let them fear lest they go on a warfare at their own charges, and become a means of tempting others, tearing down that which they once built up, in order to complete their tower which they are determined shall be built.

The Lord has given abundant evidence of the truthfulness of His promises and threatenings. His people may trust His Word. Will they then, in the face of light and evidence, follow a course of their own choosing, independent of God's ordained agencies? Even good men need to be guarded on every hand, lest they shall become so elated over the blessings God has given them that the applause and praise from worldlings shall be as a stimulus for them to display their great wisdom and acquisitions.

The Lord sees, the Lord knows. He will certainly humble all such aspirations, for He hates pride and selfishness and covetousness. The more prosperous the work may be in itself, the less appropriate is it for men to exalt themselves, as though they were the ones who should be lifted up.

Our trust must be in God. He has entrusted men with abilities and capabilities, that they may act a prominent part in His work. Let them take heed how they shall exalt themselves. He who has given them talents, in that they may execute His will, that they may sustain His work and carry out His purposes by working above everything savoring of injustice and oppression, will be with them just as long as they yoke up with Christ, learning of Him His meekness and lowliness. But when a man takes himself and his associates into his own hands, he has departed from the way of the Lord. The Lord will let those who depart from righteous principles, to bring in principles which He will not tolerate, feel His displeasure.

I address you and Elder Haskell in the name of the Lord. Make earnest petitions to God. Do your duty intelligently, humbly, decidedly, and undividedly.

The set time to favor Zion will soon come. God has provided men and means whereby His work shall be accomplished. He will not leave His people to shame, but will accomplish His work. His work will move just as He has ordained it to move. Our covenant with Christ unites with the majesty of an omnipotent King the gentleness and tenderness of a caretaking shepherd. Please read the forty-second chapter of Isaiah.

God desires men to understand the claims He has upon them. He will judge any man who shall interpose between his fellow men and their God, to lead them into paths not cast up for the ransomed.

Known unto God are all His works from the beginning of the world. He has ordained that His work shall be presented before the world in distinct, holy, sacred lines. The kingdom of God cometh not with observation, but by the gentleness of the inspiration of His Word, by the operation of His Spirit in the soul. His work in many places of the world would now be much farther advanced had not man interposed between the people and God, to do a work God has not appointed.

Lt 94, 1900

Smith, Brother and Sister [Uriah]

“Sunnyside,” Cooranbong, New South Wales, Australia

July 3, 1900

Dear Brother and Sister Smith:

Never was there a period of time when I have felt more deeply the necessity of decidedly carrying the work of the gospel ministry in its own elevated, sacred character than today. Every kind of voice is heard; Christ is here, and Christ is there; Christ is in the wilderness, and Christ is in the cities. We may open our ears to every call, if we will; but Christ has told us, Go not ye after them, nor heed them.

We have our work outlined in the prophetic Word, and we will not be diverted from God’s way and methods of bringing the truth before the world. Satan will set everything possible in operation to divert the work into wrong lines. The reason for this is that it shall, under the devising of human methods and human inventions, lose its peculiar, holy, select character to represent its efficiency and power to our world, the order and sanctification and elevated character of those who shall compose the chosen, commandment-keeping people of God. Satan would so commingle the righteous with the wicked that the distinction will be so indistinct as not to have the sign of God’s commandment-keeping people appear as a sign of God’s distinguishing sign of the sanctification of the Spirit in true humility and holiness. “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.” [Isaiah 8:20.]

Even the working of the Spirit on mind and character is to be tested, because there are many spirits gone out into the world. In proportion as the human agent shall submit his way and character unto the Lord, they experience in doing the Word of the Lord the fulfillment of the promise of His guiding presence. They have the inward testimony in blessed assurance that the witness within bears witness with the Spirit and with the Word of God that we are children of God, and He will keep His covenant with us. And we can bear testimony that we are sons and daughters of God. There is an habitual certainty on Scriptural promises that we are heirs of God and joint heirs with Jesus Christ. The tree is always merited or demerited by the fruit it bears.

The Lord has ever calculated that His work, executed in its various lines, should in living characters bear testimony that the truth is the test of character for this time. God wants His people to be rooted and grounded in the truth. We are not to be divided, and our message is not to be divided and to give an uncertain sound. The message we are to bear is not to be muffled so that no one can know what is the truth for this time. We must give our message to the world in clear distinct testimony, “Yea and Amen.” [See 2 Corinthians 1:20.] Thus saith the Spirit unto the churches.

We have the truth which in its proclamation is to bring the crisis for this world’s history. The observance of the Lord’s memorial, the Sabbath instituted in Eden, the seventh day Sabbath, is the test of our loyalty to God. Those who bring in, as there will be brought in, lords many and gods many, so that there is no distinct recognition of acknowledged loyalty to the Lord God, cannot have His mark, His seal of obedience. What is the great practical lesson we are to learn from the review of Revelation and Daniel? Is it not to prompt the question, How stands my case before God? Is my name written there—in the

books of heaven, in the Lamb's book of life? How stands our work with our churches and with our families and with individuals?

We have a most solemn review to make. Have we forgotten the solemn vows of our dedication to our God to keep His covenant? Are there appearances of indistinct delineations between us and the world? Should not the sign of God plainly speak to the world that we are God's people, chosen and precious? Has the cable been cut which anchored us to the living Rock? How many are, now, in religious things, dark and forbidding, drifting, drifting, farther and farther out into uncertainty, into the sea of darkness and peril?

Let us call upon the people to return. Let us put our whole soul into the work of preparing for the Lord's coming. First ourselves, next our example, will prepare others. But return, return, and let us do the first work to bring the love of Jesus into our souls, else our light will be moved out of its place; worldliness and pride will extinguish the love of God in the soul.

Speak for me, Brother Smith, to the churches. Tell them the Lord's work is to go forward in the churches. The last chapter of Revelation is the message given to John. "I am Alpha and Omega, the beginning and the end." Revelation 22:13, 17.

