

## Ellen G. White 1900 Letters 101-214

Lt 101, 1900

Hyatt, W. S.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 12, 1900

Dear Brother Hyatt:

This day, at four p.m., we learned that there is a mail going to Africa, and in order to reach the boat, this must be sent tonight. I thought that the letter to John Wessels, which I am sending you with this, went with the last mail, but just two days ago I found it in my basket where my writings are kept.

I have no time to write a letter; only a few words. Do not sacrifice principle, I urge, whatever may be the result. Keep steadfast to principle, praying and watching thereunto.

From the light God has given me, the sanitarium has not been conducted after God's order, and has not been that honor to the truth and to the principles of righteousness that it should be. I hope that you will move just as God would have you, and then you and the church will have done your duty. That is all you can do.

I feel an intense interest that Brother John Wessels shall follow the light God has given him. I have some matters, copies of which I will send you in the next mail. Let every weary and heavily laden soul take all to God in prayer. God was not glorified in the embellishing of the sanitarium, and in the expenditure of means for appearance and show. All shallow display is not after the order of God. The money invested was used unwisely, and shows a great lack of economy.

The sanitarium that is to be erected in Australia, in the location provided for it, will be free from all these non-essentials, which only make a display and consume money that is so much needed.

But it is already getting dark. I have great interest in the Wessels family. I know that the enemy is playing the game of life for their souls. May the Lord keep them, that not one atom of greed and covetousness shall be woven into their lives, which have cost the expensive sacrifice of the Son of the infinite God.

With this, I will send you a copy of a letter written to Elder Daniells. I write in haste. Stand by your colors. Be true to God, to your faith, and to every religious principle. Represent justice and mercy and the love of God, and swerve not one hair's breadth from principle. Lift the standard higher and still higher. Let no man's threatenings intimidate you, but have faith in God, and then trust in Him to give the victory, as the Lord would have it.

Lt 102, 1900

Brethren

July 13, 1900 [typed]

My Dear Brethren:

I wish you to understand me correctly. The Lord has given special light that you must not pattern after Dr. Kellogg in doing the line of work he is doing, for God has not given you that work to do. Neither has He given to Dr. Kellogg the work in which he has spent much time and money, to the robbery of fields that were destitute of means and destitute of helpers. He is bringing in an accumulating burden, by which he is creating not producers, but consumers. God has not called upon us to use the treasures of His house thus, to set His money flowing in a stream which call for such an outlay of time, money, and workers.

God has given direction as to how the work is to be done. In our camp meetings we meet all classes of people, high and low, rich and poor. None are excluded. It is the Lord's desire that the very best of medical missionary physicians shall hold themselves in readiness to co-operate with the ministers of the gospel. They are to be one with Christ, men through whom God can work. The Lord desires His work to advance in reformatory lines. During our camp meetings genuine medical missionary work is to be done.

No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body. Those in our institutions are to give evidence that they understand their part in the genuine gospel medical missionary work. A solemn dignity is to characterize genuine medical missionaries. They are to be men who understand and know God and the power of His grace.

Whatever may be our ingathering or increase, the conference is to be kept free from every thread of selfishness. So also should the medical missionary work be stripped of all selfishness, and carried forward after the order of God. The different lines of work are to sustain one another, but not in the way Dr. Kellogg had planned, for this is not God's way. Dr. Kellogg has misappropriated the Lord's money, investing it in a way he had no moral right to do.

The work of preparing a people to know God and Jesus Christ whom He has sent is to go forward. This is the highest and most important work that it is possible for mortals to do. God desires medical missionary work to be represented in a way altogether different from the way in which it has been represented in Chicago. The work in Chicago has been a great hindrance to the harmonious action of the work God designs shall be done in unity with the gospel ministry in the carrying of the first, second, and third angels' messages to all parts of our world.

The work in Australia is not to be a second edition of the work in Chicago. My heart is sore and grieved because the money which God designed to flow in currents of gifts and offerings to Australia, England, and other missionary fields has been obstructed by human devising and human planning. This must not be repeated in this country or in any other country, for it is not God's way to leave fields nigh and afar off without help. Thus the work of the gospel ministry is retarded. The last message of mercy is to be given to the world, to prepare a people for the second coming of our Lord and Saviour Jesus Christ in power and great glory.

The establishment of sanitariums where they should be—in every new field that is opened—will require means. God's money is not to be diverted into uncertain channels, but is to be used to accomplish a work, which if done in the true order of God, will accomplish a hundredfold more in making new plants in different localities.

Lt 103, 1900

Robinson, Dores

"Sunnyside," Cooranbong, New South Wales, Australia

July 13, 1900 [typed]

Dear Brother:

You asked me at one time what I thought in regard to your becoming a physician. I would say that the most useful lessons for you to learn will not now be found in taking a medical course of study. Your mind needs to penetrate deeper and take a more practical turn than it has yet done. If you had entered one of our health institutions to begin at the beginning or taking a nurses' course, doing good, hard, sensible work in caring for the sick, it would have been the very best education you could have received. You would thus have become better acquainted with the duties of a physician.

Young men who do not think deeply enough to take in the situation, who are not keen reasoners from cause to effect, will never succeed as physicians. The love of ease, and I may say of physical laziness, will unfit a man to become a physician or a minister. Ministers and physicians should understand their own building, the body. They should learn how to use and develop their own capabilities. They should see the need of learning to use every part of the human machinery, how to give solidity to the muscles by employing them in taxing, useful labor.

Had you engaged in practical work as well as in study, you could by diligence have earned for yourself means to partially or wholly meet the expense of your course of study, and you would have gained great advantage by the experience. Brain, bone, and muscle need training to do hard labor, and then you can do hard thinking.

Action gives power. Entire harmony pervades the universe of God. The physical formation of the world and all the creatures God has made must come into your study, and in this study you will find that all nature forbids inaction. You need to understand the human organism, the Lord's wonderful machinery. All parts of this machinery must be exercised harmoniously, proportionate with the exercise of the brain nerve power. All parts of the human machinery must have action.

Healthy young men and young women have no need of gymnasium exercises; nor do they need croquet, cricket, ball-playing, or any kind of amusement just for the gratification of self, to pass away time. There are useful things to be done by every one of God's created intelligences. Some one needs from you something that will help him. Not one in the Lord's great domain of creation was made to be a drone.

Study the Lord's plan in regard to Adam, who was created pure, holy, and healthy. Adam was given something to do. He was to use the organs God had given him. He could not have been idle. His brain must work, but not in a mechanical way like a mere machine. At all times the machinery of the body continues its work; the heart throbs, doing its regular, appointed task, like a steam engine forcing its crimson current unceasingly to all parts of the body. Action, action is seen pervading the whole living machinery. Each organ must do its appointed work. If physical inaction is continued, there will be less and less activity of the brain.

No man is prepared to enter upon a medical course of study until he has learned to earn his bread by the sweat of his brow. When he can do this, he becomes self-reliant. Parents mistake their duty when they freely hand out money to any youth who has physical strength to enter on a course of study to become a minister or a physician before he has had an experience in useful, taxing labor.

For a healthy young man, stern, severe exercise is strengthening to brain, bone, and muscle. And it is an essential preparation for the difficult work of a physician. Without such exercise the mind cannot be in working order. It cannot put forth the sharp, quick action that will give scope to its powers. It becomes inactive. Such a youth will never, never become what God designed he should be. He has established so many resting places that he becomes like a stagnant pool. The atmosphere surrounding him is charged with moral miasma.

All the heavenly beings are in constant activity, and the Lord Jesus, in His practical lifework, has given an example for every man. God has established in the heavens the law of obedient action. Silent but ceaseless, the objects of His creation do their appointed work. The ocean is in constant motion. The springing grass, which today is and tomorrow is cast into the oven, does its errand, clothing the fields with beauty. The leaves are stirred by the wind, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their appointed mission. And man, his mind and body created in God's own similitude, must be active in order to fill his appointed place. Man is not to be idle. Idleness is sin.

In the life-policy plan given us in the first chapter of Second Peter a work of addition is presented. As in our character building we add grace to grace, the great Giver will work for us on the plan of multiplication. Grace and peace will be multiplied to us. The young man who is seeking a preparation for usefulness needs to lay the foundation himself by acquiring through hard, diligent labor the means to prosecute his designs. If young men around him have allowed their parents to carry the burden of their education, let the young man who is looking on say, I will never do that. I will use my own brain and my physical powers combined to make of myself all that is possible.

Let the youth set up well-defined land-marks by which they may be guided in emergencies. When a crisis comes that demands active, well-developed physical powers, and a clear, strong, practical, working mind; when difficult work is to be done where every stroke must tell, and perplexities can be not only through seeking wisdom from God, then the youth who have learned to overcome difficulties by earnest labor can respond to the call for workers, "Here am I, send me." [Isaiah 6:8.] Let the hearts of young men and young women be as clear as crystal. Let not their thoughts be trivial, but sanctified by virtue and holiness. They need not be otherwise. With purity of thought through sanctification of the Spirit, their lives may be refined, elevated, ennobled.

I repeat: It should be the fixed principle of every child and every youth to aim high in all the plans for their lifework. Let the standard which God's Word presents be adopted for their government in all things. All this is the Christian's positive duty, and it should be also his positive pleasure. Cultivate respect for yourself because you are Christ's purchased possession. Constantly cherish respect for your own personal influence. Attainments in useful personal experience, success in the formation of right habits, advancement in all that is noble and just and firm and solid, will give you an influence that all will appreciate and value. This is the very salt that is a savor of life unto life.

Live for something besides self. If your motives are pure, unselfish, if you are looking out to do work that somebody must do, to show kind attentions and to do courteous acts, you are unconsciously building your own monument. In the home life, in the church, and in the world you are representing Christ in character. This is the work the Lord calls upon all children and youth to do.

Do good if you would be cherished in the memory of others. Live to be a blessing to all, wherever your lot may be cast. There are so many thousands who do no good in the world. None could point to them as the agency through [which] Jesus Christ,[worked] in the saving of their souls. Let children and youth wake up. By kindness and love, by self-denying, self-sacrificing deeds, write your names in the hearts of many.

Let your aspirations and your motives be pure. In every business transaction be rigidly honest. However tempted, never deceive or prevaricate in the least matter. At times a natural impulse may bring temptation to diverge from the straightforward path of honesty, but do not vary one hair's breadth.

If in any matter you make a statement as to what you will do, and afterward find that you have favored others to your own loss, do not vary a hair's breadth from principle. Carry out your agreement. By seeking to change your plans you would show that you could not be depended on. And should you draw back in little transactions, you would draw back in larger ones. Under such circumstances some are tempted to deceive, saying, I was not understood. My words have been taken to mean more than I intended. The fact is, they meant just what they said, but lost the good impulse, and then wanted to draw back from their agreement, lest it prove a loss to them. The Lord requires us to do justice, to love mercy, and truth, and righteousness.

No man is excusable for being without financial ability. Of many a man it may be said, He is kind, amiable, generous, a good man, a Christian, but he is not qualified to manage his own business. As far as the outlay of means is concerned, he is a mere child. He has not been brought up by his parents to understand and to practice the principles of self-support. Such a man is not fitted to become a physician or a minister.

The churches everywhere are suffering through the neglect of parents to train their children, not to self-indulge and laziness but to the bearing of stern, hard responsibilities. The wicked love to do nothing but use the mind [for pleasure-seeking. A desire for self-indulgence] takes possession of the children, and frequently Satan takes control and makes the mind his workshop. The ability needed for service in the family and the church is lacking. Men and women are destitute of the stern virtues required to build up the church. They are not capable of devising methods and plans of a healthful, solid character. They are deficient in the very qualifications essential to the prosperity of the church. It is this kind of education that needs to be changed to an education that is sound and sensible, in harmony with Bible principles.

I have much to say on the labor question, but cannot say all at this time. A large field is opened before me, but I wish now to speak particularly upon the necessity of labor. There is true dignity in labor. Among the believers in Christ there was not one apostle who was exalted as was Paul by the revelation of Christ in his conversion. And Paul labored with his hands as a tentmaker.

In his zeal in persecuting the Christians, Paul had been arrested by a voice and a great light from heaven. During his ministerial labors he had several visions, of which he speaks little. He saw and heard many things not lawful for a man to utter. That which was given him as a special revelation from God, was not

at all times dwelt upon when he spoke to the people. But the impression was ever with him, enabling him to give a correct representation of the Christian life and character. The impression made upon this former persecutor of the church was never to lose its force upon his mind. It influenced his estimation and delineation of Christian character and of the obligation due from man to God.

The history of the apostle Paul is a constant testimony that manual labor cannot be degrading, that it is not inconsistent with true greatness and elevation of human or Christian character. Those toilworn hands, he deemed, detracted nothing from the force of his pathetic appeals, sensible, intelligent, and eloquent beyond those of any other man who had acted a prominent part in the Christian ministry. Those toilworn hands, as he presented them before the people, bore testimony that he was not chargeable to any man for his support. He worked day and night to avoid being chargeable to his brethren, and at times he also supported his fellow workers, himself suffering from hunger in order to relieve the necessities of others. He shared his earnings with Luke, and helped Timothy obtain the necessary equipment for his journey.

In (Acts 20:17-35) we see outlined the character of one Christian minister who faithfully performed his duty. He was an all-round minister. We do not consider that it is obligatory upon ministers to do in all respects as Paul did. Yet we say to all that Paul was a Christian gentleman of the highest type. His example shows that mechanical toil does not necessarily lessen the influence of any one, that working with the hands in any line of honorable labor should not make a man coarse and rough and uncourteous.

It is a painful sight when artisans to whom the Lord has given ability for the most skillful work become exalted because of their skill and aptitude. In the Word of God we read that the Lord called men who had qualifications of character, and He gave them aptitude and skill in all manner of workmanship for the tabernacle. They were not left to their own human wisdom. God called them to accomplish a work which was to be a special representation of the exalted character of His service, and was also to represent the sacredness of the human temple.

“Know ye not,” says Paul, “that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” “Whosoever defileth the temple of God, him will God destroy.” [1 Corinthians 6:19, 20; 3:17.] Working men need not be lacking in refinement and true Christian courtesy.

Lt 104, 1900

Wessels, Sister; Anthony, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

July 16, 1900

Three o’clock a.m.

Dear Sister Wessels and Sister Anthony:

We have been anxiously waiting to receive a letter from you stating when we should meet you at the station, but as no letter has come, I will now write to you. We want you to come here and rest before you take the boat.

Since the Parramatta meeting, which was followed by the meeting at Maitland, I have not been able to speak once in public. I could not attend the meetings of the Week of Prayer. Some days I would feel better, then again I would feel worse. I would prepare to attend meeting, then the heart difficulty would come on so threateningly that I did not dare to visit Maitland or any other place. Last Friday I had an assurance that I would be sustained through the two day's meeting here, which has just closed. For the first time for many weeks I spoke on Sabbath afternoon. I spoke on Sunday afternoon also to a full house.

The meetings here have been excellent. The people from Maitland are, most of them, new converts. Some who have been convinced, but have been holding back because of their business, have taken their stand during this meeting. One of these is Mr. Lamotte, in whom I have had a deep interest. His wife went forward in baptism at the first baptismal service held in Maitland. Mr. Lamotte laid aside his tea and tobacco, but he could not seem to release himself from his important position in the waterworks, until they got someone in his place.

He thinks now they make this an excuse to hold him. He has had the moral courage to bear testimony in meeting. He expressed his joy that he came to this meeting. He and his wife have stayed with us at "Sunnyside," and we have made it as pleasant for them as possible. He now says that he will tell the men for whom he has been working that they must get along without him.

Miss Baker, a young lady who has opposed her mother's keeping the Sabbath, attended this meeting. She is, I think, about twenty years old. Her mother has taken her stand since the camp meeting, and is thoroughly established in the faith. Since the two days' meeting in Hamilton, she has been making every effort to reach her daughter. She had held seasons of prayer with her alone. This has had a precious influence on the daughter. We think that she will return home from this meeting fully decided to observe the Sabbath. Mr. Baker has never opposed his wife, but his daughter has kept him back from keeping the Sabbath himself. There are three sons and one daughter in the family. We hope now that both the father and the daughter will take their stand.

Two young men, who live somewhere near Brother Ryan, on the Hawkesbury River, walked twenty miles to attend the meeting at Parramatta. The eldest has been convicted for a long time, but has not taken his stand positively until during this meeting we have just held. The younger has been a Sabbathkeeper for some time. He is a resolute young man, a laborer together with God. He has been a diligent, faithful worker, but his parents, who are Wesleyans, are as bitter as gall against the truth.

The two young men manage a large fruit farm belonging to their father. They live together, at a little distance from their parents. The eldest has been searching the Scriptures for some time, anxious, troubled, and convicted. He is afflicted with heart trouble, and came to the Health Retreat for treatment. He had overworked his brain, and his mind found no rest, no peace. He came to see me. Willie and I talked with him. He feared that he had resisted the truth, and that the Lord had given him up to his own way. We had a most solemn season of prayer with him. I felt drawn out to pray most earnestly for him. He prayed for himself. I was really afraid that unless he obtained relief, he would lose his mind. I laid my hands upon him, and in the name of the Lord rebuked the enemy. I felt it was a case

where the Lord only could say, "Son, thy sins are forgiven thee." God only could keep his mind balanced under the terrible strain that was upon him. I knew that the Lord heard our united prayers.

Thank the Lord, this young man has had courage to take his position on the Sabbath. Now the two brothers can work together. And we hope that in some way the hearts of the parents will be touched.

Well, the sheaves are being gathered in. When we were last in Maitland, Brother Scobie took his position. As a result of the temperance lectures given to large congregations in the tent, he gave up his tobacco. He told me with the greatest satisfaction that he was a happy man. He said, "Do you not think I look better than I did? I have gained fourteen pounds since giving up tobacco and tea. I am a happy man since I had decided to obey all the commandments of God." I urged him, the last time I was there, to take his position firmly and decidedly. I told him that God would help him. He bore his testimony in meeting, and I felt that another soul was gained.

All the members of this family, with the exception of a little lad, have now been baptized. The daughters first took their stand, and went forward at the second baptismal service. Then the mother took her stand, but she waited for her husband, believing that he would come. And about three weeks ago Brother Scobie and his wife were baptized. The whole family are now in the truth, and a very happy family they are.

After our last meeting at Maitland, Brother Scobie went to his brother and told him what he had done. This brother is an infidel, and is in very feeble health. He was then sick in bed. Brother Scobie has been working for him in his fruit farm for twenty years. He asked him again, for he had made the same request several times, for the favor of keeping the Sabbath. The brother had always refused, because the delivery of fruit is made on the Sabbath. Again Brother Scobie asked him, saying that he would deliver the fruit on Friday, but he shook his head, saying that it would not do at all. "Well," said Brother Scobie, "I shall observe the Sabbath. If we cannot, as you say, deliver the fruit on Friday, that must end the matter for me." But before he reached his home, a messenger overtook him, saying that his brother had accepted his proposition. He was indeed a happy man when he heard this.

One week before this I had urged him to halt no longer between two opinions, but bravely do the thing he knew to be right, regardless of consequences. On my return home I wrote him a letter of tender invitation to accept the truth for Christ's sake. He opened the letter and read as far as he could. But it affected him so that he broke down and cried like a child. His wife tried to read it, but her heart was also touched, and she wept. They went into their bedroom, and cried and prayed together. Brother Scobie had never been a Christian, and this was a wonderful season for the anxious wife and daughters. Their hearts were full of joy, and their home was a Bethel.

These are some of the experiences we have been having in Maitland. We are so glad that Brother Lamotte and his wife are united in the observance of the Sabbath. A young unmarried man who has been searching the Scriptures has united with the Sabbathkeepers in Maitland. He resembles Brother Ellet Waggoner in looks, has just such a forehead and a similar expression, but is somewhat taller. He is a building contractor, and is a promising young man. He is a great help to the believers in seeing what to do and doing it with expedition and heartiness.



One after another are uniting with the Seventh-day Adventists, both at Newcastle and Maitland. We see no abatement in the zeal of the workers. Sister Wilson and Sister Robertson are extending their circuit. With their horse and carriage they drive six and eight miles to give Bible readings.

My heart is glad in the Lord. Every few weeks a baptismal service is held in Maitland. Souls are being added to the church of such as should be saved. I praise the Lord with heart and soul and voice.

Sara has just looked into my room to say that it is five o'clock. Brother and Sister Lamotte thought of returning home yesterday. Sara told them that if they would stay till this morning, she would get them off by six o'clock. She is now getting their breakfast for them. We will give them a good lunch to take with them, and they will go on their way rejoicing. They think Cooranbong is a beautiful place, and would be glad to locate here. They are looking for land.

I write this letter to tell you that we want you to make us a visit as soon as you possibly can. We will be glad to have Bessie with us to help Sister Laurisen and to look after Glen. Tell us when you can come, and we shall meet you. If you cannot come, I shall go to see you as soon as this mail is off. I have not dared to say this before, for I have not been well enough to leave home. But I am improved in health, and I want to see you very much. I thought that if you were all broken up where you are, you could rest better here than there. I want you to understand that I do not want you to do any sewing for me. I want you to have a complete rest. I have much to say to you. Let me know without delay whether you can come up. I would like to have talked with you when you were up before, but my health was such that it was impossible.

We shall be glad to have your mother stay with us till we go. It is certain that we shall go the last of November. I hope you can do what I want you to, and come to us.

Lt 105, 1900

Haskell, Brother and Sister [S. N.]

"Sunnyside," Cooranbong, New South Wales, Australia

July 4, 1900

Dear Brother and Sister Haskell:

I sit here on my bed this cold July morning, trying to write to you. I have woolen mitts on my hands, leaving my fingers free to write. I place my lamp on one side at my left hand, rather than behind me, and then the light shines on my paper in just the right way. Sitting on the bed is the easiest position for me, and I call this my throne. It is a little past two o'clock. I continue to be an early riser, and I write every day. There has been considerable rainy weather here this winter, and this has kept me indoors.

Although I carry a heavy burden for the work in Australia and America, yet I also have a thankful heart for the mercy and gracious loving-kindness of my God. Notwithstanding the fact that there is war and bloodshed, and nations are preparing for battle, thanksgiving should arise from our hearts because the Sun of Righteousness never sets. The mightiest earthly potentates may be engaged in battle for the supremacy, but the children of God, whose lives are hid with Christ <in God,> have nothing to fear. Their Refuge is safe and sure.

Christ has declared, "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 the work God's watchmen are to do.

My brother, there is danger of those in our ranks making a mistake in regard to receiving the Holy Ghost. Many suppose an emotion or a rapture of feeling to be an evidence of the presence of the Holy Spirit. There is danger that right sentiments will not be understood, and that Christ's words, "Teaching them to observe all things whatsoever I have commanded you" [verse 20], will lose their significance. There is danger that original devisings and superstitious imaginings will take the place of the Scriptures.

Tell our people: "Be not anxious to bring in something not revealed in the Word. Keep close to Christ." Remember His words, "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." [Verse 20.] He is with us as we teach the words He spoke in the Old Testament as well as in the New. He who gave commandment in the New Testament is the One also who gave the instruction contained in the Old Testament. The Old and the New Testaments are both sacred, for they both contain the words of Christ. All communication from heaven to earth since Adam's fall has come through Christ. He who believes the instruction contained in the New Testament and in the Old, doing those things which Christ has commanded therein, has the Saviour always with him.

In his record of the giving of the commission Mark says, "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 shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." [Mark 16:15-18.] These words are to be literally fulfilled. This is the work the Lord Jesus Christ will do through His appointed agencies. "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." [Verses 19, 20.]

Let us remember that the Word Christ has commanded us to preach to all nations, kindreds, tongues, and peoples is confirmed by the Holy Spirit. This is God's plan of work. Christ is the mighty power which confirms the Word, bringing men and women, through conversion to the truth, to an understanding faith, making them willing to do whatsoever He had commanded them. The human agent, the seen instrument, is to preach the Word, and the Lord Jesus, the unseen agency, by His Holy Spirit is to make the Word efficacious and powerful.

The law of God is to be presented in its true bearing. Paul bears testimony regarding this law. "What shall we say then?" he asks. "Is the law sin? God forbid. Nay, I had not known sin but by the law," which is the detector of sin. "For I had not known lust except the law has said, Thou shall not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." [Romans 7:7-11.]

Because of this does Paul say, Have nothing to do with the law? Oh no; this is not his conclusion. Sin is the transgression of the law, and by the law is the knowledge of sin. Paul saw sin in all its hideous deformity. The law pointed him to Christ, the Healer of sin which is repented of and confessed. "Wherefore," Paul declared, "the law is holy, and the commandment holy, and just, and good." [Verse 12.] Why then do men in their transgression oppose the law of God? Because it condemns sin.

Lt 106, 1900

To Whom It May Concern

"Sunnyside," Cooranbong, New South Wales, Australia

July 17, 1900 [typed]

Officers of Medical Missionary Association and the Battle Creek Sanitarium

To Those Whom It May Concern:

How shall we advance the work of God? Shall we say to the ministers, We are ready to dismiss you; we will carry forward the medical missionary work according to our own ideas, and Dr. Kellogg shall be our king? You do not work as we desire you to, and we want none of your counsel.

Has the Lord given medical missionaries the work of disparaging the ministry and exalting their own work in contrast? Nay verily. We wish all to understand this. The Lord does not design His work to be done after the manner in which it has been carried forward for years. In America the unworthy and unrighteous received advantages which the class who should have God's favors do not obtain. The work has been swayed in wrong lines. Shall it continue thus? Shall there be no change? God says, Set things in order, and connect with Me. God has the salvation of a world before Him, not the salvation of those in one or two places. The gospel must be preached in all the world, for a witness to all nations; and then shall the end come.

Many are asking me how I regard the ministry of the gospel with reference to the medical missionary work. These two lines of work should blend. They both help to compose the body. The genuine medical missionary work should not be exalted above the gospel ministry. Some are in danger of regarding the medical missionary work as the body, when it is only the arm and the hand.

God has given Dr. Kellogg every encouragement to believe that the heavenly angels would be by his side if he would pursue a right course. But notwithstanding the warnings and reproofs which have been given him, he has persistently followed his own way. He is now demonstrating the truth of the warnings which have been given him. He has not done what he might have done as God's steward to build up the work in solid lines, that it might in the highest degree represent Christ. He has been diverted from the right way. He has deceived himself and those who are associated with him. I would warn him again of the danger of the road over which he is traveling. God has given no mortal man license to judge His delegated ministers in the way Dr. Kellogg has judged them. Dr. Kellogg has no more right to judge the ministers than the ministers have to judge him.

The time will come when Dr. Kellogg will see that his spirit and actions have not been such that God could say to him, "Well done, good and faithful servant." [Matthew 25:23.] When the heavenly eyesalve is applied to his eyes, he will see his course as it really is. He will see that some phases of the work are

just as much opposed to the teachings of the gospel as are the works of the enemies of the cross of Christ.

As a people we must stand together, refusing to be coerced into signing contracts, binding ourselves about in order to be favored. God says, "Stand bravely for the right; follow Bible principles; and I will be with you as your Helper." But when God's people play the cowards as they did at the meeting concerning Lincoln College, they show that they fear man more than they fear God. When God is with a man, that man receives power from on high, and [he] can guide and direct, but when a man is controlled by another spirit, his wisdom is to be regarded and treated as foolishness.

God will be with His people just as long as they follow His directions. If He says to one, Go to Nineveh, and warn the inhabitants of that wicked city of their danger, He sends His angels with His servant to protect him till his work is done. But we need to remember that in our association and connection with the depraved, there are bounds and barriers which cannot safely be overstepped. We need to be guarded, lest the atmosphere surrounding our souls shall become clouded, and through Satan's deceptive power we shall lose all sense of the difference between righteousness and holiness and defilement and sin.

Man's only safety is a constant, earnest belief in the truth. We are to follow the very lines of work God has laid down. Satan is ever on the ground, taking advantage of every circumstance to prevent man from being sanctified through the truth as it is in Jesus. He seeks to lead them to pursue such a course that he can lead them to carry out his own purposes.

The Lord desires memorials for Him to be established in all parts of the world. Here in Australia we have tried to advance in God's appointed way, taking the Bible as our rule of faith and practice. The only safety for the cause and work of God in these last days, when deception is so prevalent, is to preserve the principles which have been the foundation of our success. If we desire to have God's blessing, we must practice Christ's self-denial and self-sacrifice. Study the Word of God. Walk and work as Christ walked and worked. Man must put away the ambitious schemes which have puffed them up and exalted them in their own estimation, when they should always keep humble. Let those who desire to follow a course of action which represents the life of Christ hear His words, "He that will come after me, let him deny himself, and take up his cross and follow me." [Mark 8:34.]

God help His servants to cease from man, whose breath is in his nostrils. They have trusted in human help until they stand under the displeasure of God.