I cannot write more now. I am, my brother and sister, in unity with you. Let us strengthen one another in the work to give the certain third angel's message everywhere.

Love to your family.

Lt 95, 1900

Brethren of the Illinois Conference

"Sunnyside," Cooranbong, New South Wales, Australia

July 3, 1900

Brethren of the Illinois Conference:

When Brother Starr was in the Chicago mission, I donated to the mission building one thousand dollars, expecting that the books, Patriarchs and Prophets and Great Controversy, would relieve my financial indebtedness incurred by their publication, and bring in some money to warrant me in making this donation. When money was called for, I hired it at 7 percent interest, and I think it was two years before I could take up my note.

I have asked our brethren to consider this matter and, as I am laboring in this new and destitute field, see if they will not make that donation back to me, that I may use it here in advancing the work of God in its various lines.

We are trying to build small churches in localities nearby, so that the truth may be carried into these settlements. We have all acted a part in raising enough to build a church at Morisset, where an interest is awakened. This is to be built by donated labor; but there are two other places where for two years we have needed a place in which to hold meetings, one at Dora Creek, the other at Martinsville.

Under Brother Hare as builder, the students will do their best to get these houses built. At Dora Creek the people assemble in a private house, but this is too small for the number who meet. Meetings are

held every Sabbath, and we now want to build a humble house of worship that will hold a congregation of one hundred and fifty. Here the fishermen are located, and here some of our most useful men and women have been converted. Men have given up their tobacco and liquor drinking, their tea and their coffee. Now a house of worship must be built.

We also wish to build in Martinsville. Here a decided work is to be done. Two families of Sabbathkeepers have moved to this place to settle.

Besides these there are many other settlements where there is now a decided interest to hear. Invitations which we have never before received are coming to our people to give Bible readings in different families. We have had many outdoor meetings both at Morisset Station and at Martinsville and at Dora Creek; but now it is too cold, the houses are too small, and the people are poor. We must have buildings in these places.

Will you please to consider that we have need of these buildings? We want you to feel perfectly willing to return the donation made, so that we can invest here before leaving for America. I make this appeal again for you to favor me in this respect, and the Lord will bless you in so doing.

We are constantly receiving light from the Lord: "Lift up the standard in new territories." The truth must go to every station and every township, and we are seeking to do this work as fast as possible. I understand that you have had a donation of money, and this will make it more easy for you to return the one thousand dollars which I invested, which example brought into the mission on that very occasion several thousand dollars.

I will now leave this matter with you. May the Lord incline your hearts, my brethren, to do this work.

Lt 96, 1900

Haskell, Brother and Sister [S. N.]

"Sunnyside," Cooranbong, New South Wales, Australia

July 3, 1900

Dear Brother and Sister Haskell:

I shall venture to write a few words to you, though I cannot think as clearly as before my illness.

There is a matter which I wish to present to the Illinois Conference. I donated \$1,000 to the Chicago Mission when Brother Starr was in charge. I hear that they have recently received a donation, and that they propose to use this money to pay a certain man who has been laboring in New York City to come to Chicago and meet a man there who is a smart opponent.

From this time on to the end men will spring up, men who are remarkably sharp, with whom those who have not an intelligent knowledge of the truth, or who do not have special help from God, can in no way contend. Some human agents will be imbued with the spirit of the great fallen angel, who will be present in every meeting to help the human agent to voice his words and to speak in such a manner that many will be deceived—if possible, the very elect.

Our only safety every day and every hour is to be on watch. We cannot become indolent and careless. I tell you that God would have His people to be ever on guard. The brother who may suppose that he can

meet the adversaries of truth is to know that he is directed of the Lord. What can be done? may be asked. Unless we know that we have a commission from on high, we are to refuse to enter into controversy with anyone, because this is not our work.

We are none of us to seek to cast out devils, lest we ourselves be cast out.

Let all remember how adroitly and cunningly did Satan command Christ to cast Himself from the temple, quoting Scripture to show Him that it was the very thing for Him to do, for in this way He could give evidence to all the people that He was what He claimed to be. "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." [Matthew 4:6.] In quoting this Scripture, Satan left out a very important point which reads in (Psalm 91:11), "For he shall give his angels charge over thee, to keep thee in all thy ways."

In consenting to do Satan's bidding, Christ would be venturing into Satan's ways, not in ways that God had devised for His Son. That was a dare, and Satan's agents are full of presumptuous dares to get a chance to work his will with those who will accept his dare. But Christ would not accept the dare of Satan. Christ would not enter into controversy with the arch deceiver and tempter. He said, "It is written again, thou shalt not tempt the Lord thy God." [Matthew 4:7.] This means more than some understand. These words acknowledge the prerogative of the law of God, whom Satan was tempting because Christ in His assumed humanity was working out the plan of redemption for the fallen race.

Let all who will seek to read or interpret the Scriptures consider, when they have ends to gain, that they should do everything openly and fairly, not trying to cover up the point by reading half the words as did Satan. The Lord Jesus, although weak and faint through hunger, spoke words which enabled Him to maintain the character that He knew God had given to endure this test. Yet it was a temptation.

Angels, as ministering spirits, are in the path where duty calls the heirs of salvation to travel, and God will protect them from all evil. But when Satan marked out a path of his own, suggesting that Christ should evidence His divine character, Christ had no right to walk in that way. He was to keep His feet in the path which the Lord had marked out. Thus Christ in His humanity gave an example of what man should do when tempted by Satan's suggestions. We are to remember what Christ our Head had done, and never accept a dare to prove the truth to men who are inspired by Satan to make proposals that God has not originated. In this way Satan would lead us to step out of the path of God's providence, and place ourselves in a position where we might be worsted by the enemy and be overcome to our own hurt and to the injury of the cause of God.

When the Lord gives a man a work to do, he will know that in doing the very work which God has given him to do, he is keeping the ways of the Lord of heaven and earth. In doing this, God will protect him from all evil and sanctify the dispensation to his highest good.

I wish I might make all upon whom rest responsibilities, whom Satan shall tempt to do things to prove that their position is impregnable, see in all these presumptuous ventures the hand of a foe to whom they should not yield. For several reasons the Lord is not pleased that any of His workers shall join in issues of controversy with the wily deceiver. Keep out of controversy. In a debate over the questions of Bible truth you do not fight with men, but your warfare is with principalities and powers.

“Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. 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 stand in the evil day, and having done all, to stand. Stand therefore, having your loins gird 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 6:10-18.]

Thus are the soldiers of the Lord Jesus Christ to be equipped to meet, not flesh and blood, but principalities and powers and the rulers of the darkness of this world.

All who believe the truth are to be united in faith and hope and patience and love. Then there will be strength. There is to be no one-man power set up in our work to rule God’s heritage. We must now stand with a united front. Every element will be stirred to bring in confusion, teaching errors that will not stand. Read Second Corinthians; talk about it, make it plain.

I have just been interrupted. Dr. Caro and Brother Sharp have been in. Some time ago I told them that if money did not come without placing themselves in bonds to do thus and so with the income of the sanitarium, they were to stand still and wait for money to come from other sources. The warning was given just in time; for in about two weeks or less after I had warned them so faithfully not to subscribe to any presentations, nor enter into any contract with any persons, because temptations would come as a result, the temptations came, just as I had told them, and they wrote decidedly that they could not put their names and subscribe to any of the contracts which Dr. Kellogg had specified. So you see the Lord as well as Satan is at work.

The man who is to come to Chicago must not on any account enter into any controversies with any man. It is necessary for him to obtain a deeper experience. He will seek to be original, and in doing this will get odd notions, and we want nothing of the kind to come in. Our work must move in a dignified, elevated, ennobling manner. I want you to study Second Corinthians 11. Here Paul gives a relation of his experience. Make this chapter talk.

Our brethren have just left, and at six o’clock Brother Sharp will take this to post in Sydney. But I want you to make this chapter speak decidedly.

We must have our anchor cast into that within the veil. God will not approve self-exaltation, selfishness, or avariciousness. It is the duty of our conferences to support our ministers, but it has been a matter worked up by Dr. Kellogg that the slum work is the great power of God. It certainly has become a great power to absorb and not produce means. The gospel ministry is placed as the footstool, and the so-called medical missionary work is made the whole gospel. But the Lord will bring order out of chaos.

It is the duty of the people to respect the ministers of the gospel. The ministers are Christ’s ambassadors, and are as entitled to their wages as are the workers in our institutions. There are some who minister for the truth’s sake that it shall not languish. These ministers will freely assist the perishing

and needy missions at home, by giving a portion of their wages as they are able, although it is by self-denial and self-sacrifice. The labor and trials and sacrifice of the ministers are all known to God.

[Jesus said:] I sanctify Myself, consecrate and devote Myself to the work appointed Me of My Father, that My disciples also may be sanctified through the truth, and be prepared to do their work. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:17-23.]

Ministers and church members should do everything in their power to answer that prayer of Christ. For this Christ has given His life to bring all believers into an inward, living union with Himself and with the Father, and thus bind up by golden, spiritual links, brother with brother in peace and love and unity, and with Christ in God, so that heaven will be represented upon the earth, that the world may believe that God has sent His Son. This unity among believers is the credentials they bear of Christ, that He [God] has sent His Son into the world. This great mission can be made successful.

I have much more to write, but I must stop, or I shall not be able to sleep. I have written many communications, but have been too weak even to remember to have them copied. We remember you in our family prayers. We pray most entreatingly to God to give you both strength and a great measure of grace.

Lt 97, 1900

Gotzian, Sister [J.]

"Sunnyside," Cooranbong, New South Wales, Australia

July 3, 1900

Dear Sister [J.] Gotzian:

Dr. Kellogg sent us a letter saying that you would loan the sanitarium here the sum of ten thousand dollars, I think on interest. We are now prepared to build. When I shall see the sanitarium foundation laid, I shall be rejoiced, greatly rejoiced. And I shall not feel free to leave these islands until I do see the work begun in earnest.

I write to you therefore that as soon as this money shall reach us we will send you the note for the same. We need this means so much. We are placing things on a solid basis. I have just met Dr. Caro and our business manager, Brother Sharp.

I have had a satisfactory conversation with them, and they are determined that the sanitarium shall be established according to the light God has given from the first up to this time. We will want now a man to look after the religious interests, and think we have one who has been sent to Western Australia. He is a man who wins souls, and draws unbelievers so that they are almost compelled to come in. He is a powerful man in the exposition of the Scriptures and in prayer. So you see we are laying our plans for a gospel teacher.

There are no Sabbathkeepers in the community, but we will have an opportunity to make the truth as attractive as possible. The Lord will work with all who will submit to be worked. We are so glad you can help us just now, for we need to arise and build.

Lt 98, 1900

Brother

July 10, 1900 [typed]

My Brother:

I write to you at this time to set before you our great necessity. The Lord has intrusted to you the talent of means to use and improve to His name's glory. There is a great work to be done. The last message of mercy is being given to the world. Everything in the political world is being stirred with agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come that they should be judged.

A most solemn and important work is to be done in our world by God's people. This work is represented by the third angel flying in the midst of heaven. The third angel's message is preceded by the messages of the first and second angels. The first angel's message proclaims the hour of God's judgment. The second declares the fall of Babylon.

John writes, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

[Revelation 14:6-10.]

These messages must go to all the inhabitants of the world. The Lord is soon to come, and He calls upon all to whom He has entrusted His capital <of means> to invest it in His work as it demands help. His money is not to be shut up in banks and buildings and lands when there is such a great work to be accomplished. The Lord will not send His judgments for disobedience and transgression upon the world until He has sent His watchmen to give the message of warning.