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Right principles are to be strenuously maintained by the people who claim to be the chosen of God. The work in our institutions is to be as open as the day. The people have a perfect right to know what is done in these institutions. They are not to be left in ignorance as to how the money they donate to the cause of God is appropriated. And those in positions of responsibility in our institutions are not to grasp the highest wages. Do not repeat the experience of the last fifteen years. Christ says, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:29, 30.] That which makes the burden so grievously heavy is when we meet the influence of men who have an intense desire to be original, to bring in a new order of things. Men who know little of practical godliness and true Christian service have been placed first as leaders.

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Christ's atonement includes the whole human family. No one, high or low, rich or poor, free or bond, has been left out of the plan of redemption. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] The duty of God's stewards is to represent Christ, to stimulate men to rise from the atmosphere of worldliness to the pure atmosphere of heaven. Men and women need to realize day by day that Christ is their Pattern. They are to follow His footsteps. He says, "Learn of me, for I am meek and lowly in heart." [Matthew 11:29.] This is the great practical lesson which is to be thoroughly and intelligently learned.

Lt 107, 1900

Braucht, F. E.

"Sunnyside," Cooranbong, New South Wales, Australia

July 4, 1900

Dear Brother Braucht:

I received and read your letter and would say in reply, You have done quite right in not subscribing to the contract to make over the property you mention to any association in Battle Creek. Hold it until clear light comes from the Lord. Things are not being handled right in Battle Creek, and Dr. Kellogg regards nothing that has been given him from the Lord to show him his mistakes. He goes right on just the same as if no warnings and reproofs had come. He makes a continual raid on the ministers, because he cannot swing them into his line of thought to sustain him in his line of action. He has tried his hand in the oppression of the General Conference against the college at Lincoln. The college was doing well, but he has caused it great distress, because the managers could not see it their duty to make over to him all the profits received in the health food business.

This is the contract which he will try to make with every institution. His process and method of tearing to pieces that which he cannot rule is remarkably like the enemy of God and man. I have written to him largely, and will not cease my note of warning until he changes decidedly. He is too proud spirited to acknowledge that he has made mistakes. He now disregards the testimonies God has given him and works against them. He is as a blind man leading his associates, many of whom are also blind.

I feel deeply over this matter. I would have our people in New Zealand to be on guard. Dr. Kellogg is keen to watch all the revenue he can grasp to sustain his own line of work in Chicago, by placing an embargo upon other institutions in the productions of health foods, or something which he supposes he has invented. Who gave him his mind, his genius and tact? God, and that for the purpose of benefitting His people.

Now he is virtually exalting himself as a god, and makes claims that the health foods are a production of his own inventive powers. He has experimented with them through his bakers. With his suggestions and with their skill they have been the agencies which have produced the results which he claims as his own inventions. God is the Author, the Alpha and the Omega of all these things that are produced for the benefit of man, and when Dr. Kellogg claims to be the inventor, he claims that which is not his right. The credit of this light is to be given to the Power above, which is to be respected by all human intelligences.

I cannot write out at this time all that I have to say. The mail has just gone to Africa and to America, and many things are to be considered. It would have been far better if some of the money which has been donated to Dr. Kellogg—for instance, the forty thousand dollars which at one time came from the Wessels brothers—had been placed in other hands, to be used proportionately in advancing the various departments of the cause of God, in the destitute fields high and afar off, where plants of the Lord's setting should be created.

In hundreds of localities there would this day stand memorials where now there is nothing but barrenness of the knowledge of the truth. Chicago has received more money than will ever be known by human computation. These enterprises cannot present the showing for any such investment of means. The time, the labor, the money used in providing buildings, if expended in other parts of God's great moral vineyard, would have been the saving of thousands of souls—trees of the Lord's planting to bear fruit to His name's glory.

If the means which have been used in this work which Dr. Kellogg has taken up, which as it is conducted the Lord has not placed in his hands, if this means had been invested to give strength and courage to our institutions already in existence, it would have placed them on vantage ground. But for the want of means to clear them from debt, the interest has accumulated, reaching in Europe an amount which discourages every one from attempting to lift it. Nevertheless, we feel that we must make an effort, that the property shall not go to the banks; for this would mean [a] twenty-thousand dollars loss to the cause of God.

I would have our people in New Zealand stand free from debt. I would have them stand as God would have them, in moral independence, not bound about with contracts to use the profits that God may be pleased to give them, according to one man's mind and judgment. The profits that come to our institutions are not to flow into America, to make it in the power of any man to use them in creating that which has been created in Chicago.

"Well, Sister White," you may say, "is it not a good work?" This is the very thing that Satan has been devising that Seventh-day Adventists should do; that they should take on them that kind of a work which the churches of the world would all unite in doing if the situation was placed before them as eloquently as it has been placed before our own people in the faith to move them to action. God does not design that Seventh-day Adventists should carry this load and become entangled in meshes that seem impossible to break, diverting money from the channels in which it should flow, where it could accomplish a hundred fold more in saving souls.

In all the churches in our world there are sincere Christians through whom God can work. They have not rejected the light, and physicians and ministers standing unitedly upon one platform can make their appeals to outside parties in behalf of this low class of people who are found in every city. Let the talks upon temperance reform which are given to Seventh-day Adventists be given to the other churches.

If our own people will unite with the W.C.T.U. on the temperance question, they could be as a leaven to work in the meal. But the work which the Lord has given to Seventh-day Adventists to do is a special work, which the world and the churches do not sustain, but oppose. It is not to be of the character that it now presents. There is to be no raid made by Seventh-day Adventists by pen or voice against any temperance movement. Until there is a different showing with them as to the work which they should do wisely and with the Spirit of God, coming into close association with others who are doing a good

work, co-operating with them, they will not be able to let the light of truth shine forth from the Scriptures.

The cause of God requires that I write you these lines, that you may be on guard. Do not be coerced in any matter by men who seek to bind those of our faith to obligations which are not just, but cruel. The way will open before you and light will come, so do not be at all discouraged. The Lord lives and reigns.

The Lord would have His work carried forward soundly and healthfully. When man shall surrender his mind, heart, and soul to Christ, the very first lesson for him to learn is that God has given to every man his work. In the sacred mystery, Christ's person links together the human and the divine. God would have His work carried on under His supervision. Each man has his own post of duty in the great whole, each has his own appointed work, and every man is to find out what the Master would have him to do, and then to do that work in connection with other laborers in the service appointed them.

In the life of man things sacred and secular are to be done, some in business lines, some in the ministry of the Word, and some in various trades; but when a man gives himself to Christ and loves God with the whole heart, mind, soul, and strength, he serves with a devotion that takes the whole being to perform the work. He recognizes the ownership of his powers, and the ownership of himself. This consecration invests his whole life with a sacredness which makes him in his work gentle, kind, courteous. His every act is a consecrated act. "Holiness unto the Lord" is his motto. [Exodus 28:36.] He is under Christ, being trained for the higher grade above.

Christ gave His precious life for us, that through His own merits and His own value of character in the heavenly courts above, He might supply all needed grace that we should not miss the opportunity of gaining the far more exceeding and eternal weight of glory. If we would in this life establish our principal and interest in heaven, we will secure the position as members of the royal family, children of the heavenly King. Where your treasure is, there will your heart be also.

The counsel to lay up your treasures where they will be secure is given to the wealthy and to those who are not wealthy. In this life put them to the very best use that can be made to advance the kingdom of God and save souls unto eternal life. In comparison with the value of one soul, the whole world sinks into insignificance. Christ finds men risking everything to secure earthly riches; He finds men crazed with the prospect of earthly gain, and He urges them as they respect their own rationality to take into consideration eternity. What provisions have they made in regard to the future immortal life? He lifts His voice and asks, "What will it profit a man if he gain the whole world and lose his own soul; or what will a man give in exchange for his soul?" [Mark 8:36, 37.]

A great work is to be done in our world, and we are to act a part in this work. May the Lord help us to be co-workers with Jesus Christ! "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." [Proverbs 3:5, 6.] I will now say, God bless you in your work.

Lt 107a, 1900

Braucht, F. E.

Geelong, Victoria, Australia

March 21, 1900

Dear Brother Braucht:

I have words to speak to you. Be very careful how you move. Do not let any man deceive you. Brother \_\_\_\_\_ is not walking in the counsel of God. He has been in that condition of spiritual blindness that he thinks the ministers from America are setting themselves up above the colonials and he appeals to others for sympathy. Brother Braucht, we met this element when we first came to Australia, and we had it from the Lord the true situation presented to us, that the workers were all at variance because there was such a strife for the supremacy. I was obliged to meet this element in the very first conference held in Melbourne. When the ministers came in I called them together in the Echo office and there in the name of the Lord I laid the true state of things before the ministers. I told them they were in the full view of the armies of heaven whose work was connected with the earth, to minister unto those who should be heirs of salvation.

I then set the situation before them of dissension, of self-esteem, and self-exaltation, and the strife to be highly esteemed by men. I poured out upon them the Word of the Lord, "It is written" (Matthew 18) [in] plain, decided, clear-cut words. There was not any daubing with untempered mortar. Will you please to read the Word of the Lord to any one who shall begin their criticism and faultfinding, and tell them that is expressly the work of the devil. He began that work in the heavenly courts and obtained sympathy that he could do most wonderful things if he was not hampered by the law of Jehovah. He would suggest things, present it to the heavenly angels, and then they, supposing he was in harmony with God and the Prince of heaven, would express assent to the words spoken: that a change might be made in the government of God which would work for the great advantage of the heavenly family.

He, Satan, secured his ends by deceiving. He thus went to one and to another and placed in their minds his thoughts, and then he went to the highest Authority and repeated the suggestions [he] himself loved and [had] put into the minds of the angels. He was greatly admired by all the family of heaven for his beauty and exalted loveliness, and after presenting the sentiments of his own originating, presented the sentiments of disaffection from the members of the royal family, and thus commenced the strife. Satan had covered his tracks so that he could not be the one who would be detected. The work of suspicion and distrust of God and the distrust of one another had come in without anyone being able to define how. The time came that rebellion must be taken hold of with a decision God alone could exercise. And the Lord did enter into the matter. For the good of the loyal and true, the disloyal were expelled from heaven with the instigator of evil.

Read and search the Word of God and, after reading (Matthew 18), trace out the cause of disaffection and its evil consequences. I now state before you that not one word of the state of things in New Zealand has Brother Farnsworth mentioned to me. A letter was received from Brother Baker making statements of the difficulties that were coming up in New Zealand. Then I knew because the light had been given me in reference to these things.

[At] that first conference in Melbourne, the Lord opened things before me that first night of the existing evils. After the brethren came I laid these difficulties open to them, and there was a great movement made, for I told them God would not work with them unless they humbled their hearts before God and confessed their sins of envy, of evil thinking, of evil speaking, and creating a harvest of evils from the seeds sown.



God did not send them as missionaries to this country to find fault, or for the people to find fault and speak against them. Unless they should put away their watching and evil surmising they had better pass in their credentials and take up another work, for they would only close the field if they attempted to work in such a spirit as they manifested, such a spirit [of] striving for the supremacy and demeriting others to build themselves up. There was a great working of the originator of evil to carry out his spirit of striving for the highest place. Every church needs to be carefully disciplined in the use of their imaginative faculties and the use of their tongues as if not a word had been given them in warning on these points.

Now, my brother, let me tell you the whole company in the office at Melbourne broke down and confessed their wrong course. There was much weeping, but the confessions that ought to have been carried into the meeting hall did not appear. If the words spoken below had been spoken above, in the hall, I believe we should have had a great victory. After the burden of that meeting, I was taken sick and was afflicted and nearly helpless for eleven months. W. C. White and Brother Starr went to New Zealand. When I was improved in the worst features of my case, I wrote out a tract to ministers in reference to their responsibilities, straight and decided. The second conference in Melbourne was an improvement over the first. The Lord gave Brother Faulkhead and several others decided victories.

When W. C. White went to New Zealand the Lord stirred me up to write in regard to the difficulties in New Zealand. It was the misuse of the tongue, and envy and jealousy and evil surmisings and evil speakings were current, because those who professed the truth did not practice the words of Christ. The sin-sick soul needed the healing balm of Gilead. When they had this, they would have that faith that works by love and purifies the soul. Without the cleansing of the soul temple from the rubbish of selfishness and self-love and self-esteem and self-exaltation Satan had his abode in the soul. He needs to be cast out. I spent one year in New Zealand and I had some very close work to do but cannot enter into all this.

After our return to Melbourne, we had a camp meeting at Brighton. Then again my burden of labor was for the ministers. I could not sleep. We met in [the] tent for morning meeting; again I set before them [that] now was their time to clear the King's highway. Brother Steed and others were united with him upon questions in regard to the action of ministers to their brother ministers. I had a decided testimony in regard to these matters. When I had the position of the brethren set before me, I told them they were wrong. The Bible inculcated no such ideas as they suggested; but it was not readily yielded. Brother Steed, with a determination worthy of a better cause, insisted that he could not change his ideas. I think he conceded something prior to this ministers' meeting, but here again was set before them how great an offense it was to God to have men in the ministry who felt under no obligation to show respect to the ministers who should come into a church, while they were holding meetings, and not ask them to come into the stand or unite with them, but the ones who began the series of meetings should only themselves labor, and have no other ministers to unite with them in the work.

The president of the conference and W. C. White came into their meeting and there was no more attention or respect shown to them, and these brethren maintained that was the right thing to do. But the reproof was given to them that it was done to the Lord Jesus in the person of His saints, their own fellow laborers. And all such sentiments had not the approval of God. The light given me was that these brethren were not humble men, that God could not work with them and through them unless they were converted. The churches that were formed under this kind of labor would be the most unmanageable of

any churches established. I had a most determined testimony. It [i.e., the copy] is at Cooranbong. In that meeting on that ground those brethren came nearer the point; confessions were made and after that the Lord came into the meeting. But Brother Steed obtained no special benefit at the meeting. He was criticizing and complaining of the ministers and of everything that he could see any chance to criticize.

Now, from the light given me, this seems to be his stock in trade, and he seems to have no perception how to treat his ministering brethren. The quarrel is in his disposition and heart. He needs to be converted and unless his sentiments change it is best, under the circumstances, not to sustain him in the ministry, for he is a stirrer up of strife and dissensions. This work he has done so long that he cannot be trusted. He feels himself fully competent to set in operation a great work in any place on his own responsibility. And wherever his influence is in any church, his dealing with the ministry [is] in demeriting this one and that one, and advancing just as fast in that line as he can get any sympathizer. Now, the Lord does not need those men to be paid to build up obstructions that the truth shall mean nothing to the receiver.

Those who practice the truth will be walking in the footsteps of Christ and not away from Christ into bye and forbidden paths. If there is the spirit in Brother Steed to do as he has been doing, the very best course is for him to stop preaching and go into some kind of business. When his course of action, in the place of refining and elevating and strengthening and purifying the church, shall be introducing a spirit of envy, [and] faultfinding, that will be sowing seeds to weaken and discourage and destroy the moral image of God in the church members. All the messages God has given in His Word have not corrected or set this man in order. He has the same love of self, the same high esteem of himself that he will leave his mark upon the church where he shall labor. His work will be incomplete. This was the course Brother M pursued that led to his apostasy and fall. We thank God that he has recovered himself out of the snare of Satan.

I now have this to say to Brother Braucht. You are in need of exercising moderation. You are in need of caution and of not rushing when it is best to let your moderation be made known. Be careful how you link up with men, and be very careful in this country how you shall proceed. In all things ask counsel of men who are to be trusted. Move in the fear of God and not hastily or without forethought and without seeking counsel. The Lord will work with you if you will only put your trust in Him. Brother Baker is a safe man. He moves cautiously and is thorough and true as steel to principle.

My brother, I do not want you should link up with Brother Steed because he will not be your helper. You are a man that launches into things without [giving them] all [the] due consideration that you should. You just link up with Brother Brandstater and each seek to work for perfect harmony, one in Christ Jesus. I am very much perplexed about things in New Zealand. Now [that] Brother Farnsworth is away, you stand by the side of Brother Baker and work with him and advise with him. He is true as steel to principle. And now I must close up this epistle. I send all this to Brother Baker for him to copy and send me a copy of all.

In Christian sympathy.

Lt 107b, 1900

Brandstater, Brother

Geelong, Victoria, Australia

March 22, 1900

Dear Brother Brandstater:

I have some things to say unto you. The work in which you are engaged is a work where God must have recognition. Never leave the principles of truth in your learning or in your continuance of the work. Do not feel that you are to be bound in any way or necessarily to confederate with unbelievers. It is well always for ministers to make friendly visits with ministers and to seek by that friendly acquaintance to discern opposition. The same with the physician. There is too much keeping apart with association with both parties. But association does not mean confederacy. You must not confederate with unbelievers or give them preference to our own people. I am very thankful that the Lord has given you success and will give you success if you will keep close to His side and let Him work you. Your dependence must be upon the Lord.

My brother, now that Brother Braucht has come to New Zealand will you not manifest to him all that friendship of brotherhood? Be kind, courteous, and open-hearted as Christians should always be. And do not for Christ's sake draw apart. We have enough of this class of workers to contend with and the cause and work of God is not strengthened as God would have it, because of difference of opinion and a willingness to work independently. You need Brother Braucht and Brother Braucht needs you. You can link up together if Christ is abiding in the heart.

There needs to be great caution used on the part of Brother Braucht to not take upon himself difficult cases of operations, for he will be in danger of feeling fully competent to perform operations that he has not a practical education and experience how to carry through with success. Therefore, he must be willing to be present where there are dangerous and critical operations to be performed and to silently learn, and not be in too large a hurry to distinguish himself as an operator. Success will attend the efforts of you both if you in the fear of God shall seek to in one sense sink self out of sight and work intelligently—not to experiment unwisely but to use the utmost caution—[use] moderation in all things and [be] careful every time concerning use [of] the instruments upon human bodies. The Lord is to be your Counselor. The Lord is to be your Helper at all times. Be kind, truthful, faithful one with the other, and do not for Christ's sake dishonor God by variance.

I send to Brother Baker a communication I wish you both to see, and I wish you not to exercise a human sympathy to the man to counteract the reproof God has given. Unless he change his spirit and is converted, the Lord will not encourage his being maintained in the ministry, because he feels the burden to draw upon the sympathies of others while [he] himself will give undue, inappropriate sympathy to those who in no way deserve it. Thus he makes himself more like Absalom than like the true, firm, open, decided, unselfish friend. The Lord would have straightforward work with every one of His servants. There must be no conniving at evil, calling good evil and evil good. A living connection with God will produce the best of influence with one another in the families that are visited. Elder McCullagh tells me he sees his course, in obtaining sympathy from the church members, was altogether wrong. This ground Brother Steed is going over to his own injury. You need to be guarded on every point, that the Lord can work with you and for you.

Those ministers who think they must draw upon others for sympathy and live by every one petting and giving them what they desire, will find the Lord has very little use for such material. The church will become weak and inefficient and wholesome in the sight of God. I have a deep interest in you that you

shall prosper and have the blessing of God upon all you undertake. Let Brother Baker be your counselor; he will not lead you astray.

I must not prolong this letter. I leave today for Melbourne to speak at North Fitzroy and at Windsor on the Sabbath, and back at Geelong to speak to the people here on Sunday. Be sure to move in the counsel of God. Do not follow the methods of Dr. Kellogg, for he is not doing the work God has appointed him to do. He has not followed the counsel of the Lord, given him to practice by, and his colleagues have not been faithful and true as steel to principle. The work, with Dr. Kellogg and his physicians connected with him, is best described [as] "deceived and being deceived." [2 Timothy 3:13.] Deception never pays. It is a terrible school, in the end, for any one to diverge from the straight, Thus saith the Lord, "It is written." God will help everyone who loves Him and fear Him. The fear of the Lord is the beginning of wisdom. Work and work in the fear of God, in unity and love one with another, and never suffer wrong to go without carefully shunning. You will not sustain wrong but will be a worker together with God to refuse any connivance to hurt one another.

In love.

Lt 108, 1900

Haskell, S. N.

"Sunnyside," Cooranbong, New South Wales, Australia

May 1900

Dear Brother Haskell:

The meeting held last Sabbath and Sunday at Hamilton, Newcastle, was especially encouraging. About thirty-five came from Maitland and as many from Cooranbong. The meetings held on Sabbath were of deep interest. The presence of Christ was with His people. Many seemed to be hungering and thirsting for the bread of life and the water of salvation. There seemed to be none of that spirit of criticism and standing apart which weakens and discourages the church. If believers in the truth will be meek and lowly in heart, they will come close to Christ and close to one another in Christlike sympathy and love. This tender spirit will give confidence to the weak. Christlike fellowship means loyalty to Christ, in whom all are united.

Thus a decided influence for good goes forth from the believers, demonstrating the sanctifying power of the truth upon heart and character. Then we shall better know the meaning of Christ's prayer in the seventeenth chapter of John, in which He prays that His followers may be one with Him as He is one with the Father. Please read this prayer carefully.

"Sanctify them through thy truth," Christ prayed. [Verse 17.] Error never sanctifies. The Holy Spirit is the great sanctifying power. Truth is the medium of sanctification. By reading and feasting upon the Word of God, by practicing the truth at all times, we receive power to glorify God. But the ministry of the Word is of no value to the receiver unless he has that faith which works by love and purifies the soul. The Word of God is to be the man of our counsel. It is to be consulted with prayer. We are to ask the Lord to give us perception to discern the truth as it is in Jesus. The words of Christ are to be our spiritual food. The reason that the church does not become strong is because the members do not feed upon the Word of God, which is eternal life to all who truly believe.

Shall we not strive to answer the prayer of Christ by cooperating with Him in earnest effort for our sanctification through the truth? "For their sakes I sanctify myself," Christ said, "that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they 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." [Verses 19-21.]

If all who claim to be children of God would respond to the earnest prayer of Christ, if they would refuse to give up the determination to answer that prayer as true disciples, they would become one with Christ and one with their brethren. Then Christianity would be a power in the world, to convict souls and convert them to Christ. By the unity and love of the believers, the world would be given evidence of the power of the gospel. The believers would be bound up with Christ in God, and thus they would testify to the world that God has sent His Son into the world to refine, ennoble, and sanctify the church.

Christ will restore the moral image of God in man. But this can only be done by the consent of the human agent, and by his cooperation with Christ. The transformation seen in the lives of the members of the church testifies that Christ is the Son of God.

Lt 109, 1900

Irwin, G. A.

"Sunnyside," Cooranbong, New South Wales, Australia

June 27, 1900

Dear Brother Irwin:

I had a letter written to you which I found was not copied because of an oversight. After having such a determined attack of illness, with so many things to think of, I cannot carry everything in my mind. We have many, many things to consider, and I am almost too weary to write.

Today we received a good letter from Elder Starr. He is of good courage in the Lord. W. C. White received an excellent letter from Brother Lyndon, who is living in a hired house at Mt. Vincent. He holds meetings in the Good Templars' hall, for which he pays a small sum weekly. He and his wife are becoming acquainted with their neighbors, and report a good interest in the truth.

Brother Hare, Brother James, and others are holding meetings with small companies in different places. Brother James has become very much interested in the work at Martinsville. There is now quite a stir to make some arrangements to build a small house of worship at Morisset. At this place, some are quite interested.

Brother Harker, a fine appearing young man from the school, has been holding meetings there on Sunday with the children. He has quite a large Sunday school. He has become very enthusiastic, and has been faithful in doing all he could do. He has raised twenty five pounds among our people for the meetinghouse. Brother Hare went with him to Morisset yesterday, and they secured a lot containing one third of an acre. This lot lies just this side of the station, to the left before reaching the top of the hill. They paid ten pounds for it. The students at the school are anxious to go up on Sundays and help build the church, but I do not understand how they can do such a work among those who keep Sunday.

It will not be best to create prejudice. The building will be fourteen by twenty-four. This will accommodate all who come.

The wife of the station master at Morisset has been teaching in the Sunday school there. But the station master is to be transferred to Sydney. We do not know who will take his place. His wife says that she will be a Sabbathkeeper. She believes that we have the truth. She will gladly turn over her Sunday School to our people.

Mr. Walker, our bitterest opponent, has been trying to get donations to build a meetinghouse at Morisset. The people will help him if he will let them use the house for such gatherings as they choose. He refuses. We shall have the start of him in getting a house built in a short time.

We do not want to ask this unbelieving, poverty-stricken people for donations. The sum which they could give would be such a mite that we would be better do it all ourselves and not be dependent on anyone. We can then control the meetinghouse ourselves. It will be built with boards placed upright and then batten with narrow strips. This is the best we can do.

Two more meetinghouses are to be built, one at Martinsville and one at Dora Creek. At one time there was not a place in Martinsville where we could hold a meeting, except in the open air. Now, many dwelling houses are open to us. Invitations are sent to our people to hold meetings in private houses. The interest seems to be thoroughly awakened. At Dora Creek meetings are held every Sabbath, and also on Sunday afternoons when the weather is pleasant.

After three years' effort, we have at last prevailed in our petitions for a station at Dora Creek. The railway workers are sheltered under twelve tents, and a side track is being built. When the new station is finished it will be much better for us as regards transportation. We shall not ourselves reap the benefit of these improvements, but the settlers at Avondale will be greatly helped. This is a wonderful thing for the government to do after refusing [for] so long.

We have now come to the place where we are to arise and build a sanitarium in this country. We shall repeat the experience we went through in building the school and the church in Avondale. We shall never have reason to be ashamed of that experience. Again we are to move forward according to the word of the Lord. This is the way God tests His people to see if they will harmonize with Him and cooperate with the self-sacrificing Redeemer. The sanitarium must go up under God's direction. Let all who have any interest in the great and essential work of fitting a people for the great conflict remember that the Lord would not have one thread of selfishness drawn into the pattern. This is the great danger with those who stand in important places.

God has bestowed various talents upon men to be put out to usury. He would have the money that is lying idle in certain banks put to use for His name's glory. We now need all the money that we can obtain, that we may erect a sanitarium. In America stand sanitariums which cost eighty thousand dollars. One half of that would be all that we would require, and all that our ambitious hopes desire, for a suitable building here. But we see no possibility of securing this. One-third of that which has been invested in sanitariums in America, where there is every advantage, would greatly advance the work of God in this destitute field, although proper building material costs very much more here than the wood and the brick handled in America. But we will not wait longer. We will arise and build, if only the central part of the building can be put up. The most interested ones have pleaded for a large center. We would

be glad to have a large center, but if we cannot get it, we will be thankful for and satisfied with a much less expensive structure.

And now I will send you some items that have been outlined before me, and which I was instructed to present decidedly to our people in Australia. My Guide said, You are not to repeat the same work in Australia that has been done in America. Now is your time to build. I will put into the hearts of the workers a spirit of self-sacrifice and willingness to do this work. Men with unselfish minds and motives will engage in this work. There is no time to lose. Workers are to be called who will take hold of the work and carry it forward without counting the minutes that make an hour or the hours that will close their day's work. Saith the Lord, Time is Mine; the minutes, the hours, are My property, and those who engage in My service should put love and willingness into the work of building. With all their minds and hearts they are to work to the best of their ability, and God will work with them. Those who have the true spirit of self-sacrifice will not measure their time so very exactly; they will not feel that they are to work but eight hours in the day. Said Christ, "Are there not twelve hours in the day in which men ought to work?" [See John 11:9.]

God and all the heavenly universe are working in behalf of the human family, and when the whole heavenly host participate with the workers on earth, let no custom or law retard and make the work a long drawn out enterprise; but work with interest and heart and soul. You have no time to lose. All around you are souls who are to be saved. I will help the disinterested workers.

This world is dead in trespasses and sins. Prepare the way, call for the workers. I will put it into their hearts to work for me, with definite results. All that you do in business lines and in ministerial lines is presenting the living oracles of God. All this work has an eternal significance. The present moment is bound up with reality, and time and eternity are all connected with the ever-present Now. The things seen are temporal, but the things which are unseen require faith to make them appear and become a living reality. Everywhere, every moment, you must link the unseen with the seen, to make your faith in Christ complete. God is unseen; His laws are immutable, eternal, from everlasting to everlasting.

The Lord further said to me, Make no contract with those who believe the truth to do the work which must be done, limiting the time to eight-hour service, on school buildings, the building of churches, or other institutions for the advancement of the cause of God, which require most diligent work, tact, ingenuity, and God-given ability, faith, and that perseverance which was manifested by Christ when He said, "I will not fail nor be discouraged." [See Isaiah 42:4.]

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] This is the representation we are ever to keep before the people in the work we are called to do. Call upon the people who shall hear the truth which is brought to them at a great sacrifice. Show them that obligations are mutual. Let them help in the work. If God is ready to do so great [a] work in their behalf, why should they not surrender their hearts to God and work in His lines?

False religions, which are legion, must be exposed and cast out of their hearts, that they may have the truth in contradiction to error. There will be one continual contest, if the infatuation of false theories and false religion is discarded, and the infatuated idolaters lay down their arms and acknowledge the truth as it is in Jesus. The people must know what is truth; but the abundance of money devoted to one

section means nothing else than deprivation of means to make even a beginning in another section, which is far more favorable and promising. The great work to be done is to present to the people in clear, straight lines what is truth.