The Lord has been pleased to give His people the third angel's message as a testing message to bear to the world. John beholds a people distinct and separate from the world, who refuse to worship the beast or his image, who bear God's sign, keeping holy His Sabbath, <the seventh day, to be kept holy as a memorial of the living God, the Creator of heaven and earth.> Of them the apostle writes, "Here are they that keep the commandments of God and the faith of Jesus." [Verse 12.]

“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 is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” [Revelation 18:1-5.]

What is sin? “The transgression of the law.” [1 John 3:4.] God denounces Babylon, “because she made all nations drink of the wine of the wrath of her fornication.” [Revelation 14:8.] This means that she has disregarded the only commandment which points out the true God, and has torn down the Sabbath, God’s memorial of creation.

God made the world in six days and rested on the seventh, sanctifying this day, and setting it apart from all others as holy to Himself, to be observed by His people throughout their generations.

But the man of sin, exalting himself above God, sitting in the temple of God, and showing himself to be God, thought to change times and laws. This power, thinking to prove that it was not only equal to God, but above God, changed the rest day, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the papacy to be regarded as sacred. This is called in the Word of God her fornication.

God has a controversy with the churches of today. They are fulfilling the prophecy of John. “All nations have drunk of the wine of the wrath of her fornication.” [Revelation 18:3.] They have divorced themselves from God by refusing to receive His sign. They have not the spirit of God’s true commandment-keeping people. And the people of the world, in giving their sanction to a false Sabbath, and in trampling under their feet the Sabbath of the Lord, have drunk of the wine of the wrath of her fornication.

God set the seventh day apart as the day of His rest. But the man of sin has set up a false sabbath, which the kings and merchants of the earth have accepted <and exalted above the Sabbath of the Bible.> In doing this, they have chosen a religion like that of Cain, who slew his brother Abel. Cain and Abel both offered sacrifice to God. Abel’s offering was accepted because he complied with God’s requirements. Cain’s was rejected because he followed his own <human inventions.> Because of this he became so angry that he would not listen to Abel’s entreaties or to God’s warnings and reproofs, but slew his brother.

By accepting a spurious rest day the churches have dishonored God. The people of the world accept the falsehood, and are angry because God’s commandment-keeping people do not respect and reverence Sunday. <The Lord sanctified and blessed the seventh day.> God says, “Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord who judgeth her.” [Verses 5-8.]

God declares, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." God will punish those who attempt to compel their fellow men to keep the first day of the week. They <tempt them to> deny their allegiance to God. They accept the fruit of the forbidden tree, and try to force others to eat it. They will try to compel their fellow men to work on the seventh day of the week and rest on the first. God says of them, "They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." [Revelation 14:9, 10.]

"Verily my sabbaths ye shall keep," the Lord 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." [Exodus 31:13.] Some will seek to place obstacles in the way of Sabbath observance, saying, You do not know what day is the Sabbath. But they seem to understand when Sunday comes, and have manifested great zeal in making laws for <compelling> its observance, as though they could control the consciences of men.

God has given men the Sabbath as a sign between Him and them, as a test of their loyalty. Those who, after the light regarding God's law comes to them, continue to disobey <and exalt human laws above the law of God in the great crisis before us, will> receive the mark of the beast.

The prosperity of God's people is dependent on their obedience. The Lord declares, "It shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you." [Deuteronomy 11:13-17.]

God's curse for disobedience is upon man and beast and the fruit of the earth. Why do not those who claim to obey God study His Word, and learn there why the earth does not produce as it once did? Why are the cattle <all> so full of disease?

"Behold I set before you this day a blessing and a curse: a blessing if ye obey the commandments of the Lord your God, which I command you this day; and a curse if ye will not obey the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." [Verses 26-28.]

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; but because the Lord loved you, and because he would keep the oath which he hath sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay

him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.” [Deuteronomy 7:6-11.]

These words should be as distinctly stamped upon every soul as though written with a pen of iron. Obedience brings its reward; disobedience its retribution.

“Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth (not of man, but) of God. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.” [Deuteronomy 8:2-6.]

God has given His people positive instruction and has laid upon them positive restrictions, that by obtaining a perfect experience in His service they may be qualified to stand before the heavenly universe and before the fallen world as overcomers. They are to overcome by the blood of the Lamb and by the word of their testimony. Those who fall short of making the preparation essential will be numbered with the unthankful and the unholy.

The Lord brings His people by ways which they know not, that He may test and try them. This world is our place of proving. Here we decide what our eternal destiny will be. God never exalts His people. He humbles them, that His will may be wrought in them. Thus God dealt with the children of Israel as He led them through the wilderness. He told them what their fate would have been had He not laid His restraining hand upon that which have hurt them. He speaks to them. Hear what He says. It is a revelation of the ministration of angels. “Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

“But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto the fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, to walk after other gods, to serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.” [Verses 15-20.]

“At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables according to the first writing, the ten commandments, which the Lord spake unto you out of the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me.

“And I turned myself, and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me.” [Deuteronomy 10:1-5.] Yes; there they were to be hidden and preserved, to justify the obedient and condemn the disobedient. Those who choose to disobey will surely receive sentence according to their works.

I present these things before you that ye may know and understand. Our present course of action is deciding our destiny for eternity. This is indeed a solemn thought. Those who know the truth are to practice the truth, realizing that the fear of the Lord is of more value than gold or silver. The world is the Lord’s vineyard. He says, “Go work today in my vineyard.” [Matthew 21:28.] As I have cared for you and blessed you, so you are to care for My honor and My name’s glory.

In His dealing with ancient Israel God has given us an illustration of the result that will follow an unrighteous, disobedient course. He will punish all who make His glory to be reproached, even as He punished the children of Israel. Those who exalt themselves will be humbled, even as Jerusalem, by her own course of action, was humiliated and brought low. Her people chose Barabbas, and God left them to their choice. They would not submit to God’s way, and He permitted them to have their own way, and to carry out the purposes of their unsanctified hearts.

Christ warned the Jews of their danger, and entreated them to return to God, but they were too proud to accept His overtures of mercy. They persisted in a course of rebellion, and as a result the protection of God’s heavenly intelligences was withdrawn from them.

When Christ predicted the destruction of Jerusalem, He predicted also the destruction of the world; for He saw that till the end of this earth’s history men would continue to refuse God’s mercy.

By love of money, desire for the supremacy, dishonesty, we not only rob God of the fruit of His vineyard, but we practice selfishness toward our brethren and toward those who are weighing and measuring the influence exerted by the one who claims to love God and obey the truth. God has placed men and women in positions of trust that they may represent Him. He has given them talents that they may work in His service. But in their selfishness men misuse these talents. The talent of means is the most dangerous and the most deceptive when put to a wrong use. God’s Word declares that the love of money is the root of all evil.

He who is unjust in small matters will be unjust in matters concerning his eternal interest. Those who will rob their fellow men will rob God. The Lord gives men talents that they may benefit and bless their fellow men. He has made men His stewards in trust, that they may relieve the temporal and spiritual necessities of those for whom Christ has died. Those who faithfully do this work labor in Christ’s stead.

God blesses the work of men’s hands. They are to act their part <as faithful stewards> by returning to the Lord His portion. They are to devote their means to His service, that His vineyard may not remain a barren waste. They are to study what course the Lord would pursue were He in their place. They are to take all different matters to the Lord in prayer. They are not to use all the means at their command in supplying with an overabundance of facilities the portion of the vineyard in which they are placed. They are to unselfishly impart that which they have to the Lord’s workers in hard places. They are to study methods and ways whereby their fellow workers shall have opportunity to improve their portion of the Lord’s vineyard. All God’s workers are to reveal an unselfish interest in the building up of the work in all parts of the vineyard. The Lord’s principles are to be carried out with clear, sharp discernment.

The true worker will count the cost of every method and plan. He will say, I am receiving a larger portion of the Lord's goods than many others of the Lord's workers. I will not lay plans to gather more responsibility to myself than I can carry. The goods entrusted to me are the Lord's, and they could be used to greater advantage in the more destitute portion of His vineyard than in this place. I will impart to my fellow workers that which the Lord has given me. I will also impart <of the> foresight and judgment to help the work in places where the necessity is great.

Willingly and cheerfully the true Christian will bind about his own inclinations to invest his means, <God's own relief fund,> in a larger work than he could possibly manage. If he sees that his fellow laborers in other portions of the field are pained and perplexed by a lack of proper facilities, he will willingly impart to them a portion of what the Lord has <entrusted to> him. As he shows by his unselfishness that he loves his neighbor as himself, the Lord says of him in the councils of heaven, "He is my faithful steward. I can trust him to handle My goods. <He keeps My fear before him.> His works of righteousness will be a continual stream flowing to the desert portions of My vineyard. He will not claim what he has as his own, to use as he, the human agent, pleases. He will heed My counsel, and do with My goods as I shall choose."

Unwise generalship is an offense to God, because it involves many others in difficulties. The Lord proves and tests every man, to see whether he will deal wisely with the Master's goods. If he grasps in his arms all he can possibly obtain, to manage according to his own wisdom, if he uplifts himself as very wise, and neglects to take hold in the places where God's work is in the greatest need of help, he fails to do God's will. The heavenly universe watches his course with sadness, for he robs the Lord of the glory due to Him, in establishing churches in new territories, and deprives his fellow workers of the means the Lord God designed should be given to them.

He who is unfair in the least will be unfair also in much. Those who grasp all the advantages they can for the work in their portion of the field, selfishly refusing to help their fellow workers, are unwise stewards. They help that portion of the vineyard in which they are interested, allowing other portions to get along as they can. They say, I will take care of the things under my supervision. But the Lord is greatly displeased by this course of action. He has given them His means for wise distribution in consideration of all [who are] doing His service. His workmen pray to Him for facilities with which to work, while those to whom He has given His means, the very means to answer these prayers, neglect His work, allowing His workers to lose their time and wear out their strength in working against disadvantages which need not be.

These selfish stewards have not the mind of Christ. They do not say, All we are brethren. We will share our blessings, that our fellow workers, whom God has sent into the <new> field, may have a chance to invest the Lord's abundant provision in other portions of the vineyard. We will help our fellow workers out of their difficulty, that the Lord's work may be a praise in all parts of the earth.

There are those who are improvident in their handling of the Lord's property, who do many things which are really <in need of> undoing, who swerve the work out of the humble, self-sacrificing lines in which it should <ever> be kept. By this wrong use of money, workers together with God are brought to a standstill. In some places means have been expanded profusely, while in others the workers could only stand and wait, in deep distress because they had not the means the Lord designed them to have for the work. The Lord is displeased and His name is dishonored because men work in accordance with their

finite impulses. They claim as their own that which the Lord has entrusted to them to be used with equity and judgment, that the holy Sabbath may be known in all parts of the world.

These things mean much to those who have had a knowledge of the leadings of God from the beginning of their responsibility. "If therefore ye have not been faithful in the unrighteous mammon," if you have not had wisdom to do in My way the work appointed you, "who will commit to you the true riches?" [Luke 16:11.] You would act an independent part in heaven, as you have acted on the earth. If you cannot be faithful in that which is another man's, who will give you that which is your own?

Money and goods, houses and lands, are the Lord's, entrusted to human agents to be used for the advancement of the work of God. Those who spend this money in luxury and show are not following Christ's footsteps. Outside show and parade is the fruit of self-exaltation. This influence hinders the work the Lord desires to go forward in triumph.

Some of the supposed advantages for which the Lord's money is spent are concocted by Satan, to confuse God's people and lead them in false paths. As he succeeds in inducing the workers to leave the right track, he comes closer and closer, framing lies for their acceptance. He insinuates the thought that the gospel ministry is standing in the way of the great and grand work that might be done. Dissension, strife, and disunion are the result. The work may be good in itself, but men have become exalted in regard to their own wisdom. Thus great trial is brought upon God's workers. Wearing, vexatious issues are brought about that should never come up.