Only men and women who are fully consecrated can understand the inwardness and sacredness of God's work. Not all who claim to be disciples of Christ are disciples. If we are God's people, our work cannot be done selfishly. The Lord Jesus inquires, What could have been done more for My vineyard that I have not done in it? All who are laborers together with God can say the same words. And more; their expectations and sacrifice are even as Christ's expectations in their unselfish labor. "Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" [Isaiah 5:4.] Let not this be recorded of us.

The Lord gives His chosen servants, upon whom He has placed the burden of the work, spiritual foresight and faculties strengthened and consecrated to the working out of His ordained plans. All who will enter into the spirit of the work, hiding self in Jesus Christ, will be one with Christ, working with unselfish motives, and manifesting not a grasping spirit, but a spirit of self-denial and self-sacrifice.

The way for Christ's second appearing must be prepared, and worldly schemes and practices are not to be adopted. The truly converted soul will not measure his time by set minutes or hours. In erecting all our buildings, the workers are working for the Master, and not for man. Let each worker consider that he stands before God, doing the work of Christ in self-denial and self-sacrifice. God foresees all the possibilities; He, the divine Worker, calls His workers, and forms a purpose that all shall be blessed by being imbued with His Spirit to make a success before the world.

Men can make the way easy for God to control and work their will, that His work shall be accomplished in the world, but some men set themselves in their selfishness to demand high wages, without any thought that their decisions will affect the whole party of workers, without thinking that means are limited with which to accomplish just as much as possible in a short time. The Lord will bless a willing service for the Master. All who yield themselves to Him are as clay in the potter. It is a great thing for man to get an understanding of God's work to be accomplished through human agencies, and to submit himself to be worked by the Lord. That which grieves the heart of Christ is that man, if guided and controlled by himself, is constantly working against Christ's plans.

The Lord makes His propositions for men to work on His buildings, in the future, as in the past they worked on the building of the church at Avondale. All workmen who will erect buildings upon a self-denying, disinterested principle will be united in the work, and will blend with Jesus Christ in His way. Having His mind, the work will advance and faith will increase. The Lord has signified to me that even the best of workmen, will work diligently and self-sacrificingly. Those should be employed who will thus labor for love to Jesus Christ.

In building the church in Avondale, many gave a portion in donations, other gave their full time at a reduction of their usual wages. All the buildings that are essential should be of a character to make a favorable impression in behalf of a people who have been misjudged, falsified, and abused. In erecting buildings, the Lord would have workers engaged whose purpose is to do a work in missionary lines. God gave Himself, withholding nothing, to save perishing souls. And God calls for workers who will share a part in this self-denial.



P.S. July 17. Since writing this letter the work on the building at Morisset has been going rapidly forward. Nearly forty pounds have been raised, and the building is completed, ready to be dedicated next Sunday. The building will be dedicated almost free from debt.

Lt 110, 1900

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 17, 1900

Dear Children Edson and Emma White:

I have been so fully occupied that I have not been able to write as I otherwise would have done. We have many things to settle in reference to the future of the work in this country before we leave it with assurance. We have acted according to the wisdom which God has given His agencies here.

Last Friday, Brother Sharp and Brother Merrit Kellogg walked into W. C. White's house. I had just come in to speak to May. They brought with them a plan of the sanitarium for examination. W. C. was not present, but we expected him every moment. The plan was laid upon the table and we examined it. Two plans had been prepared, one more extensive than the other. One was a three-story building capable of accommodating one hundred patients. It was a nice design.

Then I inquired in regard to the material to be used in the building. The design was to use brick, which would be very expensive. I told them that from the light I had received for the last thirty years brick and stone buildings were not the most healthful, as they were generally cold and damp. They reasoned that the appearance which a brick building would present would be much more attractive, and that we wanted the building attractive. I said, "So do I; but we have not the money to build of brick. We need a roomy building, and if brick is too costly we must build of wood. In all our buildings in this country economy must be our study. This is a necessity, because of the greatness of the work which must be done in many lines in this part of God's moral vineyard. Every calculation in erecting these buildings should be with reference to other plants which must be made in other localities."

Some thought that patients would not feel safe from fire in a wooden structure. At this point W. C. White joined us. He reminded us that we were not in a city where buildings were crowded together, and that if fire broke out it would originate from within not from without; therefore, brick would not be a safeguard. This matter will need to be presented to patients in the correct light, that for health a wooden building is much more preferable than one of brick, because in it we avoid all dampness.

We who lead out in our buildings must do as we design [i.e. intend] others should follow. Even if we had the money in sight, we would not selfishly use more than is needed in building, because in all our designs we must conduct our work with reference to other portions of the Lord's vineyard. We are all members of the one family, children of one Father, and the use which we make of the Lord's revenue to carry forward and advance His work must be with reference to the general interests of the cause of God in other localities. There must be a cultivation of the Lord's vineyard as a whole.

If we build expensively and incur a burden of debt, that would be an example which we do not wish to encourage in other localities, because it would be wrong for them to do this, then we must build in such

a way that we shall not violate the great principle laid down in the Word of God that we should love our neighbor as ourselves.

We are not to be guilty of absorbing all the means in the treasury in our special portion of the field, and thus make it impossible for the work to be built up in other places, and for new territory to be added to the Lord's kingdom. The Lord would have other parts of His vineyard furnished with facilities so that they shall be able to give character to the work. The Lord forbids us to use any selfish schemes in His service, schemes that shall rob our neighbors of the facilities which would enable them to act their part in representing the advanced light and clear, decided truth that is to be presented in many places.

After we had freely exchanged ideas, I said, "We must ever consider that our works must ever represent our faith. We believe that the Lord is soon to come, and should not our faith be represented by our works? Shall we put a great outlay of money into a building which shall soon be consumed in the great conflagration? Our money means souls. We must use the Lord's money in various ways to bring a knowledge of the truth to souls who, because of sin, are under the condemnation of God. Then let us bind about the edges and not in any way be improvident, lest the Lord's treasury become empty and the builders shall not have means to do their appointed work.

The strength and joy of our benefiting humanity is not in an expensive building after the world's calculation. No; we must remember how many are starving for necessary food and clothing. If we shall walk in the wisdom of this world we shall divorce our souls from God. We will do our duty and leave the result with God who can give us success.

This reasoning was sensible and met the minds of all that were in counsel. It was decided that we should have a thoroughly constructed, wooden building with every facility brought into the structure for the health of the patients. Then our works will correspond with our faith. Dr. Kellogg suggested a change in some portions of the plan that would be necessary if the structure were made of wood. We decided that an appearance of grandeur should not influence us in erecting the building, but that any extra means which we might have should be spent in providing proper health restoring facilities.

The building should be constructed so as to secure the God-given sunshine, which is essential for cheerfulness and healthfulness. The Lord Jesus has shown us great love, and we are to impart to others the sunshine of His love. It will be the brightness and the joy of the presence of Jesus that will bring the healing balm into the sanitarium.

The most marked and effectual evidence of the truth is revealed in the harmony which should exist among the Lord's builders, among His husbandry. We must all draw together. Our strength is in our unity. We are weak when we do not love one another, and when we love our own selves more than we love Jesus. Christ declares that the demonstration of this unity is the evidence to the world that God has sent His Son into the world. When all who love God and keep His commandments work unselfishly, each working to build up not merely that which is under his immediate supervision, regardless of his fellow laborers who are tugging and toiling with very few facilities with which to do the work; when they, in harmonious love, in unity of heart and action, interestedly favor others as they themselves have been favored, they will reveal to our world the great principle of the love of Christ.

I am instructed to say that we are on test and trial to reveal whether, if under favorable circumstances, we would share with our neighbor brethren the supplies and rich gifts bestowed by God upon us, that

they might be able to work having advantages equal to those of our own. We are to demonstrate here in this world how we would conduct ourselves in heavenly courts, for the same characters reveal here, the way in which we deal with our brethren here, is the way we would deal with those who are to compose the family in heaven. Now is our testing, proving time. Just as we treat one another we will treat Him who gave His life to save a perishing world from eternal ruin.

We know not when our Master will come to settle the account of His servants; therefore, we are to be constantly prepared to meet Him in peace. The probation of any one of us may cease in a moment. Death by accident may suddenly and unexpectedly close our earthly period. How stands the life record of each of us today? To every man God has given his work, the very work which the Master would have each to do.

The sanitarium building is to be a memorial of the Lord, to honor and glorify His name. It is to be regarded as a temple where spiritual truth is acted.

Lt 111, 1900

Jones, C. H.

Sunnyside, Cooranbong, New South Wales, Australia

July 17, 1900

Dear Brother:

For the first time, I have read the appendix to Desire of Ages. Had this appendix been sent to me personally before it appeared as a part of the book, or had it been brought before my notice by any one, I should, after reading in it the decided, pronounced points of the faith which we hold, have said, "This is not an appropriate place for such matter."

When there is a burden to get such matter before the people, place it in a less expensive book than Desire of Ages. Reasoning from cause to effect, there is no question but that those who might see these things would refuse to buy the book. I think we ought to be more careful and considerate in our movements.

When Christ commissioned and sent forth His disciples, He said, "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 their synagogues; and ye shall be brought before governors and kings for my sake. ... And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another." [Matthew 10:16-18, 21-23.] These cautions are to be observed.

I am questioning whether the carrying of the Signs with the book might not hurt its sale, because the handling of the book and the Signs together might create prejudice.

Lt 112, 1900

Piper, A. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 16, 1900

Dear Brother:

I have some things to say to you. I have received a letter from Martha Brown, in which she tells me that she needs the means she loaned you to attend school in Cooranbong. She states that she has asked you for this means, but that you have not responded favorably.

As I am acquainted with all the circumstances connected with this loan, I am more than astonished that you have not returned Martha Brown's money to her. She loaned that money to you in gratitude to God for the money I loaned her to attend school. I required no interest from her, and she required no interest from you. This was a noble thing for her to do for you, and should be properly appreciated. The full amount of money she lent you should be returned to her; for she needs it. But if [she] were not in need, this is a debt which should have been paid some time ago. If you cannot earn money to pay it at present work, seek for some place where you can earn the money.

Martha Brown paid me every dollar of the money I loaned her. She was as true as steel to principle, and was noble in spirit. How can you expect to receive the blessing of God when you treat as you do one of His self-sacrificing children, who had sufficient interest in you to loan you means to help you to obtain an education? How can you feel clear before God in making no effort to pay this debt?

Martha is as self-sacrificing a soul as I have ever seen. She is now suffering with physical infirmity, and this weakness affects her mind. She needs to be strengthened rather than depressed. I know the history of her family. She needs compassion, sympathy, and Christlike tenderness. We should work most earnestly to help those who need help.

My brother, you should not retain or divert into other channels any part of the money loaned you to obtain an education. You should show yourself a man. You should feel under the most sacred obligation to return the money lent you, without putting the one who was so kind to you under the humiliating necessity of asking you for it.

I am praying for the Brown family. Martha has necessarily been placed under a fearful strain. She has had to act as mother of the family. She had the care of her father in his illness. This strain, with all it comprehended, was severely felt by Martha, and deranged her physical system. Since that time she has suffered from spasms.

I had charge of her while she was in Melbourne attending school. I asked Brother Rousseau how he regarded Martha Brown and May Lacey. He said, They are two of my most faithful students. They shine as precious jewels. They are faithful in spiritual service, and especially in giving Bible readings.

A telegram has come from Brother Farnsworth, saying that you were ready to go to the islands if desired. My brother, What right have you to appropriate to other uses the money loaned to you to be appropriated for a certain purpose? Why did you not, as a faithful steward of lent means, return to the donor every penny that you did not use for the purpose for which it was lent you? I counsel you not to go to the islands of the sea until you make this thing straight. Did you donate to the Avondale church money that was not your own? How much of Martha Brown's money did you appropriate in this way?

She trusted you. Would you keep from a girl that has nothing money that is her own? Will you inquire, What would Jesus do? I must follow in His footsteps.

Remember, my brother, that you are now on test and trial. Your course of action is determining your destiny for eternity. You profess to be a Christian. There are in our Lord's discourses numerous places where He speaks of being personally injured by an injustice done to His saints. He is affected by all that befalls them. He has identified His interests with all His suffering ones. He reprov'd the Jewish leaders for their unfaithful stewardship and their selfishness toward their brethren. After exposing their selfishness and reprov'ing their wrongdoing, He presented the sure consequence of such actions, declaring, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." [Matthew 25:45.]

God is never an indifferent spectator of the doings of the children of men. He puts Himself in the place of His injured children. His soul throbs with sympathetic pain as the members of His body suffer. He is Himself the great sympathetic nerve of the church.

All the sufferings of the members are felt by Him.

When the children of Christ's adoption are grieved by injustice or oppression, Christ feels the injury. O, if all would remember this, how much more happiness there would be in the world.

Remember that Christ comes to every professed follower of His, seeking fruit in his life. Will there be nothing but leave to reward His diligent search? How unremitting were Christ's labors when He was upon this earth. For the hope of Israel He toiled unceasingly. How solemnly He warned the people; how graciously He invited them; how anxiously He labored to convince them that He was their Redeemer. For their sake He made Himself of no reputation. He took upon Him the form of a servant that He might be the ladder upon which they could climb to heaven, clinging to Christ and ascending by Christ. He is the Way, the Truth, and the Life.

My brother, do the right thing to straighten this matter. Render to all their due. Do not rest until you have paid every farthing of the principal. May the Lord set things before you in their true bearing, is my prayer.

Lt 113, 1900

Caro, E. R.

"Sunnyside," Cooranbong, New South Wales, Australia

July 18, 1900

Dear Brother:

I thought I would see you before you left for Victoria, but as I did not, I will write you a few lines.

I do not know precisely your object in leaving at this time. It may be to solicit means for the sanitarium. But, my brother, be considerate, and remember that at our camp meeting at Geelong, the people who came gave as much as they could. I know that there should be a meetinghouse in Adelaide and also in Geelong, and other places. To draw upon the people again and again is a selfish process, and as much as we desire means for the sanitarium, we must not gather up every jot and tittle of the means that is

needed by the people to advance the work in their own borders. We must remember that a sanitarium is to be erected in Adelaide, also in Melbourne. And meetinghouses are to be built without delay. Therefore I address these lines to you.

A meetinghouse should be built in Geelong just as soon as possible.

We are not to erect on the sanitarium's grounds a large, mammoth institution. We do not need so large a building, for plants are to be made in Victoria and other places. Do not now urge the people in Victoria and South Australia to give of their resources for the sanitarium in New South Wales. Those in Victoria and South Australia need everything they can gather to carry forward the work there. If you have already received pledges from these places, they might be returned.

We shall not encourage the building of a mammoth institution in New South Wales, for plants must be made in other places. I have consulted with no one in writing this letter. I write because I understand the necessity for improvement and advance in Victoria and South Australia. After we have become established in New South Wales, we must return to them what they have donated to us. Then let us move understandingly. There is a debt of no small dimensions upon the Publishing House in Victoria. Let us not draw upon those who have all they should do to manage, at the present time, their own portion of the vineyard.

P.S. I am enclosing with this a letter to my son, J. E. White, for you to read.

I wish to state further that your establishing in our Sabbath Schools and churches a missionary work to be done for the Orphanage is not in order of God. He has not given you this work to do. Every church has its poor and destitute to be cared for. If you have taken up a work God has not appointed you, the sooner you close it up, the better. There are interests among us that must be kept alive. The world and the many churches have in charge this line of work; and we have another work to do. We have to clothe the very poor among ourselves, whom the world will not help.

My brother, why cannot you counsel with me on these matters? You need to be guarded. You are not to gather up responsibilities, and then lay them on our poor churches for support.

Lt 114, 1900

Lane, Sister [S. H.]

"Sunnyside," Cooranbong, New South Wales, Australia

July 18, 1900

Dear Sister Lane:

I write to acknowledge your donation of ten dollars. I thank you for this remembrance of me. We hope by the blessing of God to attend the next General Conference, and to meet our friends again, whom we have ever loved in the Lord. May the Lord bless you and strengthen you to do His will at all times. We feel so thankful that there are a few of the old hands and hearts who can testify as did John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you, that eternal life which was with the Father, and was manifested unto us.)" [1 John 1:1, 2.]

We are to hold the beginning of our confidence firm unto the end. The friends of the truth are friends of each other. By the golden links of love they are bound with one another and with Christ, earnestly laboring for the highest good of one another.

Even in this world of sorrow, disappointment, and sin, the Lord desires us to be cheerful and strong in His strength. Why? Because by our cheerfulness we show the joy of Christ and the power of His redeeming grace. Thus we bear a practical testimony to the efficacy of the atoning sacrifice made in our behalf. By faith in Christ as our personal Saviour, we reveal the purifying influences of the Holy Spirit. We bear witness by our life that the truth is a power unto the sanctification of the soul. We eat and assimilate the Word as the bread of life. The Holy Spirit imprints this Word upon our hearts, to be revealed in our characters. Through faith in Christ we gain victory after victory over human nature, and come off more than conquerors through Him who hath loved us. The Lord desires every soul to triumph in the keeping power of the Redeemer. If we adhere firmly to the truth and do those things which He has enjoined, we shall not err in faith and doctrine. The Lord is good. Praise His holy name!

I thank you once more for your favor and remembrance of me.

Your sister in Christ.

Lt 115, 1900

Caro, E. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 19, 1900

Dear Brother:

Yesterday morning, just as the mail was closing, I wrote you a short letter. I could not then write fully, but will now write some things, fearing that my former letter may be misunderstood. I have been so distressed as I have seen Dr. Kellogg's pressure for means for various enterprises that have brought confusion and dearth of means. I have written to you that you should not repeat the same experience in this country.

Many complaints have come to me regarding the high charges for your operations. Such charges are greatly injuring your medical missionary work and, with some outsiders, are bringing disrepute upon the sanitarium. This has been against us as a people. It has been a great burden on my soul. It is bringing the so-called medical missionary work into disrepute, so that it is bandied about and ridiculed as a scheme to get gain.

Warnings and cautions have been given on these points from the Lord. Dr. Rand and yourself both need to be converted in some things in regard to medical practice, else we should never assume the name “medical missionary.” Where does the missionary come in? These things are injuring your reputation. And the Lord will not bless fraud in any phase of business transaction. The medical profession in general carries a heavy stock of unjust exactions, but shall we copy their sins?

We are reformers. We are supposed to be pursuing a course that will represent the character of perfect humanity, the pure, elevated character of Christ. A well-established purpose of strictest integrity in things that are least will be carried with us into the larger responsibilities. Sanctified hearts will always

reveal sanctified principles. A clear spiritual eyesight will materially change your practice and Dr. Rand's in regard to charges. You both need to learn precious lessons in regard to what is comprehended in genuine missionary work.

I have written in regard to the urging of means from our people who have interests that they must maintain in their own borders. But this does not restrict you from presenting the present necessity of our sanitarium. Some of our people were not present when at the Geelong camp meeting we presented the urgent necessities of the sanitarium. Some gave liberally. There may be some now whose hearts may be stirred to make donations if the subject is properly laid before them. The Lord can move upon the hearts of our people in this emergency. I think that but few of our people attended the Adelaide meeting, and they might be moved upon by the Spirit of the Lord to do something. Since writing my last letter I have thought of a sister in Melbourne who might help if you addressed her personally. Sister Faler is her name. She has a daughter who is not a believer.

I have had the field in Victoria opened before me as one that must be worked. So also in Adelaide. At the Geelong camp meeting I presented matters in this way: that each one should do his best to give us a standing place in Sydney, and when they should be ready to build a sanitarium in Melbourne, we would be as interested to help them, but that all which should, in time, be done in Melbourne could not be accomplished now; for at present they were not prepared to build a sanitarium in Melbourne. There was not the proper talent for physicians or managers.

Let the sanitarium in Sydney be first erected, and let all who can, help forward this enterprise so much needed just now. Then they would better understand how to erect a building in Melbourne. They would have opportunity to consider how in some things the building could be improved. If one sanitarium, the first established by our people in this country, can have the help required to meet the necessities of the case, then when the right time comes for an institution in Melbourne, if we all work upon the Lord's plan, there will be, in His providence, men of ability, wise men, found to take hold of the work. But at present Melbourne is not ready.

Reflection and discrimination will be all-essential in providing suitable help, physicians, nurses, and managers. These who think deeply will act wisely.

As I transfer from my diary some things written while at the Geelong camp meeting, it seems to me still clearer that the first effort should be made just where it should be made, in New South Wales. We have come to the time when our first building must be erected without delay.

Under the wisest of counsellors we hope that the work will be done on an economical plan, guarding against the mistakes which have been made in America and in Europe. These mistakes should be salutary admonitions for us in the building of the first sanitarium in this country. As workers together with God we are to observe where others have failed in like enterprises, and make improvements—not copy their mistakes. In all our advance line of work we must regard the necessity of economy.

There must be no needless expense. Our institution must not appear before the world as an expensive, ornamental show. The Lord is soon to come, and all our outlay in buildings is to be in harmony with our faith.

Those who desire to be accommodated and assisted in an emergency must themselves be accommodating and ready to assist others who in their emergency require aid. Here is the wisdom of



the rule given by the Lord, "All things whatsoever ye would that men should do to you, do ye even so to them." [Matthew 7:12.]

I have felt so fearful that in this emergency, in our great desire to see our sanitarium in running order, our calls for means should be so urgent as to bring oppression upon our brethren. This was why I wrote you as I did. But I dare not let the matter rest there. There is a positive necessity upon us; yet if we do not love our neighbor as ourselves, and love God's law, in every action lifting up the precious banner of surpassing excellency, the commandments of God and the faith of Jesus, we shall not glorify our Redeemer. It should be our ambition to excel in all things that are unselfish, high, and good. Let us not commit one act of oppression, never do anything in business transactions that shall mar our representation of the character of God's holy, just, and good law.

In every work let principles, purposes, words, and deeds of a pure, unselfish character. Let truth, goodness, usefulness, and Christ's righteousness appear to all men. We must not regard pretense and show as a mark of greatness, but present the holy ambition that Christ has revealed in His life, an ambition to make the world better for our having lived in it. We must imitate Christ. God help us to walk in all humility of mind. Action reveals our value with God. Outside elegance is nothing. Solid good sense we need to bring into practical life.

Now I will leave this letter with you. May the Lord bless and purify and sanctify every action, is my most earnest prayer.

Lt 118, 1900

Hall, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

August 2, 1900

My Dear Sister Hall:

Sister Harlow has been speaking of you to me. She says that you are in some confusion in regard to the day line. Now, my dear sister, this talk about the day line is only something that Satan has devised as a snare. He seeks to bewitch the senses, as he does in saying, "Lo, here is Christ," and "Lo, there is Christ." There will be every fiction and devising of Satan to lead persons astray, but the word is, "Believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not." [Matthew 24:23-26.]

We have the positive Word of God in regard to the Sabbath. "And 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 day is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death.

“Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. 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.]

Is it possible that so much importance can be clustered about those who observe the Sabbath, and yet no one can tell when the Sabbath comes? Then where is the people who bear the badge or sign of God? What is the sign? The seventh day Sabbath, which the Lord blessed and sanctified and pronounced holy, with great penalties for its violation.

The seventh day Sabbath is in no uncertainty. It is God’s memorial of His work of creation. It is set up as a heaven-given memorial, to be observed as a sign of obedience. God wrote the whole law with His finger on two tables of stone, placing it in the ark to be carefully preserved, and presented to the world as the law of His kingdom, never to be changed or altered one jot or tittle.

Christ declares, “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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [Matthew 5:17-19.]

The words, “He shall be called least in the kingdom of heaven,” do not mean that commandment-breakers will have a place in heaven. Those who have had light from the Word of God in regard to His commandments, and yet refuse to walk in obedience because it involves a cross, these shall be pronounced in heaven, by the angels, the least. “But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

One of the most solemn messages that comes to our world is represented as given by the third angel, who follows the first and second angels. The third angel gives the declaration 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.” [Revelation 14:9, 10.]

John is shown in vision the awful result of worshiping the beast and his image, because the spurious sabbath has been exalted above the only true, sanctified Sabbath. Here is the very warning that Seventh-day Adventists are proclaiming to the world—to all nations, kindreds, tongues, and peoples. John beheld the last crisis. Of the woman representing the apostate church he declares that “she made all nations drink of the wine of the wrath of her fornication.” [Verse 8.] This means the churches that have accepted the spurious sabbath, and have led all people to exalt this child of the papacy above the true Sabbath.

Every soul is under obligation to obey the light he receives. He is to hold fast his profession of faith, heeding not the voice or profession of men with whom Satan is working to confuse minds.

John’s prophetic eye sees a company who have not the mark of the beast. As he beholds them, 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.] Two parties are brought into view: one keeping the commandments of

God, in distinction from the one breaking His commandments, enforcing the Sunday sabbath, and compelling the people to conform to the Sunday law. Through union with opposers of the Sabbath of the fourth commandment—the seventh day Sabbath—men will receive the mark of the beast. And all who have that mark will perish with the man of sin, who makes void the law of God.

The seven last plagues will come upon all that unite with the one who has made void God's law. The point at issue is the observance of the Sabbath. Now these two parties are standing in opposition to each other. One company has the Sabbath sign, testifying their loyalty to God. They are a small company, but loyal and true, distinct from the world.

In Revelation 15 are represented the faithful and obedient. Mark (verse 5): "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened." See also Revelation 11:15-19: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. 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."

Now, my sister, although I am at present sick, I write sitting up in bed to tell you that we are not to give the least credence to the day line theory. It is a snare of Satan, brought in by his own agents to confuse minds. You see how utterly impossible for this thing to be, that the world is all right observing Sunday, and God's remnant people are all wrong. This theory of the day line would make all our history for the past fifty-five years a complete fallacy. But we know where we stand.

Bodies of men, as well as individuals, are responsible to God for all their persecution of His people because of their belief in the truth. In Revelation 12 we read, "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." [Verse 17.]

My sister, let not your faith fail. We are to stand fast by our colors, the commandments of God and the faith of Jesus. All those who hold the beginning of their confidence firm unto the end will keep the seventh day Sabbath, which comes to us marked by the sun. The fallacy of the day line is a trap of Satan to discourage. I know what I am speaking about. Have faith in God. Shine where you are, as the living stone in God's building.

The children of God will be triumphant. They will come off conquerors and more than conquerors over all the opposing, persecuting elements. Fear not. By the power of Bible truth and love exemplified in the cross, and set home by the Holy Spirit, we shall have the victory. The whole battle before us hinges upon the observance of the true Sabbath of Jehovah. Shall we for a moment credit the assumption that the world is keeping the law of God, and that we are to give up the Sabbath for the first day of the week? No, no. The truth is, we have the original Sabbath to observe, and all the sophistry of human and satanic

science combined should only teach us to cling more firmly to the truth. Satan is a powerful, malignant, artful spirit, who has for ages deceived both church and state, all nations bowing to his mandates.

Read the eighteenth chapter of Revelation, which gives the outcome of all those who have refused loyalty to God and His commandments. The whole earth is to be lighted with the glory of that other angel who follows the third angel, and whose message unites with His. Here is the last call to mystic Babylon, the churches that have been corrupt. In these religious bodies is to be heard the last call, the warning, "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. ... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [Verses 1, 2, 4.] Read Revelation 22:12-18.

I can write no more now, but I say, Give no ear to heresy. Cling to a plain Thus saith the Lord. He will comfort and bless you, and will give you joy in your heart. Praise the Lord that we have clear light, and a plain, distinct message to bear.

Lt 119, 1900

Tenney, Brother and Sister [G. C.]

"Sunnyside," Cooranbong, New South Wales, Australia

August 2, 1900

Dear Brother and Sister Tenney:

It is three o'clock in the morning. I am sitting up in my bed and trying to write you a few words. There are things on my mind which trouble me. Your case is a distress to my soul, because you are surely doing injury to the cause of God. You know your duty. You know that there is a course of action which as a representative of Christ you are to follow. When you act out your hereditary and cultivated tendencies, you are living a fickle kind of a life, because you are not then under the perfect control of God. You are losing ground, because you follow your own impulses, irrespective of consequences.

He who is a Christian gentleman will be all the name signifies. He is sometimes obliged to refrain from doing things which mean no wrong and which may be right, but which would not bear a good appearance to all men. Consistency is to be cherished.

You are too careless of your spirit and of your words. You injure your influence, so that you close the door of hearts which should be open to receive your instruction. In the Word of God you have before you the straight path. In your home life, in your association with your brethren, and in connection with the church, practice the Word which you preach to others. Your official duties will be pleasant when you take yourself severely in hand.

My brother, do not defile your Christian influence by selfishness, by giving way to anger and fractious blame of others. Your character needs to be greatly changed and modified, else you will bring great perplexity and sorrow and keen anguish upon your brethren. They will not know how to treat your case so as to bring about the good they would be pleased to see you do as a Christian gentleman. Your Christian influence is marred. You, a minister of the gospel, having a knowledge of the truth and as an

insight into it, will bring the truth into disrepute unless you make a change. You must be transformed in character by the sanctification of the Spirit of God.

Your father's influence over you was not good, and your character bears the impression of a warped disposition.