The elevated character of the work of God is to be maintained. The Lord desires His chosen, elect people to stand superior in this Theocracy, shining amid the moral darkness of a hollow, insincere formalism. The children of God are not to pull one another to pieces. The work must be carried forward in Christ's lines. He has left us an example of humility and unselfishness. He is our Pattern, and He says, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] Let all remember the words, "We are laborers together with God, ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] You are not wise enough to work by yourself. He has made you His steward in trust, to prove and try you, even as He did ancient Israel. He will not have His army composed of undisciplined, unsanctified, erratic soldiers, who would misrepresent His order and purity.

Serving mammon. How few realize what this really means! It is Satan's work to lead men into false paths. He will, if possible, bring in false issues, which lead to a denial of the truth for this time. Those who in thought, word, or deed belittle or disparage the gospel ministry because it does not sustain them in erratic movements are on perilous ground. They need to study the lesson God teaches in the parable of the two sons. Unbelievers do not pretend to obey God. More dangerous are those who regard their disobedience as obedience. God will have order in His work. There are unfaithful men in the ministry, but this does not make the ministry any the less the Lord's means for doing a great work. Those who accuse and disparage the ministry, because the work done does not appear to be the work that should be done, are not wise men.

Those who think they are pleasing God by obeying some other law than His, and by performing works other than those which the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning has been given. Appeal after appeal is made in the last message of mercy given to the world. Loath to give up, hoping, sorrowfully hoping, Christ knocks for the last time at the

door of the heart. Men and women are given a final test. The worst of sinners are to hear the message of mercy. God will prove who will receive His seal or mark.

When Christ saw in the Jewish people a nation divorced from God, He saw also a professed Christian church united to the world and the papacy. And as He stood upon Mount Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is watching over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, "Let the plagues loose; let the darkness, destruction, and death come upon the transgressors of My law." Will He be obliged to say to those who have had great light and great knowledge, as He said to the Jews, "O that thou hadst known, even thou in this thy day, the things which belong unto thy peace. But now they are hid from thine eyes"? [Luke 19:42.]

Lt 99, 1900

Caro, E. R.

"Sunnyside," Cooranbong, New South Wales, Australia

July 9, 1900

Dear Brother:

In the conversation we had together with reference to the sanitarium, I mentioned the fact that an experienced woman should be chosen to stand as preceptress of the nurses that were being trained. You said that in your private opinion your mother could fill this place, and that she could do work similar to the work Sister Henry did to reach a certain class, especially the W.C.T.U. You seemed desirous to have your family move away from Napier. This I could heartily endorse. You expressed your mind quite freely, and our conversation was between ourselves. The matter passed from my mind till last Sunday evening, when matters were presented to me which I must present to you.

We were considering who should have the care of the young ladies who are being trained as nurses. Some remarks were made by Dr. Caro with reference to his family being advised to leave Napier. He said that his mother could connect with some line of work in Sydney. He thought that she could help in training the nurses or in working as Sister Henry had done to reach the W.C.T.U.

The instruction given me is that it would not be for the best interest of the work to have members of Dr. Caro's family connected with the sanitarium. Dr. Caro, your mother's work has not given her the experience which would fit her to unite with you in the work you are called to do.

It would not be the best or wisest course to pursue to place members of your family in close relationship with you in the work. You are looked upon by your mother as one who is superior, and yet you are a young man who needs to be a learner. You have failed to receive correct ideas in regard to some things. Your habits of economy are not what they should be.

Your mother has met your wishes and your calls for means when you should have pursued an entirely different course from what you did. You have not obtained the experience you should have obtained. Your life practice has led you to indulgence rather than to self-denial. These things are against you. And if your mother had the same resources that she has had, she would indulge you as she has done. She

would not deny you in anything. She would cherish in you ideas that would spoil you for acting the part God designs you to act.

“There are many things you have to learn,” said our Counsellor. You will have to learn that it means much more than you now realize to comply with the invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.]

You have been placed in a position of responsibility similar to that of Dr. Kellogg. You have had to perform operations which need tact and skill. You are to teach others how to care for suffering humanity, but as far as being a leader is concerned, you need to be led. You need to be taught by the great Teacher how to be wise and discreet unto salvation. You should not be made a leader, for in some respects you would surely mislead. A more fitting person is needed to take charge of the nurses—a qualified, discreet woman, who can give them the education you should not attempt to give. God sees your danger, and He warns you off the ground, lest you shall become bound up in the society and instruction of young girls.

The lady nurses need a class of instruction altogether different in some respects from that which they can receive from a gentleman physician. They need the training of a lady physician, who can teach them how to become skillful nurses. Gentleman physicians are not to perform those services which only women are qualified to do.

Physicians, married or unmarried, are placed in a position of peculiar temptation and trial. Often they think they can do with safety, in their association with women, that which other men would be condemned for doing. Our sanitarium will not be complete without the services of a man and his wife who can stand together in the work, acting as Christian physicians should act.

You have, imprinted in your very being, hereditary and cultivated tendencies which will make it necessary for you to be garrisoned on every side, lest some of the erroneous ideas that have been brought into your life shall become a warring lust. You need advisors who can stand as safe business managers, guarding every post as faithful sentinels. There is to be no departure from the law of God, even in the smallest things. I need not, if this counsel is heeded, speak of the larger things. Your success as a physician of no mean order forbids you from taking yourself into your own hands. You are not to feel that you are competent to manage yourself. You are not to take so many responsibilities upon you that your religious interests will become secondary. For your present and eternal good, you must never, never leave eternity out of your reckoning.

You are not to practice dishonesty in your charges. In these matters you are not to follow the world’s customs or the world’s dishonest scheming. Your success as a Christian physician depends upon the wisdom and righteousness which you obtain from the Lord and upon the faithfulness with which you do that which the law of God enjoins. What other physicians do is not to be of any weight in the sanitarium that is to be established. You are to deal righteously with the patients, for they are the Lord’s property, bought with an infinite price. Any injustice in charges will prepare you to be among those who will be weighed in the balances and found wanting. The Lord will not countenance any wrong action, any unfair charges. The physician who expects the Lord to co-operate with him must co-operate with the Lord in every line and phase of his work.