It would be better for you to labor less and consider more carefully how you will proceed in the future. I advise you to throw off responsibilities, for you testify that you are not able to bear them and at the same time maintain your Christian dignity. You bear the traits of your father's mismanagement. Your children bear the traits of your course of action. Unless you take heed, the church will bear the marks of your deficiency. For your present and eternal good it is time for you to cease to misrepresent Christ.

A Christian is one who bears "the Christ likeness." You will be made wise by counting the cost and then asking, "Will it pay? Is Patience or Passion to be victorious?" "Take heed to thyself and to the doctrine; for in so doing thou shalt both save thyself and them that hear thee." [1 Timothy 4:16.] Remember that when you preach the word of practical faith and obedience, you are preaching to yourself. Be not a forgetful hearer, but a doer of your own words.

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." [Verses 6-10.]

At this period of time every minister of Christ is to heed the charge Paul gave to Timothy, "Take heed to thyself," to your character, your words, your conduct, "and to the doctrine." [Verse 16.] The minister must practice the doctrine he preaches, else he needs that some one should teach him the first principles of pure doctrine.

My brother, you keep your mind in an unsanctified, unhappy state of insubordination to truth and righteousness. If you continue to cherish this contentious spirit, it would be well, for your present and eternal good, for you to place yourself in a different position, because you will set an example to the flock of God unworthy of a Christian minister. When your course of action is in harmony with the truth, you will show in spirit, word, and action the sanctification of the Spirit of God. You will show that you are a partaker of the divine nature. By beholding Christ you are to become changed into His similitude.

If you continue to act as you have been acting, you will surely destroy the influence you might have if you were acting in accordance with the Word of God. Brother Tenney, you are not your own. You have been bought with a price; therefore glorify God in your body and in your spirit. You are doing positive harm to your own family. Your hasty, severe utterances are hurting your wife and children. Your daughter has not received the mold of character which reveals the ornament of a meek and quiet spirit, which is in the sight of God of great price. You cannot say in regard to your course, I am without fault. You cannot come forth and say as did Samuel, "Whose ox or whose ass have I taken?" [1 Samuel 12:3.] You must count the cost; for you are surely tearing your influence up by the roots. How can a man who cannot control himself be fit to be placed in sacred, holy office?

In the night season I have been bearing to you a most pointed, decided testimony. I presented to you that now, as we are about to leave this field, there is a positive necessity for you to take yourself in hand. You have to a large extent lost your influence with your family. And you will lose it with the church unless you are transformed by the grace of Christ.

I said, Elder Tenney, the Lord has given me a message for you. Ministers of the gospel must keep self in continual subjection to Christ. But in your present state of mind you are not subject to the will or control of God. Self, poor, sick self, is revealed on every hand. When self dies, the peace of Christ will take possession of the soul. As long as you are a minister of the gospel, you are under the most solemn obligation to God to be wise, not in your own conceit, but wise in the wisdom of God.

Every day hereditary tendencies to wrong will strive for the mastery. Every day you are to war against your objectionable traits of character, until there are left in you none of those things which need to be separated from you. Then you will think candidly and wisely how to take yourself to the Lord. You will forsee the evils which will come unless you change by avoiding the cause which produces the effect.

You need now to understand as never before the softening, subduing power of true, Christlike character. You need to understand the warfare in which we are engaged. The power of holy living is far ahead of all doctrinal discourse.

Paul relates his experience when he was converted. He says, "When the commandment came, sin revived and I died." [Romans 7:9.] He became just what you must become, a living epistle, known and read of all men.

Brother and Sister Tenney, you have the credit of religion to maintain in the family, and your chief concern should be by obeying right principles to avoid misrepresenting Christ. We need now as never before to pray with heart and voice for the Spirit of Christ to use us in His service through the sanctification of the Spirit. We need to pray that we may by uniting with our fellow workers build up God's kingdom. We are never to be satisfied with self, but are ever to press upward, seeking to attain higher fervency and greater zeal. Our heart's greatest desire should be to be found among the meek and lowly people of God. Then we can find souls and win souls.

Those who minister in word and doctrine must first be partakers of the fruits of the Spirit. Bear this in mind. Bridle your disposition, and then peace and contentment will find room in your soul. If you wish your heart to overflow with the love of God, cultivate grateful thanksgiving for the unspeakable privilege of knowing the truth. If you would lose sight of self by beholding Christ, you would be changed from glory to glory, from character to character, and would rejoice in His redeeming love.

We have no time for fretting over ourselves, no time to look on the dark side. There are souls to be saved. We must live in Christ and Christ must live in us, else we shall preach and labor in vain. Those who are brethren in the faith must stand together in oneness, striving to answer Christ's prayer to His Father. Let us stop fretting. Let us put away all jealousy, all evil surmising. Let us put on Christ and walk in the light of the Sun of Righteousness. Preach the Word. Practice the Word. Then souls will be converted.

At present your spiritual condition is a stumbling block to your best efforts. We have the most sublime truths ever given to men. How are we handling them? In Christ, dead to self, open your mouth, and God will fill it. Christ will impress the minds of your hearers.

Co-operation with God means His co-operation with us. Co-operation with our brethren gives standing room for every one who does the work. Co-operation is now greatly needed. Seek not for the highest place. If you do, you will be given the lowest place. Have courage in the Lord. But do not think that you are the only agent through whom He will work. For Christ's sake do your best, without speaking one ungrateful word to God or to your brethren. Then the Lord will bless you. We have not a moment to waste in regrets or recrimination.

Take not your troubles to man, who may have no greater wisdom than you yourself. Take your troubles to Him who hears and answers prayer. Labor, labor with this poor soul and that poor soul. Keep your head out of books and your hand from writing. Seek the salvation of those who are ready to perish. How earnestly should we be engaged in laboring for souls as they that must give an account.

In much love.

Lt 121, 1900

Haskell, Brother and Sister [S. N.]

Sunnyside, Cooranbong, New South Wales, Australia

August 13, 1900

Dear Brother and Sister Haskell:

These cold mornings I am unable to write much, but will write a few lines to you. Since the cold weather has come I have not been as well as I could wish, but if I do not attempt to write much or to speak long I get along well.

I received a letter from Brother Irwin stating that Dr. Kellogg has at last taken his position against Sister White, because she does not sustain him in the work he has carried to such extremes. John Wessels went to America and took his position fully with Dr. Kellogg. He has made statements in regard to our work and our surroundings in Cooranbong which have no foundation in truth. He has proved himself untrustworthy, and thus the matter stands. It seems to be Minneapolis acted over again in Battle Creek. John Wessels carried the news that W. C. White and A. G. Daniells had plans all devised that Elder Daniells should be president of the General Conference and W. C. White secretary, also president of the Foreign Mission Board. There is not one thread of truth in these statements. Such a plan has never been so much as thought of.

W. C. White feels very strongly that under no circumstances should we locate in Battle Creek or east of the Rocky mountains. Our position must be near the Pacific Press. We have planned to go into the country, in or near Fruitvale, so that we might have no connection with any duties or offices that will demand our attention. Here we hope to complete the bookmaking we now contemplate. We had gotten a good hold upon it here, but have not completed the work in hand because of our plan to leave this country the last of August. Willie was very loth to leave so soon, but it was my decided judgment that we must reach America before winter, since the change of climate at that time would be most trying to me at my age. So you can see that our plans were not made to get anywhere near a school or under the shadow of an office where our time and strength might be consumed as they have been in this new portion of the Lord's vineyard. We must be within ten or fifteen miles of the Pacific Press.

I had proposed that we occupy our home in Healdsburg. The fruit season would give us all the fruit we need. But W. C. White objects. He thinks that we should not be near any school. This has been a problem for us to settle, and I have not yet fully decided not to go into our home at Healdsburg. But we will know better what to do when we reach Oakland and have opportunity to look about.

Be assured that we do not leave this field willingly. We intend to return as soon as it seems that God wills it. The climate agrees with me, and the hearts of the people are with my heart. I am loth, very loth, to leave at this time, when the sanitarium is going up and we are so much needed here. But I have sold my farm and all my farming implements, my furniture, and the stock and goods required on this place—cows, horses, carriages. This is a great relief to us, although things are sold at considerable reduction. But I shall not have them to worry about.

I write you these particulars that you may see what our plans are in reference to our future work. My writings must be put in print as soon as possible, and we must be within ten or twenty miles of the publishing house, where the trams can take the workers quickly to and from the office.

Now in regard to the work in America: we have the fullest confidence in Brother Irwin as the proper man for the place he occupies. We see no reason why he should be exchanged for another man. The reports in regard to Elder Daniells taking his place are without the slightest foundation as far as my knowledge is concerned. But they are just as true as were the reports that were sent over from Healdsburg to Battle Creek, to Elder Butler, in regard to plans that were to be worked up and prosecuted in Minneapolis.

We do not worry. The cause is the Lord's; He is on board the ship as Chief Director, and He will guide our bark into port. Our Master can command the winds and the waves. We are only His workers, to obey orders; what He saith, that will we do. We have no need to be anxious or troubled. God is our trust. The Lord sends His richest endowments of reason and reasoning to a people He loves, and who keep His commandments. He has by no means forsaken His people who are working in His lines.

God is seeking to make His church the continued incarnation of Christ. The gospel ministers are the undershepherds; Christ is the divine Shepherd. The members of the church are the working agencies of the Lord. His church will stand out prominently. It is the Lord's body. With all its working forces it must become one with the great Head. Among the members of Christ's body there must be unity of action.

They are partakers of the divine nature, having escaped the corruption that is in the world through lust. This lust has many branches and comprehends much; but those who are partakers of the divine nature will hold the doctrines of God's Word in their purity. The Bible is to be followed implicitly.

As God's commandment-keeping people we have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith. All need to become familiar with the requirements of God for this time. Influences of various kinds and orders will come in to sway the people of God from the saving tests for this time. But there will be brought in a vast amount of man-made tests that have not the least bearing upon the work given us of God to prepare a people to stand with the whole equipment of the heavenly armor on without leaving off one piece.

The Word of God and His downtrodden law are to be made prominent in so marked a manner that men and women, members of other churches, shall be brought face to face, mind to mind, heart to heart with truth. They will see its superiority over the multitudinous errors that are presented and are pushing their way into notice to supplement, if possible, the truth for this solemn time. Every soul is taking sides.



All are ranging themselves either under the banner of truth and righteousness or under the banner of the apostate powers that are contending for the supremacy.

The Word of God in His law is binding upon every intelligent mind. The truth for this time, the third angel's message, is to be proclaimed with a loud voice—meaning with increasing power—as we approach the great final test. This test must come to the churches in connection with the true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends. Under the great Head we are to present God's Word requiring obedience to the system of Bible truth, which is a system of authority and power, convicting and converting the conscience. The demand of the Word to obedience is a life and death question. The present truth for this time comprises the messages, the third angel's message succeeding the first and second. The presentation of this message with all it embraces is our work.

We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful, distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning, is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ's likeness of character. Faith, eternal faith in the past and in the present truth, is to be talked, is to be prayed, is to be presented with pen and voice.

The third angel's message in its clear, definite terms is to be made the prominent warning. All that it comprehends is to be made intelligible to the reasoning minds of today. While we bind ourselves to the development of the truth in the past angels' messages, we are announcing the message of the third angel and of the other angels that follow the third, [for] the second time proclaiming the fall of Babylon.

We are to give the message, "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. ... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [Revelation 18:2, 4.] This message is to come to the churches. We are to consider the best plans for accomplishing this. The message must be so presented as to command the attention of reasoning minds.

These sacred truths, believed and practiced, are not to be carried in any coercive manner, but in the spirit of the Master. The Holy Spirit will reach noble minds and the better spirit of men. In all our sanitariums there should be men who understand the doctrine of truth and who can present it by pen and voice. They will be brought in contact with men of no mean minds, and they should plead with them as they would plead with an only son. It should be our aim, saith the Lord, not to put in responsible positions of trust men who are not fitted by experience, men who do not take deep views of Bible truth.

Many suppose that appearance and style and pretense are to do a great work in reaching the higher classes. But this is an error. These persons can read these things. Appearance has something, yes, much, to do with the impressions made upon minds, but the appearance must be after a godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition by worldly men in order to give character and influence to the work in these last days. Consistency is a jewel. Our faith, our dress, and our deportment must be in harmony with the character of our work, the presentation of the most solemn message ever given to the world.

Our work is to win men to belief of the truth, win by preaching, and by example also, [and] by living godly lives. The truth in all its bearings is to be acted, showing the consistency of faith with practice. The value of our faith will be shown by its fruit. The Lord can and will impress men by our intense earnestness.

Our dress, our deportment, our conversation and the depth of a growing experience in spiritual lines, all are to show that the great principles of truth we are handling are a reality to us. Thus the truth is to be made impressive as a great whole and command the intellect. Truth, Bible truth, is to become the authority for the conscience and love and life of the soul.

In our institutions and in all our work there is need of conscientious, godly men, men who have been wrestlers in their life work, who have maintained faith and a clear conscience, men who are seeking, not for the applause of the people but for the favor of God, men through whom the Lord can work. We want men who will make it their first business to wrestle with God in prayer, and then go forth in the wisdom of the inspiration that God can give. Then we are a spectacle unto the world, and to angels, and to men. If men would not have their minds darkened, their hearts hardened, they must obey God at any cost to themselves. They are not only to pray to God, but to act their prayers.

There is a work to be done in our world, and, Brother and Sister Haskell, we must be of the number who will do this work. "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.] The inability to understand is because of the strong unwillingness to confess and forsake error and accept the truth which involves a cross. Satan will strive to retain every soul in his strong power. He will not willingly let go his dominion over men who have influence upon the minds. Therefore God's own method of advancing the gospel in His dominion are met by great opposition from the whole synagogue of the satanic agencies. As the last conflict with Satan will be the most decisive, the most deceptive and terrible that has ever been, so also will his overthrow be the most complete.

After breakfast. All but the last paragraph of the preceding letter I wrote between quarter of five and seven o'clock. My mind was clear, and the Spirit of the Lord was manifestly, upon me as I wrote.

I shall try to place myself in the hands of the Lord moment by moment. I realize that the wisdom of men is foolishness; the wisdom of God is infallible. The final resurrection to judgment will complete on the one hand the triumph of Christ and His church, and on the other will be the destruction of Satan and His followers. This will be the only sure revealer of God's plans. In every action God looks at the heart. No external arrangements in conformity with the world, to secure its friendship, can be made without positive danger of transgressing God's holy precepts.

Pride and love of worldly praise lie at the foundation of all this self-exaltation and desire for recognition. These prompt a desire for outward show and an appearance of being linked with the friendship of the world. Self-righteousness, which is so deceptive, is bound up with the unsanctified heart. The warning is given us, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." [James 4:4.] O, that our physicians and ministers and church members may see this matter in its true bearing. O, that they may exalt the Lord God, and let Him be their fear and their dread.

Lt 122, 1900

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 12, 1900

Dear Brother Irwin:

I received and read your letter. I have written a letter to Brother Haskell, a copy of which I will send you. Remember, my brother, as you read this letter, that there is just as much truth in the statement made by John Wessels as in the report that Brother Healy of California sent to Elder Butler before the Minneapolis meeting.

I feel more than sad over the case of Brother John Wessels, because, if connected with misleading influences, he has not the makeup of character which would enable him to become rooted, settled, and grounded in the truth, which is his life.

There is truth in the statement that a true missionary spirit would have led those who are in responsible positions of trust, instead of drawing means from the Wessels family, to have unselfishly remembered that there were missionary workers in Africa who should have the means to use in that field. Thus the Lord has presented the matter before me. We must love our neighbors as ourselves. This is the spirit that should ever characterize medical missionary workers. Had those in positions of trust been inspired by God, the Wessels brothers would have been told that there was need of every dollar of that money in Africa.

If less money had been expended in Africa in following the example set in Battle Creek, the enormous debt incurred in Capetown would not have been. The desire for appearance absorbed much money. The plans for unnecessary display were carried out on borrowed capital.

Brother John Wessels has made the statement that we are doing here as they have done in Battle Creek. But of course you have been on the ground and can speak intelligently in regard to this.

In regard to the sanitarium, Brother Merrit Kellogg drew up the plan for the building. I was instructed by the Lord that the sanitarium should not be a mammoth building, because there are other places where sanitariums must be established. All these buildings must be erected in the most economical manner, that the most possible good may be done. In all our designs the expenditure of means must be carefully considered. We must be careful how we spend the money so essential to sustain the work in new fields, to commence and advance the work in places where the truth has never yet been represented. The question came up as to whether we should build the sanitarium of brick or of wood. I said, “Brethren, build it of wood. If you hear the patients discussing the matter, saying that wooden buildings are not safe, on account of fire, tell them that wooden buildings are more healthful than brick buildings.” I related the experience I had while living in brick and stone buildings in Rochester, N.Y., and in Preston, Melbourne.

They discussed the matter for some time, arguing pro and con, and finally decided unanimously that wooden buildings are more in accordance with our belief in the third angel’s message than brick buildings. We found that by reducing the size of the building, and using wood instead of brick, we could save eight or ten thousand pounds.

We were sent for again to come to Summer Hill and consider the building plans. We did this, and before we left, there was some talk of lessening the size of the building still more. With these changes we think the plan will succeed. Dr. Kellogg came to Cooranbong and told us that he had made some more changes. He had taken two sections out of the plan, to reduce the expense all that he possibly could.

Thus we have cut down the expense, using wood instead of brick, and reducing the plan, until we think that it will pass before the Lord as an acceptable building, fit to be used as a sanitarium.

All our school buildings were erected upon the most strictly economical plan. Our meetinghouse in this place is built on wooden piles to save expense. I do not see how we could have put up the building with more economy. You will bear testimony with us to this. After the word had gone forth in regard to our extravagance in the expenditure of means, and had been plainly and decidedly corrected, it is strange that Brother John Wessels should make his way to America and Battle Creek, and make the same false statements that others have made. He knows better; he has judgment and eyesight; but when the human heart is yielded to the temptations of the enemy, Satan can lead where he will.

We shall not be worried over these things. When men who are spiritually blind lead other blind men, both will fall into the ditch.

I have greatly desired that the will of the Lord should be done in the Wessels family. The Lord's way was pointed out to them. They were instructed that they should move away from the place where they were located, break up the family, and place themselves under a saving influence. This was the truth, and therefore I worked to this point. But the last appeal has been made. I have no more to say. I have done my duty. John's position has been taken strongly in reference to me, and his work has closed the door to all my efforts. The Wessels family will, I fear, have no more warnings, but will be left to follow their own mind and their own judgment. I feel so sorry for the course John has pursued. What confidence can I have in him? I can see as never before that when we place ourselves on the side of truth and righteousness, and fix our dependence where alone it ought to be, trusting not in men, making not flesh our arm, the God of our salvation will work out for us plans and ways and means whereby we may glorify Him.

Brother Irwin, we must have some substantial men to act as physicians in this country. We dare not make Dr. Caro a leader. He has not sufficient depth of experience. If he is left to do as he is inclined, he will surely mislead.

What do you think of Brother and Sister Kress coming to Australia? It may be that the climate will be just what Brother Kress needs. Think of this. They would be reliable, and could unite with Dr. Caro, acting as a balance wheel.

Brother Irwin, I am so sorry for the fabrication that it is our secret purpose to depose Brother Irwin for Elder Daniells, and that W. C. White is to figure as president of the Mission Board. There is work of this kind here, in which we could engage if we wished. It is to be free from these responsibilities that W. C. White has consented to go to America. He is planning to locate at a distance of ten or twenty miles from printing offices and schools. Take this for granted, my brother, and let not the enemy have any power over your mind because of these temptations. I wish to say to you that I hope you thank the Lord that you have been enabled to stand firm.

Brother Irwin, the things have happened that I feared in regard to Dr. Kellogg. I am so sorry. Our trust must be wholly in the Lord. O, how earnestly it becomes us to cultivate those things which are approved unto God. Steadfastly looking unto Jesus will strengthen, establish, and settle us. In all things it becomes us to give God praise and glory. We must keep Christ ever before us.

My brother, do not become depressed. Do not believe the reports which you hear. There are those who have been waiting for an excuse to make a break. The enemy through his agencies will furnish them with material enough. It is those who hold fast the beginning of their confidence firm unto the end who will come off victorious.

To our own people God was very gracious in the proclamation of the first, second, and third angels' messages. When like children, in the childhood of our experience, we were seeking for light, when we moved weakly and tremblingly, dependent on the Lord at every step, what a great work was accomplished! What deliverances were wrought! We have been strengthening and confirming our confidence, and the Lord calls upon us to cooperate with Him in the closing up of the work. We are not to depart from the faith once delivered to the saints.

When false theories and false representations are brought in, say to the people, Hold fast to your faith in the work of God, for the past and for the present. You have no excuse for unbelief, no excuse for rejecting the messages God sends, every word of which will be verified, whether you believe or disbelieve. How many times have disaffected elements risen up to make war with the messages the Lord sends! How many times have men taken a part in opposing and ridiculing these messages. They have made crooked paths for their feet. Let these words be spoken: "Ephraim compasseth about with lies, and the house of Israel with deceit, but Judah yet ruleth with God, and is faithful with the saints." If our obedience to the commandments of God is true and hearty, our service will be acceptable to Him. Aid from on high will be given to every contrite soul. But when the commandments of God are treated as a strange thing, all our worship, however much we may exalt it, will be as sin.

If after the Lord has given great light, He in His mercy sends messages to human agencies, to instruct and reprove them or to condemn their course of action, they take the side of atheism, refusing to acknowledge the Lord's presence and supreme control, if they become rebellious and draw themselves up in proud self-exaltation, they will not long have either stability or prosperity. One violent change will follow another, until they become most ingenious, subtle workers in the enemy's ranks.

There is to be no form of idolatry in our business transactions. We are not to make idols and then present them as something in accordance with the will of Jehovah. Those who are charmed with this kind of salvation will find themselves left out of the ranks, for they have forsaken the way of the living God. Gradually and almost imperceptibly they have been led to put their trust in alliances with men who have no respect for a plain Thus saith the Lord. They do not heed the testimonies which come to them to save them from making shipwreck of faith. They will therefore bind themselves up with men as weak in human judgment as themselves and in spiritual things as ignorant as to whither their steps are tending.

All the efforts made to obtain help and deliverance from human agencies, while we are establishing our own plans, persevering in a course that leads to apostasy from God, will end in shame and ruin. I speak that which I do know. The Lord says, Say unto My people, It is the Lord whom you set at naught. Again and again you have been relieved and delivered from great perplexity. God has changed the condition of

things and had made the human suppliants strong in His strength; but how ready men are to depart from God, turning away from Christ their Redeemer, and putting their trust in the work of their own hands, rather than in the grace which calls for humility and contrition.

Men do not commonly understand that in the business affairs of this life, all their success is from God, neither do they acknowledge God's hand in it. When they are lifted up and blessed and comforted, they do not realize that it is God who is keeping and blessing and healing them, leading them in paths of righteousness.

Memory's hall should be hung with pictures of God's unspeakable goodness and tenderness toward us in the days of our spiritual darkness and despair, humiliation and weakness. Every soul should keep very humble, very near to the mercy seat. No soul is safe who ventures on the ground of the enemy, to do his soul-destroying work. A sowing time necessitates a reaping of the harvest. Those who desire to cut asunder the cords which bind them to God, wherewith God has drawn poor sinners to Himself, must bear the consequences.

The Lord says, Speak unto My people, and say, Why do you follow the backsliding course of others? Why do you in the pride and self-sufficiency turn from the Lord, who hath redeemed you? Every moment the Lord's grace is exercised in behalf of human agencies. Unless the Lord keeps the heart, we are overcome by the enemy. When will My people learn? I accept not their intelligence as a tribute when they are not walking in the way of my commandments. To fear the Lord in holiness, to walk before Him in contrition and humility, is the only way to true exaltation, for nations and for individuals, while to walk boastfully and proudly, in presumptuousness and transgression, ends in speedy humiliation, defeat, and ruin.

Thus saith the Lord, Men may forget, men may deny their wrong course of action, but it is bound up in My book of remembrance, and in the great day of judgment, unless men repent and walk humbly in the fear of the Lord, they will meet the dread record just as it stands. If they repent and keep the fear of the Lord before them, their sins will be washed away.

I am instructed to say to the people claiming to believe the truth, God is infinitely gracious, and waits for us to return to Him by heart-humiliation, confession, and repentance. He will have mercy upon all and will save all who cherish humility and contrition of soul. The renunciation of self-confidence prepares the way for true faith in God. The moment that human beings renounce their selfishness, covetousness, and idolatry, that moment God will become their all-sufficient Helper. In the infinite fulness of His grace He can impart whatever is needed for the souls and bodies of those who believe, for time and for eternity.

We must not cherish the idea that God does not a part in the business affairs of human life. The business of every one who is doing God's service in any line of His work is a matter in which God must act a part. The ways of God's providence are the ways to be followed in all temporal matters, as well as in spiritual matters. All our business transactions should bear the superscription of God. Those in His service are required to maintain the strictest integrity in every phase of life.

The Lord deals with His servants as members of His great firm. The principles that governed in His dealings with Israel are the principles which govern in His dealings with His people in this age. God's requirements are just as valid today as they were then. The memory of His dealings with His ancient

people, of the way in which He required purity of heart and holiness of action, should be carefully perpetuated.

Every new enlargement of God's kingdom, in the advanced work of the gospel ministry, has been introduced by a new conflict with the opposing powers in the church and outside the church. Everything is to be shaken that can be shaken. Every false hold is to be broken up. God is infinitely holy, and He hates every species of iniquity. He is great in power, and He will punish the mightiest with the most depraved.

I say to you, my brother, Be not discouraged. Stand in the power of God. Remember that God will not punish any people unless He first warns them and tries the effect of His oft-repeated warnings. If the heart is hardened, if it refuses to heed the warnings given, and to accept the means of salvation, He will make men feel that as He has exalted and favored them, so He has to do with their casting down. When God has forsaken those whom He has so highly favored, no earthly power can avail. God is long-suffering, not willing that any should perish; but His forbearance has a limit, and when the boundary is past, there is no second probation. His wrath will go forth and He will destroy without remedy.

When men, being in power, oppress and spoil their fellow men, and no earthly tribunal can be found to do justice, God will interpose in behalf of those who cannot defend themselves. He will punish for every act of oppression. No earthly wisdom can secure wrongdoers against the judgments of heaven. And when men put their trust in earthly powers instead of in their Maker, when they become lifted up in pride and self-confidence, God will in His own time make them to be despised.

I have written you these things because it is my duty to do this. I shall see you soon. I leave this now with you. Take no notice of how men credit the words of men against God's servants. There are those who swallow false statements greedily, without waiting to know whether they are true. But I will forbear. Keep close to Jesus.

Lt 123, 1900

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

August 14, 1900

Dear Children Edson and Emma:

It is quite cold this morning. I can hardly hold my pen in my hand. I did not think I should be able to write to you this mail, but I will write a few lines.

We have been having some beautiful weather here. The frosts have been heavy, but in spite of this we have cauliflower ready for eating. Oranges, mandarins, and passion fruit are now ripe, and there are plenty of thistle greens, which I eat. These are something like dandelions. They are a healthful food. I use lemon juice on them.

We expect, the Lord willing, to leave Cooranbong in two weeks. The boat leaves Sydney a fortnight from tomorrow. My farm, and all that appertains to it, is sold. When we reach America, we shall not immediately leave California, for we shall have to find a place for our numerous family, [so] that writings may be prepared for the General Conference.

I shall not again build a house, but shall be prepared to move anywhere the Lord shall direct. We may reside in our old home in Healdsburg, but W. C. White thinks we must establish our headquarters near Oakland, at Fruitvale. I am praying the Lord to direct our course. I may visit St. Helena and abide there until a place is found for me on the railway line, where we shall not be subjected to so many changes of tram and boat, as at Healdsburg. We have our book work to carry on, and during the two years which we expect to remain in America, we must make our time tell.

It is hard for us to tear ourselves away from this country, especially at this time, when the sanitarium is about to be built. We feel indeed that this is our home, and we would not turn our faces from it did not the situation of the cause and work of God seem to demand this. The call comes in so decided and earnest a way that we dare not refuse. And I feel desirous to see you, my children, once more, and the old friends of the cause of truth.

Edson, things have not been moving in right lines, and I must, in the fear of God, bear my testimony personally to those who are in danger of swaying the work disproportionately in the so-called medical missionary lines. We are to know the truth as it is in Jesus; then we are to practice it heartily, at any sacrifice. We must stand as self-sacrificing minutemen, to suffer if need be for the will of God. There is a great work to be done in a short period of time. We need to understand all things with relation to each other better than we do now. We need to understand our work and do that work with fidelity. There are to be witnesses inside and outside of the camp.

The Lord Jesus was the light of the world, the greatest witness for truth the world has ever seen. When necessary He spoke truths, which were keen and cutting as a two-edged sword, and sent them home to the conscience so forcibly that the priests and rulers could not bear His words and planned again and again to put Him to death. But when they sought to take His life, He departed to other places.

Many argue that those who have the truth should remain where they are in the camp of the world, and be as other people are, joining in worldly amusements and festivities and following worldly fashions. They say that thus they can obtain a standing and influence among the people of the world and sanctify their pursuits, bringing them up to sensible thinking. But this cannot be. Is this why so many churches are just like the world, avoiding all things that would make them singular in the eyes of the world?

Is it right for those who claim to be children of God to retain their worldly habits and practices, clinging to the worldly pleasures so congenial to their natural inclinations and desires? Let them not think that thus they can convert the world. There are obstacles to this kind of witness-bearing. The Scriptures bear decided testimony against this world-loving attitude. What is the call? "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." [2 Corinthians 6:17, 18.]

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [2 Corinthians 7:1.] "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." [2 Corinthians 6:14-16.]



At this time, under the warnings and appeals of the first, second, and third angels' messages, there comes a most solemn message to the mixed multitudes in the churches, "Come out from among them, and be ye separate." This reaches every alliance, every secret society, all who have bound themselves together by oaths and penalties. "Come out from among them, and be ye separate, ... and touch not the unclean thing." [Verse 17.] God calls for faithful men and women to be in the world but not of the world. The redeemed, believing people of Christ, who are worthy to claim kinship, with Him, will demonstrate their relationship by being true witnesses to the truth for this time. They will show that they are sons and daughters of the heavenly King by their modesty in apparel, by their words and actions. They will wear the pilgrim's dress and manifest the pilgrim's spirit, witnessing a good confession.

This is true missionary work, to bear the truth to all nations. The last message of warning to our world is to be of the most decided character, as represented in Revelation 14:6-13. The next great event is brought to view in the eighteenth chapter of Revelation.

The Lord designs that before He shall come to execute judgment upon transgressors, His law shall be made known and understood. All who desire light will have light. The work of the gospel ministry is not to decrease in efficiency, but is to increase until it becomes the great enlightening agency in our world. Everything possible should be done to send more laborers into the field. No influence should be exerted to turn young men aside from qualifying themselves for ministerial missionary work. To this we may attach the word medical, for it is essential that the gospel minister shall have a knowledge of disease and its causes. He should know how to give help to the sick. He should be able to teach the people how to treat the house we live in. This is a part of the gospel.

All cannot take a full medical course, but there is a practical knowledge which all who preach the gospel should gain regarding medical work. Those who are preparing for the ministry should make a diligent study of the human machinery, that they may know how to preserve themselves in health without depending on physicians or drug medication. All the effort made to become intelligent speakers and teachers will be of little avail if disease and a breakdown is brought about by a neglect to observe the laws of the being. Physiology should be made a part of the course of study taken by every student. Those who stand at the head of our institutions of education should know how to eat properly, how to take proper hours for rest and sleep, and proper hours for thorough physical exercise, that all parts of the human machinery may be taxed proportionately.

Lt 124, 1900

Caro, Sister [E. R.]

"Sunnyside," Cooranbong, New South Wales, Australia

August 19, 1900

Dear Sister Caro:

I have a message for you from the Lord. How much owest thou unto my Lord? My sister, I am instructed to say that you have a work before you to do for the Master. You are not serving the Lord Jesus. He gave His precious life for you, that you might not perish, but have everlasting life. God calls upon you to no longer make an idol of yourself, for it is at the cost of life, eternal life in the kingdom of God that you are

doing this. You need the converting power of God upon your heart, expelling from it your selfish pride and supplying its place with the fragrance of the love of Christ.

You need now to face the situation. Heart obedience to the law of God is required from you, for your present as well as your eternal good. You have a place to fill in the world, a work to do, which you should have done, but which for years you have left undone, because you did not feel inclined to waken from your spiritual lethargy. You did not desire a spiritual resurrection. O how very little you have rendered to God who has given you life, and given Jesus to die as your sacrifice, making it possible for you to become a vessel unto honor in His service! Have you a sense of your accountability to God for your time, for your strength, which is small because you have failed to give your physical and spiritual powers useful exercise?

What do you render to God for all His benefits to you in preserving your life? "Ye are not your own." [1 Corinthians 6:19.] Will you bear this in mind? You are bought with a price; and what a price! Shall Christ have died for you in vain?

I am instructed to say to you, Obedience to God is the height of human wisdom. Those who are content to remain in the situation in which you now are pervert both physical and mental powers. There is much work you could do if you could overcome the spiritual apathy upon you. I am instructed to repeat to you 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 (in thus doing) ye shall find rest unto your soul. For my yoke is easy, and my burden is light." [Matthew 11:28-30.]

Those who disregard the commandments of God are guilty of the greatest folly; yet this is the class that interests you, and whose society is the most agreeable to you. By withholding yourself from consecration to God you not only injure yourself for time and eternity; but your example has a marked impression upon others. Your influence upon your husband, religiously, is not good. You do not fill the place you might fill if you would. Your influence and example are not right. Nothing but the transformation of the Holy Spirit of God can make you a useful wife, a wise, efficient mother, and the blessing you might be to others.

Remember that I am not with pen and ink tracing lines to one who is the owner of herself. I am writing to one whom Christ has purchased with an infinite price. Your mind, your heart, your time, your influence, all has been bought with a price.

"Therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:20.] If you consult your own inclination you will succeed in making yourself more and more inefficient as long as life shall last. The Lord has made an infinite sacrifice for you, giving Jesus Christ up to a shameful death that you might be saved, eternally saved in His kingdom. Then how does the heavenly universe regard your present position toward Christ and the truth of heavenly origin? "Know ye not that friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." [James 4:4.]

You love the world, its friendship, its practices, its display. But will you sell yourself to the enemy to please him, and lose your soul at last? "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.] This question is asked you, my sister. I cannot endure the thought that Christ shall have died for you in vain, that you will

not only throw away your own soul, but injure the souls of others. You turn from, as unworthy of your notice, the sanctified influence God has made it possible for you to obtain from Him. Can you think more of the opinion of those who have no connection with truth and righteousness than you do of pleasing and glorifying God?

God's object in the revelation of Himself to our world is to inspire every blood-bought soul with a desire to unite earnestly with Christ in drawing souls away from the love of the things of the world to seek for the heavenly treasure. O if you had been willing years ago to receive an education after the heavenly similitude, how different you would be! God's demand upon you is that, you change your course of life, that you give Him your heart's best and holiest affections, that you fulfil as you should the duties you can do, if you will, in connection with your husband. You can be a great blessing to him. If you both yoke up with Christ and strengthen one another in the faith, you will learn of Jesus. He says, "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." [Matthew 11:29.] Then you can both communicate, in a solid, rational religious experience, that which will be of value in the estimation of your owner, Jesus Christ.

The Majesty of heaven laid aside the royal robe and kingly crown, gave up His position as Commander in the heavenly courts, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon the throne of the eternal. Christ was faithful over His household as a servant, for this was His appointment. He became a partaker of humanity that He might bear the infirmities of humanity. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people, for in that he himself suffered being tempted, he is able to succor them that are tempted." [Hebrews 2:16-18.]

When we read the Word of God with the purpose of understanding it and responding to His righteous claims, we will not think it is for our good as probationers to make it our ambition to be esteemed as wise by the world. We will not study appearances, that we may be considered something superior. We have no claim or right to greatness only as Christ shall give value to our influence. The estimate He will give will be of proper significance. All true greatness comes through connection with Jesus Christ. The esteem and opinions of those who are not guided by God, who are not living in obedience to the law of His kingdom, are perfectly worthless, and cannot add or diminish from the true worth and elevation of character. The wisdom of the world with all its sham and pretense will come to nothingness, for it is foolishness with God.

The Lord God of heaven gave His only begotten Son to live a life of shame, humiliation, and reproach in order that man should have a probation in which his character might be molded after the divine model, that the heavenly universe shall say of him, "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

I am appointed by the Lord to call your attention to matters that are of consequence to you to consider. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those

things which were to be spoken after; but Christ as a Son over his own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end." [Hebrews 3:1-6.]

What have you done for the Lord Jesus? Have you been striving to win the crown of life that is imperishable, immortal? "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Titus 2:11-14.]

Here your duty is plainly laid out before you, young and old, rich and poor have only one path to travel, one Saviour to serve, love, honor, and obey. The Lord has presented before you, my sister, the standard of true Christianity, a blameless character. It is for the interest of you and me and every human being to carefully study, not merely read, but study and practice the Word. This will give a blameless character, soundness in the faith, and ever increasing ability to defend and maintain the truth.

Every physician should be so filled with the influence of the Spirit of God, that he shall be able not only among those who believe, but among those who daily practice the truth. If the physician keeps the standard of worldlings before him, he is, by beholding, becoming changed into the same image, conforming his life, his work, his aspirations, his motives, his practice, to the worldly standard, and is weaving threads of selfishness into the web which composes the life picture. It is in no sense fitting him to become a member of the family of God. You have done much to bring in the spirit of worldliness.

Your carrying out of that which you term high-toned ideas has not accomplished the purpose you supposed it would. If, in your life work, you had both considered the words of Christ, how different would have been your character building. The web of every man and woman's life who tries to make an appearance of worldly show in order to gain influence is of the most sleazy substance. You both made a mistake in your youth by trying to make an appearance rather than to build characters which God could approve.

God has given you in His Word the assurance that you can both be physicians of souls as well as bodies. You should have stood unitedly in the work, heart to heart, shoulder to shoulder, trusting in God, not looking to the world's customs or the world's criterion for that which makes a man, but "looking unto Jesus, the Author and Finisher of your faith" [Hebrews 12:2], that faith which works by love and purifies the soul. You will both disappoint our Saviour unless you now change your attitude and begin to build your house on solid rock, that is, on Jesus Christ. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] God has given you this guiding direction. Will you disregard it in order to follow your own hereditary and cultivated tendencies? You are both indeed in need of a stronger spiritual religious phase of character. Do not for your souls' sake, strive to be that which will please the worldlings, supposing this to be the sure road to success. Hear the word of the Lord.

"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the

snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth." [Isaiah 55:6-11.]

Has not the Lord waited long for you to do His will and be conformed to the character of Jesus Christ? The Lord's love for His purchased possession is infinite. His gift to our world is without a parallel. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, (as his personal Saviour) should not perish, but have everlasting life." [John 3:16.]

God has given us with Christ all opportunities, all privileges, and the very richest promises on conditions, to enable us to serve God with our undivided affections. We are violating the conditions when we keep the eye of the mind upon the world, when we gage our course of action by its customs, its ideas, its practices. Self is the idol we worship when we do this. Self interposes between the soul and its highest interests. We make self a god to worship and love, that we may please ourselves and uphold our supposed importance. The Lord takes no stock in this kind of service. Solid gold of character, represented as the ornament of a meek and quiet spirit, is in the sight of God of great price.

Time and money have been wasted in aspiring to meet the approval of the world. Is not God your Creator and Owner? He desires you both to be converted every day, to serve Him, and not bow at the idol self. Every day, let self be hid with Christ in God. Then the positive promise is given, "When Christ who is our life shall appear, then shall ye also appear with him in glory." [Colossians 3:4.] All your religious ideas need to be refined, sanctified, elevated above all sordid ambition. You need thorough purification of character. The truth must work with power upon the human soul.

God requires us to use our physical, mental, and moral powers in the enlargement and final triumph of the church. But the Lord has no opportunity to work with men, who are constantly studying how to obtain recognition, who strain every sinew and muscle to obtain self-exaltation. He cannot co-operate with such men. He desires both of you to be humble in heart, and then He will send His angels to give character to the work, which will be accomplished according to His will. You both need a depth of experience in the understanding of truth, that you may work intelligently with a sanctified spirit as true physicians of soul and body.

Sister Caro, truth is truth, and if truth is withheld from you, and you shall fail of gaining eternal life, you will have made a failure of your life through your perverted ideas of what constitutes the true, saving principles that must come into the life of every one who shall be pronounced worthy of the kingdom of heaven. The heart, the head, the whole human machinery, is to be used to advance the holy sentiments of righteousness and truth. Will you choose the world, after knowing, through the light that has been shining upon your pathway, the way to life, to holiness, to the faithful service required from every soul who desires to gain the life which measures with the life of God? Those who choose the world will crucify to themselves the Lord of glory, and will by their example turn souls from the power of righteousness and truth. They desire the favor of the world. They desire to be recognized and esteemed by the world.

Through His own representatives the Lord has laid down general principles for the directions of His people, but the plainest statements in His word are passed over indifferently, as though they meant nothing. Those who choose to be Christians only after a worldly style, and in a way that suits themselves, may be satisfied with this way, but it is not God's way.

The apostles say plain things to counterwork the sophistries of Satan. They present the same principles that Christ presented, repeating the directions he gave to Moses in the mount, when enshrouded in the veil of cloud, that his glory might not extinguish the human instrument that was to voice his words to the people.

The Lord constantly laid down the principles of His government in His sovereign generalship over the vast multitude He had brought out from slavery and exalted as His people. The truth was plainly specified, to be cherished in all the relations of life. By it the people were to form characters which would enable them to compose the family of God in the heavenly courts.

Those who are pure in heart, in mind, in life, will discern the truth as it is in Jesus. The people of God's choice are to represent Christ in all their works, in all their practice, in all their teaching. They are to be untouched by the perverse, lax sentiments prevailing in the world. Those who have any connection with the service of God are to come out from the world of corrupting influences and sentiments, and be separate from them. In work and character they are to be a representation of the principles Jesus Christ gave while guiding the children of Israel by His unseen power in their travels through the wilderness.

It was God's design to establish the children of Israel in Canaan as His nation, to be a sample of all nations which should live in the earth. It was God's purpose that the children of Israel should populate the world, but they became filled with a desire to be like other nations, to have earthly rulers and earthly kings. God told them, through Samuel, what the result of their choice would be; and His word was verified. They made their choice; and today professing Christians are making their choice, patterning after the world for the sake of gain, that they may be estimated as men and women the world can acknowledge and praise, because they are not too strait-laced to favor their sinful practices.

God has not changed. The pure in heart are those who keep the principles of His commandments as their life and their prosperity, whose hearts and lives are controlled by the holy principles of love to God and love to their fellow men. [They] realize that their highest responsibility is to stand under God's rule and sustain His great memorial, the creation Sabbath; which defines who is the true and living God, who they are to recognize and serve, regardless of the inconvenience and trial that will have to be borne in doing this. Our faith and obedience are to be just as firm as Adam's faith and obedience were weak. By his disobedience Adam gave to the world the sin that Satan introduced. This opened the floodgates of woe upon our world, and cursed the earth with moral defilement. It resulted in the destruction of the inhabitants of the old world, with the exception of one family, by a flood. God sent this judgment because of the wide-spread violence and prevailing iniquity. The flood bore its testimony to all who shall live upon the earth as to the result of sin and transgression.

In all our daily labors, in all our business transactions, in all our dealing with suffering humanity as physicians, as gospel ministers, as teachers, we need feel no fear of defilement while we are doing our appointed work in strict accordance with the principles of God's law. Christ is the rightful governor and owner of the whole human family, but some of the members of this family are doing just as men did before the flood.

They go directly contrary to the laws which govern God's kingdom. There are those who acknowledge that by the great cleaver of truth they have been cut out of and separated from the quarry of the world, and brought into the workshop of the Lord, to be prepared for His temple. The ax and the hammer and the chisel are to be employed to prepare the rough, misshapen stones for the polishing and refining

process, that they may fill their exact place in God's building. Thus the temple is to grow a living temple unto the Lord. Every stone in this temple is to be a living stone, emitting light to the world. By this representation God's people show that they are preparing for their future inheritance in the kingdom of God.

What does God require from His blood-bought heritage? The homage of the whole life. Every part of the human organism is to be cultivated as the Lord's property. By their obedience men and women testify that they are members of the royal family, children of the heavenly King. "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; and he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for ... we shall reap if we faint not." [Galatians 6:7-9.]

This instruction is of great consequence to all who hope by faith in Jesus Christ to compose the family of God. "As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith." [Verse 10.] All who belong to the household of faith will obey the law of God. They will love one another as Christ loves them. Let all, by carefully studying the Word of God, prove their own work, put it to the test, and see what its measurement is and what its object. If this Word is our guide, the evidence will be plain that we are right, because the heart will be fully conformed to the expressed will of God. The conduct will reveal oneness with God.

All this fancied superiority in disregarding the directions given in the Word of God is a delusion of Satan. Men please Satan by conforming to his course of action rather than to the life of Christ. The most spiritual Christians are those who will not be satisfied with a surface work.

Those who are determined to carry out the true principles of Christ's teaching in all things, increasing in spiritual knowledge, piety, and discernment, will wear under circumstances of trial. All who are connected with the service of God must be true to Him at whatever cost to themselves, else they will surely show the unmistakable signs of a divided heart. Then God cannot use them to His name's glory. They are weak in discerning their own failings. God calls for perfection of character in those who claim to be His children. He will not leave them to be destroyed if they will trust in Him and follow every ray of light He permits to shine upon their pathway. The character of those who claim to be Christians will be revealed, for the more a man or woman looks to Jesus and beholds His loveliness of character, the more sensitive will they become to their own disposition and development of character.

The humble, meek, and lowly servants of Jesus Christ will show the Christlikeness in all their dealing with one another. They will be watchful of self, not to exalt themselves as superior to others, but watchful lest self shall be made prominent and desire the highest place. All are to watch unto prayer. Self is never to be exalted.

Both of you have lessons to learn which, if learned, will lead you to repentance toward God and faith in Jesus Christ as your Saviour. You need to understand that you cannot possibly be saved and have eternal life except by a full, entire transformation of your ideas and principles concerning perfect obedience to all the precepts of Jehovah. You have so long conformed to a standard of worldly policy that a great change must take place in you both, if you are saved through sanctification of the truth.

O, what great need there is for both of you to receive an education of an altogether different character from the education you have received. You are both conforming to worldly influences; you are both

ashamed to stand under the bloodstained banner of Prince Emmanuel. When you think righteously and sensibly about the facts of higher education, you will be ashamed of your human ideas of what constitutes true elevation of character. True elevation comes from the attributes of character revealed in the life of Jesus Christ.

Neither cherub nor seraph are slow to recognize and welcome those who are loyal to that law which after the fall could only be obeyed by man through the Son of the infinite God giving His sacred life, which was bound up with God. This He did that man might be placed on vantage ground with God. He clothed his divinity with humanity and stood before the Father as the head of humanity, to give men and women His grace, that they might become partakers of His divine nature. Christ assumed human nature and came to our world; and neither cherub nor seraph is ashamed to call His redeemed people their brethren. They are not ashamed to love those of fallen humanity whom God loves. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

One equal with God condescended to accept humanity, to bear all the affections and temptations of humanity, that he might connect with humanity and die for humanity, taking upon Him the guilt of their sin, that they might, by coming back to their loyalty and obedience to God's commandments, receive pardon and be loved of God. Then the Sin-bearer takes away their sins and imputes unto them his righteousness. They are washed and cleansed from sin and overcome by the blood of the Lamb, and the word of their testimony.

This is the only true elevation. This is the highest attainment to which the human family can possibly reach. This is distinction which no angelic rank can ever eclipse.

After the fall, Christ became a propitiation for our sins. The will of the transgressor must be placed in harmony with the divine will. Human nature must be united to God by receiving and believing in Jesus Christ as their personal Saviour, their Redeemer. One with Christ, men are perfected by the value of His sinless purity. Human character is perfected only through the merits of a sinless being, the Son of the living God.

The only way man can become elevated is by receiving the righteousness of Christ. We are individually perfected by the beholding of Christ's image. By beholding we become changed to the same likeness from glory to glory (from character to character). We become sons and daughters of God, equal to the angels. It is our privilege to be complete in Him who is our power, our purity.

You both cherish inferior ideas in regard to what is truth. You do not see or realize the value of truth. That cross of Christ which you have both shunned more or less in your Christian experience will, if you are saved, have to be lifted and borne by you both in every phase of your religious life; for it is the central pillar on which hangs the far more exceeding and eternal weight of glory which is for those who accept that cross. Under and around the cross of Christ, that immortal pillar, sin shall never revive, nor error obtain control. Life, love, joy, and peace all hang upon the cross which neither of you appreciate. Christ says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] In lifting that cross, it lifts you. In bearing that cross, it becomes to you the crown of glory. Life, love, joy, and holiness become a part of the religious experience.



The question is now before you. The Word of the Lord is given to you. What will you do? Brother and Sister Caro, you need a through conversion before you can take hold of the service due to God in positions of responsibility. With you the Christian life has been a divided, half-and-half life. The temptations that will constantly arise will change your experience into a worldly, selfish desire to acquire means for display, unless you take heed. Had you, my brother and sister, commenced your married life in a humble way, had you thought less of display, less of making a show, as if this were to compose a part of your educational and religious experience, to qualify you for positions of usefulness and of service, you would have received more of the blessing of God. Christ is your example.

Lt 125, 1900

James, Brother and Sister

Sunnyside, Cooranbong, New South Wales, Australia

August 24, 1900

Dear Brother and Sister James:

I have been so hurried that I have not been able to write to you; but this morning I will trace a few lines, not knowing but that I shall be interrupted. I had hoped to see you and converse with you before I should leave for America, but this cannot be, therefore I trace these lines. I know that you have had trials which would not have come to you if all who claim to believe and teach the truth had made straight paths for their feet. But you must not fail nor be discouraged. You must trust in One who knows, One who understands all things. Put your trust in the Lord, and He will be your true and everlasting Friend.

The Lord loves you. The Lord is of tender compassion. His promise is, "Draw nigh to God, and he will draw nigh to you." [James 4:8.] When the enemy comes in like a flood, the Spirit of the Lord shall lift up for you a standard against him. Bear in mind that Jesus Christ is your hope. In the sad, discouraging things that shall come to you at any time, Christ says to you, "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.] Your work is to take hold of the strength that is as firm as is the eternal throne. Believe in God. Trust in Him. Be cheerful under all circumstances.

Although you may have trials, know that Christ suffered these afflicting things in behalf of His heritage. Nothing is as dear to the Lord as His church. The Lord looks at the heart. He knows who are His. The Lord will test and prove every soul that lives. "Many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." [Daniel 12:10.]

Brother and Sister James, the Lord loves you, and He solicits the affections of your whole heart. Every day consider that you belong to God. Be very careful in your words, and give no occasion for any one to condemn you. Hold fast your integrity. Attend the meetings, bear your testimony freely, and reveal that the Lord loves you and that you love the Lord. The Lord will be your Helper. Let all understand that your witness is for the truth. "Be strong, yea, be strong." [Daniel 10:19.]

By baptism you have taken upon you a solemn pledge. In the name and presence of the Father and the Son and the Holy Ghost you have solemnly covenanted to be the Lord's. "What shall we say then? Shall

we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness also of his resurrection.” [Romans 6:1-5.] I think that if we all understood the sacred ceremony, we should see much more in it than we now discern.

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” [Verses 12, 13.] “If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God.” [Colossians 3:1.]

This Scripture is given for the instruction of every soul who receives baptism. The apostle continues, “Set your affections on things above, not on things on the earth. For ye are dead (thus you are to view yourselves) and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” [Verses 2-4, 12-16.]

This was the very practice of Christ. When He was oft assailed with temptations, in the place of yielding or being provoked at the perversity and crooked ideas He had to meet, He sang praise to God. He was teaching lessons of wisdom and admonition to the one whom the enemy was working with to create animosity and disgust that they might fall into the deceiver’s snares. Their fluent speech Christ stopped with spiritual songs, singing with fervency and melody. The grace expressed in words stopped the fluency of the speech of tempters who did not know what they were talking about. And these precious psalms Christ poured forth, giving thanks unto the Father.

Let those who love God and are doers of His Word sing praise and thanksgiving rather than speak words of accusing and faultfinding and murmuring. The Lord will bless those who make for peace.

My brother James, I feel a deep interest that no devising of the enemy shall overcome you, but that you shall be an overcomer, and that your wife and children shall with you follow on to know the Lord until you know that His going forth is prepared as the morning. Trust in the Lord. Let not the feelings, the speeches, or the attitude of any human agent depress you. Be careful that in words or acts you do not give others any opportunity to obtain the advantage in hurting you. Keep looking unto Jesus. He is your strength. By beholding Jesus you will become changed into His likeness. He will be the health of your countenance and your God.

Christ says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [Matthew 11:28.] “If any man thirst, let him come unto me and drink.” “Him that cometh unto me I will in no wise cast out.” [John 7:37; 6:37.] Can we read these precious assurances without feeling that we are standing

in the presence of superior goodness, and mercy, and compassion? I beg of you, my Brother and Sister James, to have faith in God. Be not discouraged. Learn of Christ.

The church needs you, and you need to soften and subdue your own feelings for Christ's sake. He wants you to have His Holy Spirit to work you. Then you may impart life and comfort to the church. Let your words be well-chosen that you may be a real blessing to the church. Do not afflict your souls over the inconsistencies of others. Take yourselves in hand, and be consistent in all things. Thus you can gain precious victories. Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer every man. This we must do if we would have a clear conscience.

I want you to stand free in the grace of God, enjoying His full salvation. Have courage in the Lord. Talk faith, practice faith, the faith that works by love and purifies the soul. I feel great tenderness toward you.

In love.

Lt 126, 1900

Hickox, A. S.

Sunnyside, Cooranbong, New South Wales, Australia

August 5, 1900

Dear Brother Hickox:

I wish to counsel you as a mother would counsel her son, and more than this a son of God. I have felt a deep interest in you; but from the light given me from the Lord I know that you are not doing your work heartily as unto God. You are not gaining the experience you should be gaining. For this there is no real excuse.

You are not pleasing the Lord. You are absorbing means for which you are not producing fruit. Your mind is speculating; it is allowed to be diverted from the work. There is abundance of work to be done, but your heart and soul and undivided interest are not given to the work. If you do not purpose doing the work faithfully, wholeheartedly, putting your very best powers to task, then in order to be true and honest you must give up the work. You let your thoughts run on this and that which you think you might do and make a better showing. Now I am instructed to say to you, Gird up the loins of your mind. Center your thoughts upon your work, and endeavor to make it a success. You can do this if you will; but you must will to do. Put your thoughts where they should be.

You have had just as favorable an opportunity, and under as favorable circumstances, as you will have in the future, and there is no excuse for the fact that you have not put into the work your whole soul, body and spirit, your zeal and energy; your thought and mind. You have capabilities which you need to improve daily, else God will move the candlestick out of its place. You have not been increasing in knowledge of God and knowledge of His Word, or in ability to use the Word of God skillfully as a gospel worker.

Your mind and your time are to be wisely employed in the service of the Master. You are continually casting about in your mind for a work better suited to you. You might have improved much through connection with Elder Colcord, but when any suggestion has been made by Brother Colcord to help you,

it has not been received in the proper spirit. You have thought that he meant to show his superiority over you. This is not so. He has hungered and thirsted for one with whom he could counsel. He always appreciated a laborer whom he can talk and counsel with. You have withheld from him the friendship and sociability you should have given him. Instead of receiving the very help which is the object of your association together, you have stood aloof. You should have linked up with him and improved by putting your mind and soul into the ministry, instead of calculating and speculating how to situate yourself so as to receive more money.

If you had the money you so long to possess, let me tell you something that you need to understand. You are not a good financier. You would use a large sum in gratifying your speculative propensities, and you would soon reveal a great deficiency in business capacity. The prospecting ability you possess will be revealed to your injury. The enemy has presented before you wonderful prospects, but your brethren could have advised you if you had not thought that you knew what was best. You had to learn the truth of Christ's words, "Without me ye can do nothing." [John 15:5.] The Lord has been willing to help you, and give you wisdom and knowledge and understanding; but you did not feel the necessity of close, diligent application to improve your ministerial ability. You did not want the tax required to perfect your gift.

Now, what are you going to do about this man Hickox? Are you going to take him in hand and conquer the man, or is the man to conquer you? God demands your submission. I hope and pray that you will not continue to disregard all the counsel and advice which the Lord has given you. Take up your work as a student. You need to be a learner, that you may be a successful teacher.

The church is to pass through perils. You have no time to spend in pitying and sympathizing with yourself, no time to spend in dreaming of what might be done or in imagination investing surplus means in new enterprises. You have been shunning responsibilities that you could and should have borne. Had you borne these responsibilities, your experience would now be of value to you. And while you have opportunity, redeem the time. You need to buckle on the armor, for there is work to be done.

Christianity promises no exemption from earth-born sorrow. There is no time to spend in mourning over that portion of your life which has been a sad mistake because you thought yourself too wise to be advised and counselled. But consider what fruit you are now producing for the Master. You are not too old to learn the lesson that you ought to have learned years ago. You should now understand that you need to improve in many ways. You should prize advice and counsel as you have not done in the past. Educate yourself every day to bear responsibilities and yoke up with Christ. Do not repeat the failure of the past.