You are to learn lessons in wearing the yoke of Christ that are yet new to you. "Learn of me," is the charge given us by the greatest Teacher the world ever knew. [Verse 29.] Your hands are not clean. Your spirit today is not clear from extortion. Unless you heed the law of the Lord, which is perfect, converting the soul, you will bring into your profession unchristian acts, which will divorce you from God. He will not countenance dishonesty in any place.

You may ask, What shall I do? Keep the law of the Lord. A contract has been made with you, but the sooner this contract is changed, the better. The plan that you are to receive above your wages any money that you make in certain lines of work is opening a door of temptation which will lead to evil results. This is not discerned by you or by those who drew up these articles of agreement. But it will be the means of great injury to you, <and will bring reproach upon the cause of God.> There is in this plan an erroneous principle, which must be considered. Nothing is to be left at loose ends. Everything is to be bound off. You are to receive a definite sum as wages for your work, <and live within that sum.>

Something of this character has been carried on in the negotiations with Dr. Kellogg. It is a fraudulent transaction. God sees its tendency and its result. This method of remuneration is not to be carried out in the sanitariums that is to be established. This institution must pay you a suitable sum for your services. And all who are connected with the institution must receive remuneration in proportion to their services.

The sanitarium is to take for its motto, "The law of the Lord is perfect, converting the soul." [Psalm 19:7.] God desires every man to understand his duty and obey the call, working in the way of the Lord, not after his own devising. God always rewards the confidence of His people. The way to the throne of mercy is always open. God sees the wants of His people as clearly in the darkness of midnight which surrounds them as in the splendor of noonday. To look to God for help at all times, this is our safety. When God grants us His protection, and says of us, "Ye are laborers together with me," <if you keep the way of the Lord you> are safe in the midst of the greatest dangers. When Satan seeks to deceive the child of faith and trust, God lifts up a standard against the enemy in behalf of those who are conscientiously working in harmony with Him. The standard which he uplifts is His law. Those who work righteousness have an ever-present Friend to help them. In every time of need and trouble and perplexity He is near them. When they are tempted He presents Himself as their defense, saying, I will guide thee with Mine eye. I will deliver thee from perplexity, and be a covert for thee against the strife of tongues.

The Lord sees not as man sees. Those whom He loves and honors most are often the objects of the scorn and derision of the enemy. He desires us to learn the lesson that we shall not gain success in the work by following the criterion of the world or the devising of human beings. Physicians will not be truly successful unless the Lord gives them knowledge and skill and understanding.

Men and women have no right to the name of medical missionaries unless their actions correspond with the name. Those who charge a high price for a simple operation performed for one of their brethren or for the poor not of their faith have no right to call their work medical missionary work. Hypocrisy and pretense can find no place with God. All that we put our hands to is performed [as] in the sight of the heavenly intelligences. All the thoughts of the mind, all the aspirations of the soul, are read by Him with whom we have to do. The victories gained by the soul are not measured by outside appearance or by the praise of men, but by goodness and mercy <and tender compassion> and a firm adherence to God's law. This law is binding upon the members of the medical profession. To think that God's law is not

binding upon the medical practitioner as well as upon the workers in any other line of service is one of the greatest delusions that any soul can entertain.

God's people are in danger, notwithstanding the great light that shines upon their pathway, of following the customs of the world. Dishonest actions are recorded in the books of heaven just exactly as they are. When worldly customs are followed, when a charge is made that is disproportionate to the work done, God's law is disregarded. The covering that has been placed over this work by giving it the name of medical missionary work is a farce and a deception. Let us be true to our colors. Let us raise the standard on which is inscribed, "The commandments of God and the faith of Jesus." [Revelation 14:12.] Just as surely as acts of overreaching and oppression are performed, so surely will they meet the eye of eternal Justice. There needs to be a Christian reform among medical practitioners. A fair and honorable price should be charged for the actions performed to relieve suffering humanity.

Lt 100, 1900

Wessels, John

"Sunnyside," Cooranbong, New South Wales, Australia

June 16, 1900

My Brother John Wessels:

I have some things to say to you. Be very careful how you move. You were represented to me as in a position of great danger.

The influence of your relatives threatens to be much greater over you than your influence is over them; while yours should be greater over them. Your eyesight is clouded, and in the attitude which you now occupy you cannot see things clearly, and you will make grave mistakes. The atmosphere surrounding your own people at Capetown is not calculated to help you. Your mind is not clear. You are in a mist and fog, and your judgment is not being correctly preserved in the strain of the discouraging state of your finances, and the influence of the many voices and strong spirits that would seek to carry things in certain lines in the way they choose.

This matter was presented before me. Propositions were made in business transactions, to cooperate in carrying out certain conditions to secure certain results. Unseen by you all, the angels of God were present. One of them laid his hand upon John Wessels, saying, "No; that means perplexity, entanglement, complications, and the taking of large responsibilities which will injure all who act a part in these transactions rather than advance the work. There must be no binding up with parties in accordance with the suggestions that have been contemplated. There is a binding up and subscribing to fulfill certain conditions which should not be done. There is no justice in it. Better let the cause and work in Australia struggle on in complete freedom, trusting in God, than to accept the propositions made."

Said the angel, "Ye are bought with a price from Satan's claim, because the laws of God's kingdom have been broken, and through Adam's transgression the human family was numbered with the subjects of the enemy. Christ was their only deliverance. He, the sinless One, numbered with the transgressors on the cross of Calvary, released the captives, sinful, lost, and ready at any time to die, through Satan's power.

“It is within the power of man to become free from Satan’s wiles and destructive influence. ‘Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.’ [Isaiah 27:5.] Man is not compelled to be saved. He has been bought with an infinite price, and it rests wholly with himself whether his soul is saved or lost. His course of action determines his future, whether he will be a subject of Satan’s kingdom or a subject of the kingdom of God, an heir of God and a joint-heir of Jesus Christ, a loyal, royal subject of Christ’s kingdom, a member of the heavenly family, a child of the heavenly King.”