You have a wife and children. Your wife has home duties, and you must not depend upon her to accompany you, and she must not depend upon you, feeling that she must be always with you. When you can do so, unite your efforts; when you cannot unite them, do your individual work manfully, drawing inspiration from righteous principles, from fixed religious principles and from convictions as to what God expects of you. If you do not feel that you are a part of God's great firm, then arouse yourself to realize the situation, face your responsibilities as one who must give account for your talent of time. If you have the abiding love of Christ in your heart, you would do your best for Christ's sake who gave His life for you.

You need to put forth holy endeavor. You hate to learn, but you will have to learn if you succeed in any place. With unshrinking faith and unhesitating obedience let it be your future work in life to respond to the inquiry, "Whom shall I send? and who shall go for us?" Let it be your answer, "Here am I, Lord, send me." [Isaiah 6:8.]

You cannot do as you have done; you are not to go on without counselling with your brethren, and then pity yourself and blame them for the result of your own planning. The maturity of Christian experience is the result of steady growth in grace. And as you will need all the fulness of the divine life in the future, employ all the gospel means to increase and strengthen the human effort you will need to put forth. Neglect not a single one of your opportunities to increase in knowledge of the Scriptures and in ability to present the truth in the most acceptable manner, that you may win souls to the kingdom of God. While you are receiving the grace of Christ, do your best to impart.

You need to have your spiritual vision cleared and intensified by beholding and contemplating the work of redemption in its depth and breadth and height. Your heart has felt the mighty throbs of a Saviour's love, and has been ravished by the charms of the gospel. But there has been with you a losing of ground, because you have not advanced as it was your privilege to do. In meekness and lowliness of mind, walk humbly with God. Exalt Jesus all you please, but do not have exalted ideas of yourself. The Holy Spirit has irradiated your soul with light from heaven, but you do not stand in full light and freedom because you have certainly failed of doing the very work that is all around you, work that you could have done. Let your planning and scheming go. Take up your work, and do your best. Attest the fact of your adoption into the household of faith. Carry with you the unmistakable evidence that God has given you a work to do.

You may say, as others when reprov'd have said, that Brother Colcord has been telling things of you to your disadvantage. My brother, know and understand that Brother Colcord has not said anything to your detriment. Your work speaks for itself. As I was responsible for your coming to this country from New Zealand, I have felt intensely anxious that under favorable circumstances you should make the most of the situation, and that failure should not be written against you in the books of heaven.

You have now to recover that which you have lost through failure to appreciate your connection with one who could have helped you. You might have been learning, but you have been so sensitive that pride has kept you where you have learned but little. I fondly hope that you will do differently. I am disappointed, because I knew that you could, if you willed, improve very much more than you have done. Any word or suggestion as to improvement in your labor has not left a pleasant impression upon your memory. But if the words of suggestion spoken to you had been left unsaid, there would have been unfaithfulness on the part of your brother.

You are not your own, you are bought with a price, and O what a price! You are the purchased possession of Jesus Christ, to be kept by the power of God through faith unto salvation.

I have inquired of myself, Has the Lord blessed Brother Hickox to the extent of his capacity to receive? Has his capacity to receive become limited through neglect to use his talents as he should have used them? You have no objection to preaching; but ministry embraces much more. It embraces the visiting of the flock, the giving of instruction, the humble prayer, the healing words, the faithful, humble, speech from a heart overflowing with the love of God. These essential duties are left undone or are only partially done. You might have done much more, as the circumstances required.

Christ has many things to say to you, but you cannot bear them now. Will you change this manner of labor? Will you give your strong manhood and your undivided heart to Jesus who gave His life for you? Will you need to be fed with milk and not with solid food because you are not able to bear it? It is for your present and eternal interest that this state of things shall no longer continue. Let it not reproachfully be said of you as it was of the Hebrew Christians, "For when for the time ye ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat." [Hebrews 5:12.]

Now, my brother, I write to you no more plainly than I would write to my own son. You must not be offended because I tell you the truth. You have made a profession of Christianity a sufficient length of time to have become grounded and settled in the living principles of the faith. You should be able to comprehend the necessity of the work to be done, and to do the work, receiving the most sublime truth, feeding the flock of God with pure provender thoroughly winnowed. But you have been certainly losing your interest. You have not given your heart to the work as one must do if he increases in adaptability and grows in grace and in the knowledge of Jesus Christ. The soundness of experience which secures to a man the perfection of Christian character depends wholly upon how you take hold of the work.

If you will to will and to do the good pleasure of God, that you may make a record of which you shall not be ashamed, you will give yourself with undivided interest to the solemn realities of the work. Your eternal interest, your safety, your present happiness, usefulness, and ultimate victory, call upon you to put to the tax to use diligently, all the grace you have received, that you may impart without stint. Then you will receive larger fulness and be deemed worthy of still larger displays of divine goodness to reveal and impart to others grace for grace. You may in all things grow up into Jesus Christ your living Head. You may secure for yourself a future record worthy of the Saviour's words of commendation, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [Matthew 25:23.]

The foregoing pages need not have been written if you had taken heed to that which has already been said and written. I write this because it is a necessity for your own soul, as well as for the future usefulness of yourself and your wife that you come into right relation to the flock of God. I love you, and as a part of Christ's purchased possession, I ask you now to use your God-given talents as you could and should have used them in the past.

It is essential that you cultivate a spirit of humility, not of pride that is sensitive and abashed and offended at reproof. Away with hurt and wounded feelings! God desires your brethren to be faithful to you, to reprove, rebuke, exhort you with all long-suffering and godliness. If I could do so, I would save you from one unpleasant feeling; but you are spiritually a self-made invalid, and the Lord proposes to heal you, if you will be healed.

In love.

Lt 127, 1900

Irwin, Brother and Sister [G. A.]

St. Helena, California

October 16, 1900

Dear Brother and Sister Irwin:

I can write only a few lines to you this morning. We are located in our pleasant and much-appreciated home. Our families are somewhat crowded, and will be till Willie gets his house built. Willie and May and the three children are living in three small rooms in Brother Atwood's cottage. They took their meals with us till Monday, but now they have set up housekeeping for themselves. Ella and Mabel are staying with us. Mrs. Bartlett occupies a small room in our house, and will stay with us till the grape crop is gathered. W. C. White will have a room here for his office. Sara and Maggie sleep in the sitting room. Brother and Sister Burden and their sisters have moved into the chamber above the fruit house. Brother Burden is trying to get the grape crop gathered and disposed of, then they will leave for Australia.

We find that the house and land will cost us five thousand dollars. The furniture, one cow, two horses, four carriages, the farming implements, and the improvements Brother Burden has made on the place brings the price up to six thousand four hundred dollars. I sold my place in Cooranbong for seven thousand, leaving with considerable regret the dear people for whom we have labored. When we did this, we had no idea that the Lord in His providence was preparing a place for us in a most agreeable and healthful locality. We are now trying to arrange matters so that we shall be able to get to work as soon as possible. We could not get our goods until last evening, and we have only a part of them now.

It would not be possible for either W. C. White or myself to attend the council, for we must do what we can to get things settled before the cold weather. We shall now have to arise and build a house for W. C. White. We have selected the spot. It is a beautiful location. But for the present all we can do is to fix up an old cottage on the place for their accommodation. Our goods are being unpacked, and Willie's family will now have something to eat their food from. Crockery is a very useful article, as we learn when we do not have it. We have all such necessaries. They came with the place.

We never expected this manifest preparing of the Lord for me and my workers. In the whole transaction the Lord has managed the matter so nicely that we can only wonder and praise His holy name.

We sincerely hope that Elder Haskell will feel it his privilege to select a site for a home for himself on this farm. He shall have his choice of locations. We think that under this hill Elder Haskell will be more retired than anywhere else. This is what he and I, old, way-worn pilgrims, need.

May the Lord take possession of our hearts and minds is my prayer. I am writing on the second-story piazza, and the sun is shining upon my shoulders, which have been rheumatic for several weeks.

Lt 128, 1900

Kress, Brother and Sister

St. Helena, California

October 16, 1900

Dear Brother and Sister Kress:

I must write you a few lines this morning. I understand that you are going to Australia. I feel that this is the will of God. We wish you to come here as soon as possible, and spend a little time with us before you leave. Probably Brother and Sister Burden will go to Australia when you do. You should all be there as soon as possible, for now is the critical time for those who are engaged in the sanitarium work there.

Dr. Merrit Kellogg has charge of the building. Your experience in the sanitarium at Battle Creek will be essential. They will need your suggestions and advice. We are much pleased because you are going to help in Australia. All are expecting you. But we desire to counsel with you in regard to some matters before you go. Please call upon us here at St. Helena as soon as you can, and let us have the pleasure of a visit from you. This is all I need to say now.

May the rich blessing of God rest upon you as you begin your journey, and may it continue with you during the voyage across the broad Pacific, is our earnest desire and prayer.

In much love.

Lt 129, 1900

Magan, P. T.

St. Helena, California

October 16, 1900

Dear Brother Magan:

I have been conversing with you in the night season. You seemed to be quite anxious to make changes just now, and give up the school in Battle Creek.

Much has been said on this line, but for years nothing has been done. Had this movement been made when the Lord indicated that it was duty, the showing would be very different from what it is at the present time. But circumstances have changed, and the movements that might have been made with advantage in the past will not at this time be advisable. All the reasons I shall not attempt to lay before you. Many things will be revealed in the future that are not discerned now.

The Lord has put it into my mind to give the book on the parables to do a work which at this crisis should be done. The Lord has wrought upon the minds of the brethren to work up this matter nobly. Any changes in the school at Battle Creek at this time would be premature. You are now to tarry, and hold the fort. Do not do anything out of the Lord's order. Let the plan devised by the Lord be fully carried out. Do as your first work all that it is possible to do to free the school from the heavy debt upon it. This movement in the order of God, and you will know from the great General of armies what is to be done next. Let the Lord devise and plan. This will be better than any human devising.

There is more depending on the movements you make now than presents itself from outward observation. I say now, Watch and pray, and pray and watch. Let not the enemy obtain an advantage by your haste. There are many things now that will have after results. Let the work of canvassing for Christ's Object Lessons do its level best; and when this work is carried out as earnestly and energetically as it is possible to carry it, you will understand what to do next in the order of God.

One movement must not be rushed upon the heels of another. Nothing must be done to confuse the work which the Lord has outlined to be accomplished. Let not your desire to get out of Battle Creek lead to a work similar to the defeat of Israel through the testimony of the unfaithful spies. The Lord was holding back the armies that inhabited Canaan, but because of unbelief the children of Israel did not make the right moves at the right time; and their opportunity was lost. Then the people, determined to



avert the judgment pronounced by the Lord, decided to follow their human impulses; and the result is plainly outlined.

Wait; do not cut across the Lord's designs. Let the plan He has devised have every advantage. When this plan is fully carried out, in accordance with the divine mind, the Lord will indicate what you are to do next.

I present this to you so that you will not rush forward to dispose of the school property till the purpose of God is accomplished. Many things devised by human wisdom will be failures. I shall write more when I feel at liberty. We are praying for you.

Lt 130, 1900

Murphet, E.

St. Helena, California

October 16, 1900

Dear Brother Murphet:

We are now in California, and yet our interest in the work in Australia is not diminished. I am just as desirous now that the work in Australia shall go forward as I was when I was there. The work of the Lord in that place is in no way to decrease because we are not there. We feel an earnest desire that the work on the sanitarium shall advance as fast and as solidly as possible. I hope that you will help all you possibly can by gifts and by loans. Do this for the sake of our Lord Jesus Christ, and a rich blessing will be granted you.

I have a request to make of you. Will you and your son visit Cooranbong and the place where the new sanitarium is being erected? May the Lord help you to help the men who are trying to do their best for the advancement of His cause. I am glad that you have invested some of the Lord's money in the sanitarium; but it will be a hard pull if our brethren and sisters in Australia do not do more than they have done. All should do their best. There should be no failure in the work of erecting the sanitarium on the land purchased for it.

A great work is to be done in Australia, and one important way of advancing this work is the establishment of a sanitarium where the sick can be cared for. All classes of people will come to the sanitarium, those in high positions of trust as well as the more lowly, and the Lord will impress their minds. If there ever was an object where the means locked up in banks would be well invested, it is in such an institution, where the suffering of humanity will be relieved, and the work conducted on the strictest temperance principles.

The Lord calls upon those to whom, as His stewards, He has entrusted means to do their best. My heart is in the work. I am very anxious to see the sanitarium in running order. Therefore, my brother, we thank you for what you have done, and ask you to help still farther if you possibly can. You will be putting your money into a safe bank, which will yield you a rich return, if not in this life, in the life eternal.

The building of the sanitarium is the will of God. The work is His work, and we greatly desire that sufficient means shall come in to complete the building. It is to be erected economically, without extravagance or display, but according to the mind of God, so that it will be a memorial for Him among

other institutions of the kind. It is to be controlled and conducted on strictly religious principles, and many souls will be saved. Many will believe the truth and keep the Sabbath of the fourth commandment. Thus all classes can be reached, high and low, rich and poor.

Every dollar invested for Christ's sake will bring blessings to the giver and to suffering humanity. I am thankful for what you have done. Cannot you help still more?

Lt 131, 1900

Daniells, A. G.

St. Helena, California

October 14, 1900

Dear Brother Daniells:

I understand the situation to which you refer in your letter. While in Cooranbong I was shown that the enemy would make most determined efforts to ensnare those who with proper instruction would be strong co-workers with Christ. All who desire to qualify themselves for the Lord's work are the objects of Satan's attacks. If all would live the prayer offered by the Saviour to His Father just before His betrayal and crucifixion, the unity and love represented in that prayer would be an impregnable wall which would withstand the assaults of the enemy. But when there is dissension, when each seeks the highest place, the prayer of Christ is not answered, and there is weakness instead of strength.

At times I am worried in spirit, but when I commit all to God, His peace comes to me. I hear His voice saying, "Be still and know that I am God." [Psalm 46:10.] I see that the time has come when everything that can be shaken will be shaken. We are in the shaking time. Be assured that only those who live the prayer of Christ, working it out in the practical life, will stand the test.

The will of God in regard to His people is plainly expressed in the sixth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. If this instruction cannot cure dissension, what can my words or my presence do? I tell you that souls are sick and in need of a physician, but they think themselves whole, and in place of humbling themselves before God as a little child, they are trying to humble someone else. If they would live the prayer of Christ, the sure result would be realized—unity with one another and with Christ.

Those who exalt self place themselves in Satan's power, preparing to receive his deceptions as truth. There are ministers and workers who will present a tissue of nonsensical falsehoods as testing truths, even as the Jewish rabbis presented the maxims of men as the bread of heaven. Sayings of no value are given to the flock of God as their portion of meat in due season while the poor sheep are starving for the bread of life.

There seems to be a burning desire to get up something fictitious and bring it in as new light. Thus men try to weave into the web as important truths a tissue of lies. This fanciful mixture of food that is being prepared for the flock will cause spiritual consumption, decline, and death. When those who profess to believe present truth come to their senses, when they accept the Word of the living God just as it reads, and do not try to wrest the Scriptures, then they will build their house upon the eternal Rock, even Christ Jesus.

There are those who say, not only in their hearts but in all their works, "My Lord delayeth his coming." [Matthew 24:48.] They show the effect of error upon them by smiting their fellow servants and eating and drinking with the drunken. As in the days of Noah, those who have had great light will show their inconsistency. Because Christ's coming has been long foretold, they conclude that there is a mistake in regard to this doctrine. But the Lord says, "If the vision tarry, wait for it; for it will surely come. It will not tarry past the time that the message is borne to all nations, tongues, and peoples." Shall we who claim to be students of prophecy forget that God's forbearance to the wicked is a part of His vast and merciful plan, by which He is seeking to compass the salvation of souls? Shall we be found among the number who cease to co-operate with the Lord, and who are found saying, My Lord delayeth His coming?

The divine antidote for the sin of the whole world is contained in the gospel of St. John. There is found a recipe for all the maladies of the soul. "Whoso eateth of my flesh and drinketh of my blood," Christ declares, "hath eternal life, and I will raise him up at the last day." [John 6:54.] He may die, as Christ died, but the life of the Saviour is in him; his life is hid with Christ in God. "I am come that they might have life," Jesus said, "and that they might have it more abundantly." [John 10:10.] Again He said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up unto everlasting life." [John 4:14.] "This spake he of the Spirit, which they that believe on him shall receive." [John 7:39.] Christ carries on the great process by which believers become one with Him in this present life and are one with Him in life eternal.

Christ is soon to come, and no soul should stand in a position where he will say in word or action, "My Lord delayeth his coming." [Matthew 24:48.] Christ's true followers will represent Him in character. They turn aside from worldly policy and are being trained for everyday service in the cause of God. In active service they find peace and hope, efficiency and power. They are conscious that they are breathing the breath of heaven, the only atmosphere in which the soul can live. By obedience they are made partakers of the divine nature. The doing of the living principles of the law of God makes them one with Christ. And He has pledged Himself to raise them up at the last day. Because He lives they will live also. He will raise them up as a part of Himself.

He declares, "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 will of him that sent me, that every one which seeth the Son, and believeth in him, may have everlasting life; and I will raise him up at the last day." [John 6:57, 40.] Christ became one with us in humanity in order that we might become one with Him in life everlasting. Thus our life is united with His life. He proclaimed over the rent sepulchre of Joseph, "I am the resurrection and the life." [John 11:25.]

I have a desire to dwell upon those subjects which are essential for us all to understand. Fables have been devised, and men of little experience have woven these suppositions and falsehoods into the web. These men will one day see their work as it is viewed by the heavenly intelligences. They have chosen to bring to the foundation hay, wood, and stubble, when they had the Word of God, in all its richness and power, from which they could have gathered the valuable treasures of truth represented by gold, silver, and precious stones.

The Lord is soon to come in the clouds of heaven, with power and great glory. Is there not enough comprehended in the truths which cluster round this event, and in the preparation essential for it, to make us think solemnly of our duty? Distinctly and clearly this subject is to be kept before the people.

“The Son of man shall come in his glory ... and before him shall be gathered all nations.” [Matthew 25:31, 32.]

Present the truth that is needed in every church as the means to an end, and that end the judgment, with its eternal decisions and rewards. God will render to every man according to his work. “Enoch also, the seventh from Adam, prophesied of these things, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all.” [Jude 14, 15.] And Solomon, when making his appeal and declaration as a preacher of righteousness, presented the prospect of a judgment to come. “Let us hear the conclusion of the whole matter,” he said, “Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.” [Ecclesiastes 12:13, 14.]

We have an abundance of weighty, solemn truths to proclaim from the Word of God without allowing the mind to devise and plan theories of human nothingness to present to the flock of God as testing truth. What is the chaff to the wheat?

The final judgment is a most solemn, awful event. This must take place before the universe. To the Lord Jesus the Father has committed all judgment. He will declare the reward of loyalty to <all who obey> the law of Jehovah. God will be honored and His government vindicated and glorified, and that in the presence of the inhabitants of the unfallen worlds. On the largest possible scale will the government of God be vindicated and exalted. It is not the judgment of one individual or of one nation, but of the whole world. Oh, what a change will then be made in the understanding of all created beings. Then all will see the value of eternal life. When God honors His commandment-keeping people, He would not have one of the enemies of truth and righteousness absent. And when the transgressors of His law receive their condemnation, He would have all the righteous behold the result of sin.

God desires this solemn truth to be presented to the people who claim to believe the third angel’s message. He desires His people to act aright in regard to that decisive day. The truth that Christ is coming should be kept before every mind. He will come in all His glory, and before Him shall be gathered all nations. “The Father judgeth no man, but hath committed all judgment to the Son. ... He hath authority to execute judgment also, because he is the Son of man.” [John 5:22, 27.] He accepted humanity, and lived a pure, sanctified life. For this reason He has received the appointment.

He who occupies the position of Judge is God manifest in the flesh. What a consolation it will be to recognize in the Judge our Teacher and Redeemer, bearing all the marks of the crucifixion, from which shine beams of glory, giving additional value to the crowns which the redeemed receive from His hands, the very hands outstretched in blessing over His disciples as He ascended. The very voice which said to them, “Lo, I am with you alway, even unto the end of the world” [Matthew 28:20], bids them welcome to His presence. The very one who gave His precious life for them, who by His grace moved their hearts to repentance, who awakened them to their need of salvation, receives them now into His joy. O how they love Him! The realization of their hopes is so much greater than their expectation! They take their glittering crowns and cast them at His feet. Their joy is complete.

When sinners are compelled to look upon Him who clothed His divinity in the garb of humanity and who still wears that garb, their confusion is indescribable. They remember how His love was slighted and His compassion abused. They think of how Barabbas, a murderer and a robber, was chosen in His stead; how Jesus was crowned with thorns, and scourged and crucified; how in the hours of His agony on the

cross the priests and rulers taunted Him saying, "Let him come down from the cross, and we will believe him. He saved others; himself he cannot save." [Matthew 27:42.] All the insult and despite offered to Christ, all the suffering caused to His disciples, will be as fresh in their recollection as when the satanic deeds were done. The voice which they heard so often in entreaty and persuasion will again sound in their ears. Every tone of gracious solicitude will vibrate as distinctly in their ears as when the Saviour spoke in the synagogues or on the street.

Then those who pierced Him will call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb, for the great day of His wrath has come, and who shall be able to stand? "The wrath of the Lamb" [Revelation 6:16]—One who ever showed Himself full of infinite tenderness, patience, and long-suffering, who having given Himself up as the sacrificial victim was led as a lamb to the slaughter, to save sinners from the doom now falling upon them because they would not allow Him to take away their guilt.

The scene upon which the impenitent look makes them realize what they might have been had they received Christ and improved the opportunities granted them.

Are not these subjects of sufficient moment to present to the people? Will not our people take their Bibles and study them, and see that their eternal interests are at stake? "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:37.] "Inasmuch as ye did it," and, "Inasmuch as ye did it not"—thus will the cases of men and women be decided. [Matthew 25:40, 45.] In that great day all will see that their course of action decided their destiny. They will be rewarded or punished according as they have obeyed or violated the law of God. In that great day the character of each individual will be plainly and distinctly revealed. God will look into all the feelings and motives. No one can then occupy middle ground. Men and women are either saints or sinners, either entitled to a glorious life of eternity, or doomed to eternal death.

What a scene that will be! No pen can describe it! The aggravated guilt of the world will be laid bare, and the voice of the eternal Judge will be heard saying, "Depart from me; I never knew you." [Matthew 7:23.] The judgment will be conducted in accordance with the rules given in order that man might have eternal life. The law of God, which men are now called upon to obey and to make their rule of life, but which many refused to accept, is the law by which they will be judged. We are judged by our works. Obedience or disobedience means everything to us.

The last great day will witness the triumph of the law of Jehovah. As the impenitent look upon the cross of Calvary, the scales fall from their eyes, and they see that which before they would not see. The law, God's standard of righteousness, is exalted even as His throne is exalted. God Himself gives reverence to His law.

The result of uplifting this law before the universe is to bring human character to the test, and every man finds his proper place in one of the two classes. He is either holy to the Lord through obedience to His law or stained with sin through transgression. He has either done good, co-operating in faith and works with Jesus Christ to restore the moral image of God in man, or he has done evil, denying the Saviour by an ungodly life. Christ separates them one from another, as a shepherd divides the sheep from the goats, and He sets the sheep on His right hand and the goats on His left.

No man is accepted because of the position he occupied in this life. No man is praised or justified because through clever schemes or sharp dealing he became rich. Christ says to such a one, "That is My property. You have robbed Me of the glory I would have received if you had used your entrusted talents to relieve suffering human beings. You were a receiver, but not a producer. Had you used My money in advancing the gospel of My kingdom, I could now recognize you as a faithful servant. But you withheld the means which you should have imparted.

"You neglected the widow and the fatherless. In their destitution they cried for help, but in your luxuriance you heeded them not, and their cries have entered into My ears. You were given My money to dispense, but you did not feed the hungry or clothe the naked. You did not co-operate with Me in My great firm. You did not in love draw near to the members of My family. You loved to be thought rich, as though riches exalted men, but your riches accumulated by the withholding of My money from the poor. This will make you the poorest man on earth.

"Every act of oppression, of double dealing, of fraud, is registered in My record book. What do your riches profit you? What peace, what happiness have you found from your transgressions? Wherein have you magnified the name of your Redeemer? 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? The time of God's dealing with His unfaithful, rebellious subjects has come. I will impress your minds, ye worldly rich men, with the thought of the heavenly treasure you have lost by seeking to become rich in this world's goods, so that the gospel treasure lost its value in your eyes.

"I gave you talents of tact and skill, talents of worldly treasure, that you might co-operate with Me. I would have given you wisdom to enable you to impart aright. I could have made you a channel of communication for My blessings. I could have helped you to reveal My attributes by imputing [imparting] to others the wisdom and understanding imparted to you. You could have used My gifts without abusing them. But the tempter corrupted your senses."

Talents are of value only as they are used to accomplish the design of God. He has given human beings opportunities and privileges that they may make the very most of themselves from a Bible standpoint. If our talents are wisely used, our improvement will be a blessing to ourselves and to others; but where the talent-value is looked at only from a desire to accumulate for selfish purposes, the design of God is not carried out, and serious loss to the Master follows. Those who might have been benefited and relieved fail to receive that help the Lord designed them to have.

The Lord gave Paul special light in regard to spiritual treasures, and Paul imparted to Timothy the light he had received, and instructed him in regard to the improvement he must make. "Thou therefore, my son," he declared, "be strong in the grace that is in the Lord Jesus. And the things that thou hast heard among many witnesses, that same commit thou to faithful men, who shall be able to teach others also." [2 Timothy 2:1, 2.]

Paul was arrested by the Lord as he was on his way to persecute the church at Damascus. He was converted, and from that time he was very zealous not only in receiving light but in imparting it to others.

The first chapter of Second Timothy is of special importance to those who desire to be diligent students of the Word. Here they are taught that they are to commit what they receive to others, that they in their turn may impart it to still others.

The talents which the Lord gives to His servants are varied, but all are to blend in a perfect whole. God desires us to regard money as His gift, and to use it accordingly. To abuse any of His gifts is a betrayal of sacred trust. And in misusing his Lord's entrusted capital, the steward does harm to his own soul and blocks the way so that truth cannot do its appointed work. Hear the words of the Lord, "Go to, now, ye rich men, weep and howl, for your miseries that shall come upon you. ... Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton: ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you." [James 5:1, 3-6.]

This is the state of the world today. Men are grasping at all they can possibly obtain, paying their laborers the lowest prices, while they exact the highest prices themselves. Selfishness, avariciousness, and covetousness, which is idolatry, are cherished. Thousands of dollars are locked up where they are of no use to any one. Those who own this money live in a state of continual worry lest they will lose their treasure. Thus the Lord's entrusted capital fails to bring an increase to Him. God says, Put it out to usury. Use it to benefit and bless someone who in his turn will benefit someone else. By the blessing of God money put into circulation to help others steadily increases, multiplying itself.

Our intelligence and knowledge of God is to be increased by unselfish works. As we use our tact and skill for others we become channels of usefulness, and God gives the increase, for His law is, "Give, and it shall be given unto you." [Luke 6:38.]

The Lord's goods are to be used with the greatest discretion. As we build houses, places of worship, or sanitariums, we should carefully count the cost, building with reference to the destitute places which must be entered and worked. We should build for the advancement of the cause of God, and nothing should be of a shoddy character. Everything should be done with an eye single to the glory of God. The buildings should be erected savingly, but with taste and skill.

Money is to be used to the best advantage. There are those who are not as discreet as they might be in dealing with their Lord's goods, while others make money go as far as it will. The Lord desires the managers in our institutions to be economical, for no one can tell what work may open in new fields which would advance the cause if there was money in the treasury to use at the proper moment. We should act discreetly for the simple reason that we are trading on the Lord's goods. Our money is not our own. Watch unto prayer, and then study how the Lord's money may be best used to advance His cause and raise memorials to Him in fields which have never yet been entered.

Those who will sacrifice ease and pleasure and enter the places of error, superstition, and darkness, working earnestly and perseveringly for the destitute, speaking the truth in simplicity, praying in faith, doing house-to-house labor, will lay up treasure beside the throne of God. The Lord calls upon His workers to leave the ninety and nine in the fold of the church, and enter new districts. Some can do a most precious work in fireside labor. When setting at the table to partake of food they can witness for

the Master. Christ sowed the seeds of truth wherever He was. The canvassers in the field, if they are consecrated to God, will learn every day by practice how to reach the souls for whom Christ has died.

When there is a continual reliance upon God, a continual practice of self-denial, the workers will not sink into discouragement. They will not worry. They will remember that in every place there are souls for whom the Lord has need, and for whom the devil is seeking, that he may bind them in his slavery of sin.

The canvasser's work is a most important work. Let the canvasser remember that he has an opportunity to sow beside all waters. He will meet many who need to be taught the way of life. Let him remember that he is doing the work of God and that every talent is to be used to the glory of His name. He is doing God service as he sells the books which give a knowledge of the truth. To the canvasser I would say, Pray, O pray for a deeper experience. If you make no effort to win souls to Christ, you will be held responsible for the good you might have done but did not do because you were spiritually indolent. Remember that in the last great day God will call you to give an account of what you have done with His goods. Day by day, hour by hour, as responsible beings, we are working for time and for eternity, making our record in the books of heaven, and preparing our reward or punishment. Let us remember that there will be no second probation. Some flatter themselves that the Lord will give them another chance. Fatal delusion! Just now, day by day, we are building for the last great day. We are trading on our Lord's money, and at His coming He will reckon with us. He will expect results from every one.

Let those who are seeking an easy time arise and shine, for their light has come, and the glory of the Lord has risen upon them. Our reward will be proportionate to our work. "My reward is with me," Christ declares, "to give unto every man according as his work shall be." [Revelation 22:12.] Let all who can, go forth to work in wisdom and grace and the love of Christ for those nigh and afar off. The Master calls for every man to do the work given him according to his several ability.

Lt 132, 1900

Haskell, Brother and Sister [S. N.]

St. Helena, California

October 10, 1900

Dear Brother and Sister Haskell:

I have received several letters from you, one of which was sent to Australia and returned to me here. I send you a copy of a letter written to Brother and Sister Farnsworth. I could not get all copied that I had written, so I sent that which I had, and just got it copied in time for the Vancouver mail. I am much interested in all that you write me.

You may be surprised to learn of our purchasing this place under the hill. In the providence of God this was brought to our attention as soon as we arrived here a week ago last Friday.

For several days after reaching Oakland we spent the time in Oakland house hunting, to find a place to locate our families. We found nothing that was suitable, and I said, "I am done. I shall search no more. The Lord knows what our work is and where we should be located; and we shall wait the Lord's time."



When I reached the Retreat I related my experience in looking for a place in Oakland. Sister Ings said, "There is a place under the hill that will suit you. It belonged to Brother Pratt's brother. Brother Burden has bought it, and he will be glad to sell it to you."

As soon as we could, we went down to see the place, and we were well pleased with it. It is just the place I need.

When I left Sunnyside, I sold everything, with the exception of Jessie White and my platform wagon. These I presented to Brother James as his own, to use in missionary work. Jasper and Rowdy went with the place. Jessie Haskell I left with Brother and Sister Hughes. Sara sold them her carriage, and I hear that Sister Hughes drives out every pleasant day.

Well, to go back to my story, the Lord planned for me, and I found that I could buy this place here for less than I received for my house in Cooranbong and all its belongings. This includes two horses, one rather old, four carriages and a platform wagon, much better than the one I gave away, and a house furnished throughout. It was like stepping out of my home in Cooranbong into a beautiful, roomy one here. It has surprised me much that we should be thus favored.

The Retreat purchased ten acres from me for sewerage purposes, for which they paid one thousand dollars. They also paid one hundred and seventy-five dollars for a place on which to build a food factory. This made my place cost me about six thousand dollars. I sold the place in Cooranbong for seven thousand.

I am satisfied with the price paid for this place. I have not yet discovered all that is included in the sale, but Brother Burden has the matter in hand, and he will see that things are as they should be.

This place was none of my seeking. It has come to me without a thought or purpose of mine. The Lord is so kind and gracious to me. I can trust my interests with Him who is too wise to err and too good to do me harm.

Now I have a home where you will delight to be. You are invited to come and remain as long as you are happy here. If only it were fruit season, how glad we would be if you could be with us to enjoy the fruit. There are a variety of fruit trees in the orchard, but no fruit ripe now except grapes, and they will soon be a thing of the past.

On Thursday evening I spoke in the sanitarium chapel. The room was well filled, and there were some standing at the entrance. I had much freedom in speaking. I hope the Lord will give me a hold upon the people. Friday night, by request, I spoke again. The blessing of the Lord seemed to rest upon me, and also upon the hearers. Quite a number of the patients came to hear me.

Sabbath morning at half past five we went to the station to take the train for Napa, a town sixteen miles away. We ate our breakfast in a tent after reaching there. Sister Gotzian and Sister Ings were with me, and I do not remember when I enjoyed a journey so much or a meal so thoroughly. We all ate with excellent appetites. I wished that both of you were with us.

I spoke in the large tent in the morning, bearing as plain and decided a testimony as I have ever borne in my life. It cut its way apparently to the hearts of those present.

Brother Irwin took up the meeting where I left it, and a revival effort was made. Many came forward for prayers, among them the nurses from the sanitarium. The people thought it the best meeting they had ever attended.

We returned to St. Helena on the evening train. A council was held the next morning, but I became very weary, and left the brethren to go on with the meeting, while I went to visit the place it was proposed I should buy.

The next Friday afternoon I drove with Edson and Sara to Napa. I spoke in the tent Sabbath forenoon to a large number. In the afternoon Edson spoke in regard to the Southern work, and I understand that the Lord gave him freedom, and enabled him to present his ideas with clearness. He spoke again at five o'clock, and left early the next morning for San Francisco. On Sunday morning I spoke for an hour and a quarter. Then after the horses were fed we started on our return journey. Brother McClure rode with us.

The buggy was not my easy, comfortable carriage, and when we had gone half way, I became very weary and uncomfortable. My hip pained me. I could not sit in any position to relieve it. The pain became almost unbearable, and I changed my position again and again, but nothing gave me relief. I then put the cushions in the front part of the carriage, and knelt down and finally walked a short distance. When I reached the sanitarium, I was unable to stand or walk much.

This drive, after my labor on Sabbath and Sunday, was too much for me. When I reached the sanitarium, I was taken to the bathroom in a wheel chair, and took thorough treatment. But I could not sleep that night, and have not had a good night's rest since. I am quite lame, and suffer considerably from hip, kidneys, and spine. I am taking good treatments, but the pain and lameness in the hip continue.

Before going to Napa I had taken a severe cold, and the doctor thought I ought not to go; but the Lord sustained me wonderfully, and although I suffer, I do not regret improving the opportunity to speak to the people.

We really feel that the Lord had guided us in indicating where we should locate. If we can cultivate within us a beauty of soul corresponding to the beauty of nature around us, there will be a blending of the divine and human agencies.

It is impossible to estimate too largely the work that the Lord will accomplish through His proposed vessels in carrying out His mind and purpose. The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.

The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which, if conducted aright, might be a blessing. The powers of satanic agencies blend with the din and noise to have a carnival, and this is termed the Holy Spirit's working.

When the camp meeting is ended, the good which ought to have been done, and which might have been done by the presentation of sacred truth, is not accomplished. Those participating in the supposed revival receive impressions which lead them adrift. They cannot tell what they formerly knew regarding Bible principles.

No encouragement should be given to this kind of worship. The same kind of influence came in after the passing of the time in 1844. The same kind of representations were made. Men became excited, and were worked by the power thought to be the power of God. They turned their bodies over and over, like a carriage wheel, claiming that they could not do this except by supernatural power. There was a belief that the dead were raised and had ascended to heaven. The Lord gave me a message for this fanaticism, for the beautiful principles of Bible truth were being eclipsed.

Men and women, supposed to be guided by the Holy Spirit, held meetings in a state of nudity. They talked about holy flesh. They said they were beyond the power of temptation, and they sang and shouted and made all manner of noisy demonstrations. These men and women were not bad, but they were deceived and deluded. In the past they had been blessed with a consciousness that they had a knowledge of the truth, and they had accomplished much good; but Satan was molding the work, and sensuality was the result. The cause of God was dishonored. Truth, sacred truth, was levelled in the dust by human agencies.

The authorities of the land interfered, and several of the ring leaders were incarcerated within prison walls. By those who were confined in prison this interference was termed persecution for the truth's sake, and thus truth was clothed with garments spotted with the flesh.

At this time I visited the eastern part of Maine, and bore a decided testimony for the truth. I presented the reproof of the Lord regarding this kind of work, showing that its influence was making the truth objectionable and disgusting to the community. I went from house to house, for no public meetings were allowed. Sometimes we met companies of twenty and thirty in private homes.

I knew those who led the people into these noisy demonstrations, and as I arose to speak, they commenced dancing and jumping up and down, crying and shouting loudly, over and over again, "The dead have been raised and have ascended to heaven." When they became too hoarse and too much exhausted to make so much noise, I bore my testimony, declaring that these fanatical movements, this din and noise, were inspired by the spirit of Satan, who was working miracles to deceive if possible the very elect. I said that it was not God's will that His pure, holy, sacred truth should be thus misinterpreted and brought into disrepute. The truth remained the truth still. These demonstrations did not change the unerring character of truth, but Satan was working to deceive and delude honest souls. Satan's agents were working vigilantly to make use of human minds in mingling the truth with tares and indecent practices, to bring a stigma upon the truth and make it of none effect.

I will not go into all the painful history; it is too much. But last January the Lord showed me that erroneous theories and methods would be brought into our camp meetings, and that the history of the past would be repeated. I felt great distressed. I was instructed to say that at these demonstrations demons in the form of men are present, working with all the ingenuity that Satan can work to make the truth disgusting to sensible people; [and] that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel's message before multitudes, should lose their force and influence.

The third angel's message is to be given in straight lines. It is to be kept free from every thread of the cheap, miserable inventions of men's theories, prepared by the father of lies, and disguised as was the brilliant serpent used by Satan as a medium of deceiving our first parents. Thus Satan tries to put his stamp upon the work God would have stand forth in purity.

The Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds as passed before me last January. Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God. He makes its effect like the poison sting of the serpent.

Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed. Clear and definite instruction has been given in order that all may understand. But the itching desire to originate something new results in strange doctrines, and largely destroys the influence of those who would be a power for good if they held firm the beginning of their confidence in the truth the Lord had given them.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; (margin, Run out as leaky vessels) for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" [Hebrews 2:1-3.] "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 3:12-14.]

Brother and Sister Haskell, we must put on every piece of the armor, and having done all, stand firm. We are set as a defense for the gospel, and we must compose a part of the Lord's grand army for aggressive warfare. By the Lord's faithful ambassadors the truth must be presented in clear-cut lines. Much of that which today is called testing truth is twaddle which leads to a resistance of the Holy Spirit.

I am at times made very sad as I think of the use made of the Testimonies. Men and women report everything that strikes them or that they hear as a testimony from Sister White, <when Sister White never heard of such things.> I will send you a copy of a letter I received this morning illustrating this.

The only safety for any of us is to plant our feet upon the Word of God and study the Scriptures, making God's Word our constant meditation. Tell the people to take no man's word regarding the Testimonies but to read them and study them for themselves, and then they will know that they are in harmony with the truth. The Word of God is the truth. Of a good man the Psalmist declares, "His delight is in the law of the Lord, and in his law doth he meditate day and night." [Psalm 1:2.] He who puts mind and heart into this work gains a solid, valuable experience. The Holy Spirit is in the Word of God. Here is the living, undying element so distinctly represented in the sixth chapter of John.

"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: whosoever 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." "It is the Spirit that quickeneth;

the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are life." [Verses 53-57, 63.]

Much is being said regarding the impartation of the Holy Spirit, and by some this is being so interpreted that it is an injury to the churches. Eternal life is the receiving of the living elements in the Scriptures, and doing the will of God. This is eating the flesh and drinking the blood of the Son of God. To those who do this life and immortality are brought to light through the gospel, for God's Word is verity and truth, spirit and life. It is the privilege of all who believe in Jesus Christ as their personal Saviour to feed on the Word of God. The Holy Spirit's influence renders that Word, the Bible, an immortal truth, which to the prayerful searcher gives spiritual sinew and muscle.

"Search the Scriptures," Christ declared, "for in them ye think ye have eternal life; and they are they which testify of me." [John 5:39.] Those who dig beneath the surface discover the hidden gems of truth. The Holy Spirit is present with the earnest searcher. Its illumination shines upon the Word, stamping the truth upon the mind with a new, fresh importance. The searcher is filled with a sense of peace and joy never before felt. The preciousness of truth is realized as never before. A new, heavenly light shines upon the Word, illuminating it as though every letter were tinged with gold. God Himself has spoken to the mind and heart, making the Word Spirit and life.

Every true searcher of the Word lifts his heart to God, imploring the aid of the Spirit. And he soon discovers that which carries him above all the fictitious statements of the would-be teacher, whose weak, tottering theories are not sustained by the Word of the living God. These theories were invented by men who had not learned the first great lesson, that God's Spirit and life are in His Word. If they had received in the heart the eternal element contained in the Word of God, they would see how tame and expressionless are [all] efforts to get something new to create a sensation. They need to learn the very first principles of the Word of God; they would then have the Word of life for the people, who will soon distinguish the chaff from the wheat; for Jesus left His promise with His disciples.

Just before His crucifixion one of His disciples asked Him the question, "How is it that thou wilt manifest thyself unto us and not unto the world? Jesus answered and said unto them, If any 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. These things have I spoken unto you being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you: my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." [John 14:22-27.]

These words are not half comprehended by individuals, by families, or by church members, to whom and through whom, as His family, God would represent pure, unadulterated truth, which if received and properly digested, brings eternal life.

Let us believe the Word. He who thus eats the bread of heaven is nourished every day, and will know what these words mean, "Needeth not that any man teach you." [1 John 2:27.] We have lessons pure from the lips of Him who owns us, who has bought us with the price of His own blood. The precious Word of God is a solid foundation upon which to build. When men come to you with their supposed suppositions, tell them that the Great Teacher has left you His Word, which is of incalculable value, that

He has sent a Comforter in His own name, even the Holy Ghost. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [John 14:26.] "I am the living bread which came down from heaven: if a man eat of this bread he shall live forever, and the bread that I give is my flesh, which I will give for the life of the world." [John 6:51.]

Here is presented before us a rich banquet, of which all who believe in Christ as a personal Saviour may eat. He is the tree of life to all who continue to feed on Him.

I am instructed to ask those who profess to receive Christ as their personal Saviour, Why do you pass by the words of the Great Teacher, and send your letters to human beings for words of comfort. Why do you rely upon human help when you have the large, full, grand promises, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him. ... This is the bread that came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever." [Verse 56, 58.] He may die, yet the life of Christ in him is eternal, and he will be raised up at the last day. "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.]

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." [2 Corinthians 5:1-4.]

All who study these precious utterances may have strong consolation. If they will feed upon the banquet of God's Word, they will gain an experience of the highest value. They will see that in comparison with the Word of God, the word of man is as chaff to the wheat.

I am instructed by the Word of God that His promises are for me and for every child of God. The banquet is spread before us; we are invited to eat the Word of God, which will strengthen spiritual muscle and sinew.

Lt 133, 1900

Kellogg, J. H.

Oakland, California

[October 6,] 1900

Dear Brother:

Early this morning, before dawn, I am sitting up in bed, propped up with pillows, writing you a few lines. I received your letter, and was pleased with your kindly invitation asking me to make the Sanitarium my home when I go to Battle Creek. I reply that I will do this, if the Lord wills for me to go to Battle Creek. In the past you have often been able to understand the situation, and have hidden me away where I could not see many callers. At my age I crave quietude. If possible I must avoid stir and bustle. I had thought that if I went to Battle Creek, a refuge in the Sanitarium would be the most safe and agreeable for me, and your letter has opened the way for me.

During my voyage I was wonderfully sustained by the power of God. I was not seasick once. Sara was quite unable to care for me. She was able to sit up but little, and had to call on some of our party in the second cabin to give me treatment.

The trip across the ocean should have been pleasant and enjoyable, for we had beautiful weather and a smooth sea. But through the day professed Christian ministers, doctors, and statesmen were constantly smoking and drinking. This led them to act like men who had refused their full physician stature, but who brought a childish spirit and an ungovernable appetite into their lives.

The last week of the journey was most trying to all of us, and especially to me. Over my stateroom was an upper deck, and here a most terrible racket was kept up, like a cart tipping out its load of stones. This was caused by quoit playing. Then at night; when all should have been in their berths, there was dancing on the deck over my head till after midnight.

This noise kept me awake for three nights. It affected my heart and brain so severely that the nerves at the base of the brain seem as though they were tied in a knot.

The men passengers smoked incessantly. There was not a place of refuge on the steamer for non-smokers. From time to time I spoke to them, telling them the way in which tobacco affected me. I entreated them to remember that my heart would not bear tobacco smoke, and begged them to spare me. For days I was unable to eat, and lay in my berth or on my steamer chair, prostrated with the pain in my head because men chose to amuse themselves by throwing quoits and smoking. I asked them to spare me the suffering caused by this, but they said, "Let Mrs. White go somewhere else." I spoke to one of the officers in regard to the smoking, but he said that they could not control it. Nearly all the men smoked.

I decided not to cast my pearls before swine, but to ask the Lord to save me from becoming too sick to eat or sleep. I tried to go "somewhere else," and went to the other side of the deck. But there the smell from the cooking came directly to me, and the smoking was just as bad. I went at last to the second class deck, and our party united in a season of song. This was the "somewhere else," but here there were no less than six or eight smokers close to us.

I talked with one of the passengers, a doctor on his way to Denver. I told him I had been through the room prepared for smokers. It was elegantly furnished. Everything that could be done was done to make it attractive; but scarcely a man patronized it. Instead, they smoked on the deck. I told him I thought that the women should get up a petition, asking that some room be prepared as a refuge for those who were injured by tobacco smoke. I had no sympathy with men who though they had a splendid room in which to offer up their incense to Moloch, would spread themselves all over the deck to smoke, irrespective of appeals and entreaties, and then try to make me believe that the tobacco would do me no harm.

The doctor's response was, "Keep up good courage. Our voyage will soon be over." Said he, "Did you ever know a tobacco user who could be reasoned with?"

Liquor was freely indulged in by the passengers. The chief steward told us that the sum spent on the voyage for liquor was enormous. One man, with Reverend attached to his name, who during the voyage, Bible in hand, had given expositions of the Word in the social hall, was on several occasions so drunk that he had to be carried to his stateroom. We pitied his wife, for she was full of anxiety and sorrow on

his account. She said that just before coming on the steamer, her husband had entered into possession of a large sum of money, and now, drinking freely, he did not have reason sufficient to know or care how it went.

We entered San Francisco Harbor at ten o'clock Thursday night. The steamer anchored in the harbor till the morning, and then a tug boat took the Sydney passengers to the quarantine station. We went through the farce, for such it was, of having the things in our trunks fumigated. But the first class passengers were not so strictly dealt with as those of the second-class, and I belonged to the first-class. The clergyman I have referred to was helplessly drunk when we reached the quarantine station, and two men carried him to a room in the restaurant. There he lay on a settee, while his wife bathed his head.

Lt 134, 1900

Jones, C. H.

St. Helena, California

October 27, 1900

Dear Brother:

I am troubled in reference to many things. I have just come across a letter written by Sister Gotzian to Elder Haskell. She says, "I am somewhat perplexed to know what to say in regard to sending the ten thousand dollars from Battle Creek to Australia. I just sent five thousand, and Brother C. H. Jones tells me that they raised quite a good deal of money at the California camp meeting to send to Australia. He says that this will give them a good start, with what Battle Creek and other places are sending. Some say that the Australian people are running themselves badly into debt, just the same as we did here in America. However I hope it is a false report. I wish I felt a little clearer in the matter."

I suppose that such statements as this will have their influence. "To get a good start," to begin the tower, and not be able to complete it, would leave matters in a shape that would be no credit to those who are endeavoring to do the very work the Lord has revealed should have been done years ago when we first went to Australia. This work was not done then because the means which ought to have come from America did not come. And I am very sorry that you and perhaps others should exert an influence to cut off the ten thousand dollars which Sister Gotzian offered to lend to the work in Australia. This means is greatly needed, and the workers have brought it into their account as they sat down to study whether if they began the tower, they could complete it.

And now, after moving according to our advice and counsel, beginning the building and cutting down the first plan to a smaller one, so that the building would cost as little as possible, to withhold ten thousand dollars, which they have been assured they could have as a loan, will place matters in a most discouraging shape. The money raised in America for Australia has not been a large amount.

From the light given me in regard to these matters, one after another of the conferences have done by their words just as you have done. Many thousands of dollars would have come to Australia in response to the appeals made if that appeal had not been rendered almost null and void by just such words as you have spoken and by the very men who should have taken the appeal the Lord directed to be sent, and helped to answer it.



You, who are on standing ground now, had little to do with the first experience and the sacrifices made to place you there. We have carried out the same earnest, zealous work in Australia which we did in Battle Creek and in California. And when have such large amounts of money been sent to Australia? The amounts should have been much larger than they have been. In this emergency, which we understand better than those who have not been on the ground, who have not seen the necessities, we say, "Do not hinder the work which has been delayed for years, retarding greatly the advancement of the work."

I would have you think of the thousands of dollars expended to make things more convenient in Battle Creek. In the face of the light God gave, an addition was made to the college building. This called for ten thousand dollars, which swelled into more than that amount. This was because men trusted to their own wisdom and suppositions against direct and positive cautions and a Thus saith the Lord, "Thou shalt not."

When I left Australia, some said, "I greatly fear your going to America will lead the people there to think that their means need no longer go to Australia." We assured them this would not be done. Shall their surmisings and fears become a reality? I answer, No. Sister Gotzian has made a promise which she should fulfil, and I beg of you and others who would speak as you have spoken to remember that such words will encourage a selfish withholding of money from the place where it is most needed, and at a time when the workers have been encouraged by the promise of this loan to begin. Nothing should be said to discourage these workers from going forward in faith.

The Lord has said, "All that is being done now in America in behalf of our work in destitute fields should have been done years ago." How many really believe the Testimonies? The workers in Australia, a new field, have labored against difficulties, and have pushed forward the work; and there is something to show for every dollar that has been expended. Advancement has been made. Churches have been formed.

The Lord said, "Annex new territory. Enter new fields with your tents. Create an interest in the testing truth for this time. Lift up the standard. Exalt God's memorial, the Sabbath, which is a sign between Me and the people, that they may know that I am the Lord that doth sanctify them." This work we have been trying to do; and if ministers or men in responsible positions in this country shall in the selfishness and narrowness of their souls hinder the very missionary work the Lord has commanded to be done, God will withhold from them His blessing. We want all to realize that we are laborers together with God.

We must be awakened to understand that there is a great work to be done across the broad waters of the Pacific. During the nine years that we were in Australia, I felt the deepest humiliation before God that we were unable to answer the calls coming to us from many places. Souls perishing out of the truth cried to us for spiritual help, which they might have had if means had not been diverted into other channels. We are now no less interested in the work in Australia because we are in America. We are seeking to encourage men and women to go there who feel a burden for that field. Brother and Sister Burden and Sister Burden's two sisters are about to leave for Australia, and Dr. Kress and his wife will soon be on their way.

We feel the need of the influence, of these friends who are leaving, right here in America. They have had experience in the work. Could they link up with us in California to do aggressive missionary work, which so much needs to be done to advance the cause of God, these men and women of the Lord's appointment would be the very help we would choose. We would like to have them stand shoulder to

shoulder and heart to heart with us. We feel that they could do a good work according to the gift the Lord has given them. But we dare not selfishly hold them. We say, "Go, in the name of the Lord, and His grace and blessing and power go with you. Hasten to the help of the Lord's servants who are advancing the work in its several lines."

I am grateful to the Lord that He has given us so many distinguished proofs that we are in the place where He would have us. And our earnest entreaty is that He will arouse the churches, leading them to do no less for foreign fields or for fields nigh at hand. Let the whole church remember that Christ gave Himself as a complete sacrifice to save a world perishing in sin. He for our sake became poor, that we through His poverty might come into possession of eternal riches. Shall the churches whom God has blessed with a knowledge of the truth become narrow? Should they not arouse to a sense of their new and vast obligations to God, cutting out every thread of selfishness, that the Lord may pour upon them His Holy Spirit from on high?

The great burden God has given me is to bear the message to the church, that the members may seek the Lord while He is to be found, and call upon Him while He is nigh. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." [Isaiah 55:6-11.]

The present missionary work is to lead the church to see and understand that they have no reason to be faithless and complaining. They should encourage a spirit of gratitude for past mercies and blessings, and should cease all faultfinding and murmuring. The church needs to seek the Lord in unfeigned gratitude for the light of His Word, which shines upon their pathway, to be received into heart and mind and reflected back upon souls who are in darkness. Thus they will be fitted by the Holy Spirit to inscribe upon their banners, "Here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:12.] They can work to the praise and glory of Jesus Christ.

The life of the church depends on the interest the members manifest in the souls ready to die, who know not the truth. True spiritual missionary work, done by the individual members of the church, will draw them nigh to God to seek for wisdom, not to buy and sell and get gain, but to obtain strength and consolation from above in all trials and in all perplexities.

Upon all church members rests the solemn obligation to let their light so shine forth to the world. Said Christ, "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.] There is a world which needs all your light. Let it shine in a sanctified influence in the home and in the church. Christ's light, shining in the sanctified characters of believers, will multiply the agencies of Christian usefulness, and will do more than all arguments to impress the minds and hearts of unbelievers. It will be seen that believers practice the gospel of Jesus

Christ as well as teach it, and this living example will counteract the spirit of worldliness in the church, bringing in the excellencies of Christ's character, and elevating the standard of testing truth which we believe.

Believers will have that faith which works by love and purifies the soul from all selfishness; and from experience they will say, "It is more blessed to give than to receive." [Acts 20:35.] The members of Christ's body will not be working contrary to one another. The Christian church will diffuse the influence of self-denial and cross-bearing, revealing thorough consecration.

Every step in wisdom in the line of true missionary work will show its results. Prosperity will follow whole-souled activity in aggressive warfare, if wisely conducted. We are to be prepared to show that our missionary success is fully proportionate to our self-denying, self-sacrificing efforts. New fields have been entered and aggressive work has been done. Those who would have been the last to begin these efforts are the ones disposed to question their proportionate success. It has often been represented to me that it is those who would not have entered upon a work apparently unpromising, who would not have perseveringly pushed with all the hope and courage they could obtain from the Lord God of heaven, who have the least experience in such efforts, that will be the first to suggest unbelief and complain if means are called for to prosecute the work which, if perseveringly and patiently carried forward, will be a complete success.

The Lord calls for sincere, earnest, determined efforts and for a faith that will not fail nor be discouraged. Our aggressive warfare is to be more abundant than it has been, taking in more territory and planting the standard of truth in new places, establishing churches, and doing all that can be done to fulfill the commission, "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.]

The Lord has given light that we should call upon those who are stewards of His means, telling them that He has need of His own money to invest in establishing a sanitarium in Australia after His own order, that the truth may be brought before a class represented as in the highways who in their affliction will be brought to this institution.

We ask the men in responsible positions in America how much missionary activity and earnest zeal have been manifested in behalf of the Lord's work in His moral vineyard, in sending workers and money to foreign fields to do the work that must be done in order to carry out the commission of Christ. How many years, or how many hours, have you given to the object of your professed solicitude? How many times have you wrestled with God in prayer that the fields in His vineyard which have never been worked might have a chance to become acquainted with the last message of mercy to be given to the world? How many acts of practical self-denial and self-sacrifice have you done to fulfill the gospel commission?

The Lord is opening new, unworked fields, and is indicating that these fields should be entered. What are you doing? Have you co-operated with God? Has your example kindled in others a zeal to supply the necessities of the Lord's vineyard, that it may be worked with all the success the Lord designs it to have?

I have been shown how individuals have been moved by the influence of the Spirit of God in response to appeals made. They were ready to impart of their means to help the work in Australia. But their spirit of

liberality has been cooled by statements made by presidents of conferences and others, who have pointed to other enterprises as in need of the means. Thus help which should have been sent to Australia long ago was not sent because in selfishness and covetousness men discouraged those upon whose hearts the Lord had been moving.

I ask why you have interposed to hinder the very work the Lord has signified should be carried forward to success? Much of the home missionary work in this country would be farther advanced in every way if a more liberal, self-denying, self-sacrificing spirit had been manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, on the reflex influence of the evangelical work done in countries afar off.

Considering the help that has been sent to foreign fields, the result is indeed surprising. Much less has been spent in foreign fields than in the home field, and the work in foreign fields has been done under the hardest pressure and without proper facilities. Let us rejoice then that a work which God can approve has been done in these fields. In the name of the Lord I say, Let us lift up our hearts with praise and thanksgiving for the results of work abroad. We thank God for the liberality of the many dear souls who have sent their offerings to us in our great need. How many times has the money come after we had wrestled with God in earnest prayer, and how many tears of gratitude have been shed as we have thanked God for the help!

God alone can estimate the work done as the gospel message has been proclaimed in clear, straight lines. The seeds of truth have been sown, both in the knowledge of the Word and of the science of true education. The light has flashed upon minds, bringing enlarged views of God and a more correct estimate of the character to be formed. Men and women have been brought to a knowledge of the truth as it is in Jesus. They have been imbued with the faith that works by love and purifies the soul.

The value of these spiritual advantages is beyond our understanding. What line can sound the depths of the Word preached? What balances can correctly weigh the influence of those who are converted to the truth? In their turn they become missionaries, to educate others. Behold how, in many places, houses of worship have been established. See how the Bible, the precious Bible, is studied. The tabernacle of God is with men, and He dwells with them.