This action of yours is not the proper way out of your difficulties. Man has to choose whether he will be created anew in Christ Jesus, not to live for show or for his own pleasure, but that he may become a fitting agent for Christ’s employ. Every soul that Christ has ransomed for time and for eternity exists for a purpose! He has his appointed place, and is to cooperate with his Redeemer, living always for His name’s glory.

No other being in the universe has the shadow of a claim upon Christ’s purchased possession, beyond that which his new proprietor may consent to grant. Every part of the man, with all that God has lent him in trust, his God-given possessions, his God-given capabilities, his time, every moment of his existence, belongs to the Master; for it has been purchased, bought with a price, paid for even with Christ’s most precious blood. Men who think that they can be supreme in making suggestions and carrying matters in their own way might better stop and pray.

He who consents, from his own choice, to be Christ’s servant, cannot consent to be ruled or controlled by any human influence that will interfere with whole-souled service to God. He has devoted himself unreservedly to God, to serve Him with an eye single to His glory, because he feels the power of the great sacrifice made upon the cross, and realizes that by most faithful service he is to acknowledge his obligations. Every day, in whatever business he is engaged, he is charged with a sense of Christ’s ownership. No man is to interpose between his soul and his God. He has been recalled from the denunciations of death to a probationary period of service which will test his faith in regard to the law of God, violated by our first parents. His guilt of transgression unto death must be changed by himself to obedience and loyalty. From the very tomb of Christ he has received.

By faith in Christ he can conform to the will of God, for Christ proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” [John 11:25.] He holds himself as a redeemed property. He is not to serve or to glorify himself. He is himself a part of the cross; for by that cross his life is hid with Christ in God. His whole being, body, soul, and spirit is Christ’s property. He is a spectacle to the world, to angels, and to men. His reason, his hearing, his sight, his intelligence, are gifts from God, to be held in precious trust for the Master.

He is one with Christ, bound up with Christ, and he has no right to dispose of God’s blood-bought possession by signing contracts which will be liable to hinder his life in the least degree from becoming altogether what God designed it should be. He who is Christ’s property is not to be bound. He is to be perfectly free to heed the voice of God, whenever it may speak, saying, Do this, or, Do that; Thou shalt, or, Thou shalt not. Because the Lord may speak, and His words must command the course of action His servants shall pursue. In the work of God for these last days man is therefore to be very cautious not to allow any man to command his course of action. Whatever may be his position, he is to co-operate with Christ in carrying forward the work of the Lord as God has specified, that it may be done at the very time of the greatest necessity.

The ministers of Christ and those who have been placed in positions of responsibility are not faithful stewards unless their characters are representations of Christ's character in the management of all business transactions. If the converted man binds himself up with men who profess to be children of God, but who are not thus in reality, who in their human judgment suppose they have been given the power of controlling lines of business which would work at cross purposes with God in regard to His ownership of all properties and all service, there will be a command, a Thus saith the Lord, I have work to be done in such a place; memorials to be established.

Hearts that are shown to be fickle in their service to God and not reliable, will be worked by another spirit, which will say to them, You have obliged yourself to be under the control of such a committee or such a person. Thus the Lord's work is bound about because the Holy Spirit does not control these directors.

John, you scarcely know what it means to work unselfishly, with a sense that you are amenable to God. When there is a favorable chance to obtain a good bargain, you need to feel deeply solicitous for the souls for whom Christ has died. Too often the human agent has ambitious projects of his own to serve, and he does not feel the sacred partnership which he should maintain with a faithful and true God.

The workers in our institutions are never to be kept in darkness for fear the people will know their plans and refuse to consent to the propositions they may make. The Lord calls for those who are stewards in trust to move very guardedly in their course of action, lest they shall do that which will betray sacred trusts and imperil the work and cause of God. Their intentions may be the best, but they are not wise. Their intentions need to be closely investigated by other minds that God is working. They need to be cautiously and critically examined, lest through the enthusiasm of human minds Satan shall in some form introduce plans that shall bind about God's work.

"When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [Hebrews 3:9-14.] "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." [Hebrews 4:1, 2.]

God's ambassadors are to do their work faithfully. By fervent prayer they are to keep close to God, lest they fail in faithful and just dealing with their brethren of like faith. Whatever may be their position, they are to carefully and steadfastly hold to the faith once delivered to the saints. God's ambassadors must not spare themselves in the faithful discharge of their duty toward their brethren, in their connection with the work and cause of God, whatever may be the rank and standing of men who in any line shall work away from the divine principles which God has given to be maintained and strictly guarded from the invasions of man's imaginations.

There must be spiritual eyesight in the church. All the important movements in the working of the cause of God—movements which involve principle—should be above secrecy and concealment. They should be as open as the day, that the minds and ideas of others may be brought forward and compared with

the minds and ideas of the few leading ones and their associates. Grave blunders will be avoided if there would be an investigation and comparison of the devisings and calculations of men which would materially affect the cause of God in any of its bearings.

We are living amid the perils of the last days, and we need to watch diligently unto prayer, lest the enemy shall take advantage of our natural traits of character. I was shown your peril, my brother, and I hope, for your soul's sake, that you will strive for the Holy Spirit's working in you and by you and through you, and that you will be a wise counsellor to your brothers.

I write to you because, as you know, I have felt an intense interest that your family relations should be broken up, and that you should change your location to a more safe atmosphere. I desired you to come to Australia, that you would not make shipwreck of your faith. That last investment in the sanitarium was a trick of the enemy to destroy you, and I beg of you, for your soul's sake, Let not your soul be imperilled. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" [Mark 8:36, 37.]

I must place this immediately in the hands of my copyist, and I will say, Pray, pray, and be steadfast and true to righteousness.

P.S. This letter, which was written some weeks ago, was mislaid, and only found by me today.