Do you ask how many souls there are saved in this work? The answer comes back, "Thou hast a few names, even in Sardis, which have not defiled their garments: and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels." [Revelation 3:4, 5.] Thank the Lord.

Lt 135, 1900

Robinson, Brother and Sister [A. T.]

Crystal Springs, St. Helena, California

October 24, 1900

Dear Brother and Sister Robinson:

We have not yet heard anything from Australia. We expected mail yesterday, but were disappointed. Perhaps it will come today.

I will send you a few lines, to let you know that we have not forgotten you. We take you and all your interests to the Lord in prayer, and we are comforted by the thought that the Lord our God is just as near to you as He is to us. Therefore He will be your Counsellor, your Refuge, your Stronghold. In all times of trial, in every emergency, He is near. If we individually act the part He designs us to act, we shall be living, working agencies for the advancement and upbuilding of the interests of the kingdom of God. We shall employ every capability and talent to His name's glory.

God has a spiritual church on this sinful world. He has a work for each and all to do. It is pleasing to Him who gave His life a sacrifice for the world that His power, His purity, His perfect obedience, His efficiency may become our power and our efficiency; and it will if we do not fail or become discouraged. The great Master-Teacher has been and ever will continue to be the Light of the world. The Sun of Righteousness, He is prepared to quicken every soul that opens the door of the heart and invites His presence. He has been drawing the world by the golden cords of His love, and everything essential for perfection of character He has made available for those who will come to Him in faith, accepting Him as their personal Saviour.

We have lost the moral image of God, but we may be full of comfort, for the great Restorer will imprint His divine image upon those who are obedient to His law. It is by the co-operation of the human with the divine, through the grace given by God, that the work is accomplished.

When in our world, the great Educator of the human family held in His hand the entire map of truth. He unrolled it and made known the essential parts of the great plan. He has marked out in distinct lines the path to heaven. He might have opened to the minds of men truth deep, broad, and without limit, but He only revealed the plain, straight, simple path which leads to heaven those who are willing to follow in the footsteps of their Leader. "He that will come after me," He says, "let him deny himself, and take up his cross, and follow me." [Mark 8:34.] He reserved much that He longed to communicate, saying, "I have many things to say to you, but ye cannot bear them now." [John 16:12.] The minds of His disciples were not prepared to make a right use of the truths He could have opened before them, but did not, lest they should become entangled in a labyrinth of speculation, when they should have been advancing in the narrow path that leads to eternal life.

Today there are altogether too many superficial things brought in to confuse the minds of those who want the truth. Direct, simple appeals should be made, leaving unsaid the many things that might be said in man's wisdom. Point all to the open path, saying, "This is the way; walk ye in it." [Isaiah 30:21.] So much hay, wood, and stubble is brought in to be laid upon the foundation. This material, composed of human theories, maxims, and tests will be consumed by the purifying fires of the last day.

There are those who have left the simplicity of the gospel, and brought in the productions of their own theories which have been prepared for them by the great founder of evil to impart to others, and thus help him in his work. Some of these inventions are supposed to be new light and are received as great wisdom; but they are strange inventions, which occupy the thoughts and lead away from the truth into erroneous suppositions, which are not based upon an "It is written." Many souls will be so confused by the suppositions received from the author of all evil that if they are saved, it will only be as by fire, as brands snatched from the burning. Man's natural inclination to out-step every other man in bringing

forward some so-called new truth, makes of none effect the truth of heavenly origin which is required for this time.

In His parable teaching the Lord has presented lessons of heavenly truth. By the things of nature the great Teacher illustrated the truths of the gospel. He taught pure and unadulterated truth by a practical doing of this truth. He is, in word, in life, in character, an exposition of all truth.

To His disciples Christ gave the commission, "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.]

Let the teacher be sure that he has learned lessons from Christ. Then he can teach others. Mark bears his testimony, "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with 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 unto 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." [Mark 16:14-16.]

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem: and ye are witnesses of these things." [Luke 24:44-48.]

These were Christ's last words to His disciples before He ascended to heaven: "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 to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." [Verses 49-53.]

Preach that which Christ has commanded. This is our work. Nothing is to divert us from the special work which God has given us to do. There are those who will hear and receive the Word of eternal life. Then let these words be dwelt upon more. Let there be less of the suppositions and explanations of men, which confuse minds in the place of explaining what is truth.

We have a work to do. Educate, educate, educate young men to give themselves to the ministry of the Word. Educate them to become canvassers, to sell those books which the Lord by His Holy Spirit has stirred minds to write. This reading matter will thus be given to a large class of people who would never hear the truth unless it was brought to their doors. This is the work of the evangelist.

The Lord calls for all who will come to Him just as they are. He promises to renovate the soul through the medium of truth. "Sanctify them through thy truth," Christ said: "thy word is truth. As thou hast sent me into the world, even so I have also sent them into the world." And now comes the great lesson for every individual in regard to practical godliness and the influence of example. "And for their sakes I sanctify myself, that they also might be sanctified through the truth." [John 17:17-19.]

The Lord desires every religious teacher to be sanctified through the influence of the truth. "Neither pray I for these alone," Christ said (to his believing disciples), "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 (the future converts to the truth) may be one in us, that the world may believe that thou hast sent me. And the glory (character) that thou gavest me, I have given them; that they may be one, even as we are one." [Verses 20-22.]

Let us often repeat this prayer. Let us strive to realize the purity and holiness that we must reveal, by which we may show the world that God gave Jesus to save fallen human beings. He will accept the truly converted soul who trusts in Him, and will give them the Holy Spirit, that they may be united with Him through His Son.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." [Verses 24-26.]

Shall we not seek to understand this prayer and to answer it? We can do great honor to the Lord Jesus if we live this prayer. Shall we not try? Shall we not strive to be one with Jesus as He is one with the Father? Let us contemplate this great advancement in spiritual character-building. By revealing the sanctifying influence of entire obedience to the truth we confer an honor on our Redeemer. Then no part of the soul is palsied or unclean. Christ diffuses life and activity to every part and function of the being, so with the whole man we serve the Lord perfectly. This is growing up to the full stature of a man in Christ Jesus. We glorify Him by obedience to the truth. We are accepted in the Beloved as we represent Christ, teaching the truth, the everlasting gospel, the last great message of mercy to a fallen world.

Christ prayed that His disciples might give to the world an example of His power to mold human beings into His own image. His Holy Spirit changes those degraded by sin, restoring them to holiness. Cannot we see and understand that Christ teaches us by His own example to count all things but loss for the riches of His grace and the excellency of the knowledge of Christ Jesus our Lord? Does He not show us by His wisdom, by His obedience to the law of God, that this is the sum of all science? "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 commandments of the Lord are pure, enlightening the eyes." "Blessed are the undefiled in the way, who walk in the law of the Lord." [Psalm 19:7, 8; 119:1.]

Lt 136, 1900

Sharp, Brother [F. L.]; Caro, [E. R.]; Kellogg, [M. G.]

St. Helena, California

October 29, 1900

Dear Brethren Sharp, Caro, and Kellogg:

Today Brother Burden and his family left us for San Francisco, their first stopping place en route for Oregon, where they are going to visit their relatives. In two weeks they will return to San Francisco, and will then take the next steamer for Australia. We were very loath to have Brother and Sister Burden and their sisters leave us, but we are pleased to think that they will be a blessing to you in more ways than one. Brother Burden is a man who can minister. He has been an excellent help here in many ways. You need not be afraid to place responsibilities upon him. He is capable of superintending your work in almost any line. As he has managing ability, he will be able to stand by your side in counsel with you.

Brother Burden is a good, practical speaker, and knows how to conduct meetings. He will not disappoint you if you will give him standing room. We sincerely hope that he will be of good courage, and that you, my brethren, will link him with you as a fellow helper in managing the work. Sister Burden is a good financier, and an excellent bookkeeper. Her sisters may wish to attend the school at Cooranbong. I know not what they may do.

We appreciate these friends very highly, and it is with deep regret that we see them leaving us. We would certainly have opposed the move had it not been that we knew you needed the very talents the Lord has entrusted to them to improve to His own name's glory.

Sister Gotzian has been visiting us in our new home. We saw her words and attitude that influences had been brought to bear upon her to deter her from sending to Australia the ten thousand dollars she had promised to loan to the work there. We have been working cautiously to counteract this influence. We could not rest until we knew that she had again decided to send this money to Australia, and W. C. White would not rest until the order was sent to Dr. Kellogg to forward the money immediately. We think now that there will be no counter-influence exerted to retain the money. But if we had not been <here> in person, I greatly fear that in the great <temptation> your work of building the tower would have been hindered in its completion. May the Lord help you all in the work, is our most earnest prayer. Since leaving you, we have not had you out of our minds and plans.

As yet we have not become sufficiently settled to begin our book work. We are now trying to adjust W. C. White's family and my family of workers as they should be. We are fitting up as an office an old cottage near our dwelling. This will give us four rooms for our workers, and we hope it will be ready this week. Many things in various lines have detained us, but now we shall do our best to advance and get settled. Marian is at the sanitarium taking treatment, that she may be better prepared for her work when our goods are unpacked and the office is prepared to open up the book material. Mabel has been suffering again, but she is better now. In the providence of God she will have improved health if she will not be so ambitious to do things she ought not to do.

In the sanitarium here we see the great danger of the head physician supposing that he must be superintendent and manager of everything in the institution. We see the results of this here, although within the last twenty years the Lord has sent message after message to correct this supposition. It is not according to the Lord's order to lay so many responsibilities upon one man. God has a work for the physician. He is to work under His supervision, and is in no case to suppose that a physician is qualified to be superintendent and manager, and to make a success of this extra burden-bearing, at the same time doing the work that he should do as a physician.

The Lord sees the material upon which He can operate to communicate wisdom in His own way to the one who trusts in Him as his Teacher and his Guide. His Holy Spirit will work upon all Christian



physicians, for if they are Christians, they will be molded and fashioned in the divine likeness. Unless the divine influence is recognized and respected, human wisdom will become exalted in preference to the divine wisdom, and the work will surely be swayed in wrong lines. The result for good is certain when God is exalted as the divine Counsellor.

When the truth is received into the heart, the godly physician is like “a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” [Psalm 1:3.] God says, “Them that honor me, I will honor, and they that despise me shall be lightly esteemed.” [1 Samuel 2:30.] Those who stand as physicians in our sanitariums often make a mistake by putting the means for the end.

There is a positive danger, which should be strictly guarded against, of physicians desiring to do something great, that will reveal their superior wisdom, without solemnly and thoroughly criticizing their motives with severe exactness, to see if they are not weaving into the web threads of selfishness which will spoil the pattern of the fabric. Solemnly and earnestly they should inquire, “Is this my way or thy way, O Lord?” Strict search at every point is essential. No man, whatever his position, is safe in reposing upon something he has done, unless he solemnly and prayerfully inquires of God, “Have I reached the correct result in my work? Have I sanctified my soul as a channel of light for others, that they may safely follow my example?”

In every plan we must act in entire dependence upon God, else we shall be deceived by a semblance instead of the reality. As stewards of the grace of Christ, we are to inquire in every movement, “Is this the way of the Lord?” The Word of the Lord is a character detector, a motive tester. We are to read this Word with a heart and mind open to receive the impressions God will give. We must not think that the reading of the Word can accomplish that which only He whom the Word reveals, who stands behind the Word, can accomplish. Some are in danger, because they hold firmly doctrines in the Word, of hastening to the conclusion that they are actually in possession of the blessings which these doctrines declare shall come to the receiver of the truth.

Many keep the truth in the outer court. Its sacred influence has not a controlling power over the words, the thoughts, the expression. They do not possess that faith which works by love and sanctifies the soul. An assent to the truth may quiet the conscience, but let every human agent inquire, “Does my faith make me a daily, hourly follower of Jesus Christ? Has it a sanctifying influence upon my own soul? Can I say, The gentleness of Christ hath made me great?” A faultless creed and a carnal life are often found together among professed believers. To be a means to a saving end, the Word of God must be intelligently and practically understood. Christ’s death is the means to the end of our salvation.

“Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me 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.]

Here is the standard which all who believe in Christ must reach if they are members of the royal family, children of the heavenly King. The end of our faith is the perfection of human character in holiness, the whole being sanctified unto God through the truth.

Never will those in our sanitarium become what God designs them to be until the physicians learn lessons of a different character from those which they have learned. The lesson they must learn is plainly expressed in the prayer of Christ. Unless there is less selfishness manifested in aspiring to occupy the chief place in our institutions, the wisdom of men will appear, and the Christlikeness will disappear.

A spirit has been cherished that the associate physician must not be considered equal to the head physician, who regards himself as first. It is feared that if the associate physician stands on an equality with the one who has the first place, it will hurt the influence of the head physician with the patients. Therefore an effort is made to obtain as associate physician a learner, who will do just what he is told, a young man with limited experience, who will not desire to stand as an equal or a counsellor. The workers do not remember that the Lord is watching, that He has the supervision of the work in every department. When in His providence He shall so order it that a man of understanding and efficiency shall be prepared to unite with the presiding physician in any of our sanitariums, give that man every chance possible to be proved.

The Lord has been greatly dishonored by the spirit and attitude of the head physicians in our sanitariums [in] placing themselves first, so managing matters that they reveal a spirit entirely opposed to the prayer of Christ. There must be a continual striving for unity. We can do nothing to advance the work till Christ dwells in our hearts by faith, till His truth is our spiritual food, and we reach the highest attainment which the prayer of Christ enables us to reach. "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." [Verse 23.] To the physicians, managers, and directors in the sanitariums, I would say, On this subject of unity you cannot be too urgent. Everything which savors of selfishness in striving for the power of mastery is an offense to God. On this subject Paul writes, "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." [Colossians 2:19.] This symbolizes the relation which those in every line of work in our sanitariums should sustain to one another. And it is written also for the laborers in the gospel ministry. These are not set to pick and choose, receive or discard, the laborers as they will be inclined to do if they follow the suggestions of their hereditary and cultivated traits of character. The members of Christ's body have not all the same office, but the different members are to be united to one Head, and each member is to be respected and is to do <his or her> individual work under the one Head.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." [Colossians 3:12-16.]

"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 bond of peace.” [Ephesians 4:1-3.] Will every institution established in the interests of the work of Seventh-day Adventists take heed to that which is written, and bring this Word of the Lord into the practical life? “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” [Verses 4-6.]

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” [Romans 12:1, 2.]

The great weakness in the churches is the result of the spirit of rivalry, of seeking to be first. This creates jealousy and evil surmising. Some become suspicious and jealous of those with whom God in His providence has ordained that they should work in unity to meet the assaults of the enemy who will come in to control the weak points of our characters. We need to be riveted and grounded in the truth, answering the prayer of Christ. We must be united with Christ and with one another. Christ dwelling in the heart will manifest deeper, better, more elevating teaching than that of men. Christ’s life must circulate through the whole being, just as the blood circulates through the body as a vitalizing power. Then the life will be hidden with Christ in God.

I write of these things just as the Lord has presented them to me. Guard against the hindrances to the proper and helpful work to be accomplished in building up our sanitarium. There is to be no self-exaltation, no striving to be head over all others. We are to unite in the work as brethren. If the Lord sends men to connect together, He knows what elements He desires to unite in harmonious action. The laborers are not to choose who shall unite with them.

One man is not to carry an undue load of responsibility when there is a brother who can yoke up with him to supply the deficiency existing in his own character-building. The Lord sees that a wrong mold would be given to our sanitariums if one man’s mind and one man’s judgment is regarded as all-sufficient. Opening the door to envy [and] jealousy is a sin which shows that the servant is not yoked up with Christ Jesus. He has not the mind of Christ; he does not labor for unity, but to create dissension. Shall not all this be crushed out of our lives?

“And he gave some, apostles: and some, prophets: and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, 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 joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” [Ephesians 4:11-16.]

“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted forgiving one another, even as God for Christ’s sake hath forgiven you.” [Verses 30-32.]

There is a special work committed to the managers of the sanitarium. The physicians have a serious responsibility resting upon them, and should have connected with them men of experience, men <of prayer> who are faithful to the trust which is given them, whatever that trust may be. They are to be subject to one another. All things that are questioned they are to take to the Lord in prayer. They are to treat with deference and respect those whom God shall appoint to unite with them in their work, just as they would like to be treated. Let superintendent, physician, manager, and matron be up and doing their appointed work; for soon their opportunities will be past, and the recompense will follow. Let all who lead in the various lines of the work remember that it is best to make an entire surrender of themselves to the Lord. Temptations and trials will come, but the Lord says, "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." [James 1:12.]

I cannot write more now, as the mail goes today, but will continue the subject in another letter.

Lt 137, 1900

Crothers, [W. M.]

St. Helena, California

October 30, 1900

Dear Brother Crothers:

Willie has set before me the position you are in and the opportunities you have of using to advantage the loan of two hundred pounds to deal in sanitarium health goods. There are many places where I thought I could use this money, and it has been with considerable perplexity that I have studied the matter; but the result is: I loan the money to you in trust, to use and improve and may the Lord help and strengthen and bless you, my brother, that you may be enabled to help yourself and to help to advance the work and cause of God in Australia.

While working for the Herald of Health, believe in the Lord Jesus, and seek to make the paper a success. Please make your sentences short, for then your articles will be much more interesting. I wish to say, You need to cultivate the softening, subduing influence of the Spirit of Christ. Do not speak uncourteously to anyone, and do not be dictatorial and severe. Be kind, and do not show a superiority, for the Lord would have you a whole Christian. Be more careful than you have been during a portion of your experience in the past.

"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 withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." [Ephesians 6:10-17.]

This is the cultivation of personal piety, the result of the righteous principles. Then the sense of right in every transaction will be maintained. In your striving for the victory over your own inclinations, the Lord will help you by His Holy Spirit. The sensibility of the mind in regard to the forgiveness of Christ will lead you to be circumspect in every action of your life, that you may give no occasion to any one that your good works shall be disparaged because of an appearance of evil.

The righteousness of Christ protects the spiritual life in its action, in all its practices. The breastplate of righteousness protects the vital parts. Rectitude in all things is essential to the welfare of the soul. True rectitude is acting in accordance with the laws of nature. No man can violate the laws of nature and prosper, any more than he can violate the laws of his physical life and prosper. The Lord wants you to have much of His grace; therefore seek to be in fellowship and harmony with your brethren, putting on as your breastplate that divinely provided righteousness which it is the privilege of all to wear who believe in Christ as their personal Saviour.

I hope and pray that you will be all the Lord would have you be, that there will be a change in you through the grace of Christ, so that you will not feel inclined to draw upon others to wait upon you, but be so considerate, so tender, so compassionate that the gentleness of Christ will make your words fragrant. Praise and bless wherever you can, but do not be overbearing. Love God and your brethren. Forget yourself. Follow in the path of humble obedience Him who went about doing good. Never fail or be discouraged. Meekness is not cowardliness, it is Christian lowliness. The child of God is to learn to fear and tremble for himself, lest he shall become a stumbling block in somebody's way. Practice the sweet self-denying lesson of hiding self in Christ.

Improve is the word I have from the Lord for you. Use to a purpose the capabilities God has given you. Love for Christ will lead you to strive for victory. You can rise to vantage ground if you will to do Christ's will. Let purity and love and the grace of God perfect your character, so that a willingness to do Christ's will shall make your path all brightness. Look up. Believe, and receive to impart.

You have been growing self-centered, and this spoils your influence. Rise above the habit of being petted, which has hurt you. God does not want you to be presumptuous, but He desires you to exercise your physical functions. Use your bones and muscles proportionately with your brain. Be determined to place yourself under favorable circumstances, and then look constantly and in faith to Jesus as your great Physician. You must not grow selfish. You must not study your own case.

I hope and pray that you may make The Herald of Health a living, speaking, vital agency for good. Do not let it get prosy. Let it be spicy with the fragrance of pure truth. This is a savor of life unto life. Man's chief end is to glorify God and honor Him forever. Do not become self-important. Be an example of happiness in the love of Christ. Glorify God. Then you will be what God would have you be. God help you to heed these suggestions, not only for your present good but for your eternal welfare.

Lt 138, 1900

Palmer, [E. R.]; Robinson, Brother; Hughes, Brother; Farnsworth, Brother and Sister [E. W.]

St. Helena, California

October 30, 1900

Dear Brethren Palmer, Robinson, and Hughes, and Brother and Sister Farnsworth:

I feel thankful to our heavenly Father for His great kindness and love to me and mine. In His great goodness He has placed us in a healthful location, without one thought or plan on our part. It was as if He addressed us, saying, There is your home; take possession, and My peace shall be with you. I do thank the Lord with heart and soul and voice.

In planning to lessen my financial responsibilities, I have decided to pay all the monies I have borrowed in Australia. But as I see the necessities of the work at Avondale, I decide to still keep these monies, and lend two hundred pounds to the Retreat to help buy the Hamilton Business from the Sydney Sanitarium; and also to lend two hundred pounds to the Sanitary Supply Business, which Brother Crothers is endeavoring to establish.

The interest paid to me on these loans will cover what I want to pay to the individuals.

I have a request to make of you all, that you show some interest in Brother Crothers. When you see a man who has been useful in the work, and has lost his health, though his course seem inconsistent, do not withdraw from him your sympathy and your brotherly kindness, and act as though you did not want anything to do with him; but consider thyself, lest thou also be tempted. We all need more of the tenderness of Jesus Christ.

One night, while in Cooranbong, I had a dream that concerned Brother Crothers. He was in need of help, and he did not receive it from us who ought to have helped him. He was seeking to steady himself by leaning on the arm of one of his brethren, but the arm was withdrawn. He then tried to clasp the arm of Brother Farnsworth, but he withdrew himself, saying to one of the brethren, "I want no connection with him; I wish he were away from the Press, for he is not calculated to do the work that needs to be done."

Then One drew near and took the hand of Brother Crothers, and placing it upon His own arm, said, "All we are brethren." [See Matthew 23:8.] Looking upon several who were beholding the actions of indifference, and who were withdrawing from Brother Crothers, he said solemnly, "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." [Hebrews 12:12, 13.] To Brother Crothers he said, "Lean hard, I will guide you."

Again I slept and dreamed that we were in an assembly, and One was our Instructor, our heavenly Messenger. The Lord gave most precious instruction, but it is impossible for me now to find what I had written. What I wrote in regard to the matter I will send to you as soon as it is found, but I have felt that I must speak a word of caution at this time.

Brother Crothers has been passing through severe trials, and no one is to make his case unnecessarily hard. Words were spoken to the effect that the Lord had not cast off Brother Crothers, and the Lord would be pleased to have his brethren make a chance for him, by being pitiful and courteous. As every one shall give account of himself to God, "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." [Romans 14:13.] There is a work to be done for Brother Crothers. We are to give him our earnest interest to get him above thinking of himself. The best way to do this is to be kind, patient, speaking pitifully and tenderly. Correct his errors, and never make sport of his infirmities, or of any man's weakness.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself, but,

as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." [Romans 15:1-6.]

The Lord will observe all our acts of self-denial and self-sacrifice for others. He will bless every soul who will try to help the very ones who need help. We do not want Satan to triumph in pursuing a course which will lead any man to sink in the mire of temptation, because no one will help the men who might be helped. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." [Romans 13:10.]

Brother and Sister Farnsworth, I write this to you because I want you always to be fully on the Lord's side. I love you both. I also often feel annoyed with Brother Crothers' ways, but I am sure he is a child of God, notwithstanding he has some most disagreeable ways. Please talk with him interestedly, and try to help him to help himself. We do not want to drive him to take any unwise course. We want him to be free, and we believe that the grace of God will enable this tempted, tried soul to overcome and stand on vantage ground.

I have decided to give him a chance to help himself, as well as to help in the work where I think he can do well if he has a chance. At any rate I am willing to venture something. Will you help me to make a success of this work which I am enlisting to do? You can all help me. I feel interested in you all, and I know you are interested in me, and I ask you, in the name of Jesus Christ, to seek to spread your robe of patience and charity over this brother, whom I know God acknowledges as His child.

Lt 139, 1900

Officers of the General Conference

St. Helena, California

October 24, 1900

To the Officers of the General Conference

Dear Brethren:

I have received a letter from Dr. Kress, written from Vancouver. He has written plainly, and seems to think it is a great mistake to hold General Conference in Oakland. Before Brother Irwin left here, I plainly stated my ideas to him regarding this.

For the sake of the cause of God it is my duty to say the reports made to you by \_\_\_\_\_, that Elder Daniells was to be President of the General Conference in the place of Elder Irwin, and that W. C. White was to occupy a prominent position on the Foreign Mission Board, are most surprising falsehoods. Such a thought never entered our minds, and we have never said anything to cause such a report to be circulated. All my workers and W. C. White himself understand that in leaving Australia W. C. White laid off every official duty that he might help me in my book work. I employ him as my general helper in this work.

An old cottage on my place is being fitted up as an office. In this there will be four rooms which can be occupied by my workers. We hope soon to get out some books which have been in a state of preparation for some time.

I am now located in the Pratt house under the hill on which the Retreat stands. The manifest working of the power of God in this matter is a cause of great thankfulness. Here I am retired from the strife of tongues. I decided that I could not make my home in Battle Creek, Healdsburg, or Oakland; and we made up our minds to wait and watch and pray for guidance as to where we should locate. It was a great surprise to us when this place was brought to our notice, and we saw plainly the hand of God in it. I was softened and subdued in spirit at the thought that God has selected this place for me, and I no longer questioned my duty in the matter of location. We acknowledge the unexpected interposition of Providence in our behalf under the most depressing circumstances. Light has shone amid uncertainty, and we now rejoice in certainty and in the peace of God. We do not doubt that God was the primary mover in the matter of our location, and may it be said of us as of the disciples, "They glorified God." [Luke 5:26.] The Lord has placed us here, and we will praise Him. We are thankful to be away from the din and confusion of the battle. We would not place ourselves where we would become the sport of Satan's invention.

I shall not now relate the way in which the Lord will work in the future crisis, because the way is not prepared for me to do this. The Lord will fit men, women, and youth, yes, even children, as He did Samuel, for His work, making them the repositories of sacred truth. He who never slumbers or sleeps watches over each one, selecting their spheres of labor in His broad missionary field. The last message of mercy is to be given to the world by the proclamation of gospel truth. All heaven is watching the aggressive warfare which God's servants are carrying forward under apparently discouraging circumstances. New conquests over the opposing elements of the world, over idolatry and heathenism, are being achieved. New honors are being won as the Lord's workers rally round the banner of the Redeemer, and raise the standard of truth. To the faithful ones who learn of God precious gifts are being imparted, that they may become laborers together with God, connecting the church here below with the church in heaven. All the angelic messengers are at the service of the humble, believing ones on earth; and as the redeemed army here below sing their songs of praise, the choir above join with them in their thanksgiving, ascribing praise to God and to Jesus the Son of God.

Let me tell you that I am not to pass again over the ground which I passed over at Minneapolis. I am not to be in the midst of scenes of contention and strife. I would most gladly bear my testimony to many thousands of people, but there are those who would not understand the message God has given me to bear. They have not been drinking deeply at the fountain of life, and they would not understand my words any more clearly than they have understood my writings. They have a work to do in preparing themselves for the messages which may come to them when they are ready.

I do not refuse to go to Battle Creek if the Lord indicates that it is my duty to go. But I may not be present at the General Conference [session] if it is held at Battle Creek, or even if it is held in Oakland. I have a great and most solemn work before me in preparing for publication the writings, which till now have been merely private testimonies, to be laid away in a drawer, with no heed paid to their instructions. Should I now attend a conference at Battle Creek or in any other place, and bear the clear-cut testimony I would have to bear, there would be cavilling over the instruction given, as there has been over the written testimonies. There would be great blindness of heart, and a disposition to



misapply truth. Poor unconsecrated souls would be brought into even greater danger and peril than they are in now.

Those who have not profited by the books, written as God has impressed me by His Spirit to write, would not be any more inclined to profit by the spoken testimony.

God has been greatly dishonored by the spirit which has led men to present matters in a false light. They have received evidence piled upon evidence, and have had all the light that will come to them in regard to the work given me of God. Until their understanding is sanctified, God will not be glorified by my placing before them the precious, sacred things He has given me. I therefore feel no call to meet with you at Battle Creek, where the enemy has been permitted to take possession of minds and hearts, leading them to deceive themselves and others.

I have felt deep humiliation of soul as I have been led to understand the treatment of the light given me for the people. I will visit the churches, but I am not called upon to place myself where I will be subject to unsanctified speeches. To many souls all that I might do or say would be worse than lost. I will embrace every opportunity to work for those who are in the darkness of error, who have never heard the truth. I will attend meetings where I can talk with those who have never had the light to reject.

It seems impossible for me to be understood by those who have the light but have not walked in it. What I might say in private conversations would be so repeated as to make it mean exactly opposite to what it would have meant had the hearers been sanctified in mind and spirit. I am afraid to speak even to my friends, for afterwards I hear, Sister White said this, or, Sister White said that. My words are so wrested and misinterpreted that I am coming to the conclusion that the Lord desires me to keep out of large assemblies and refuse private interviews. What I say is reported in such a perverted light that it is new and strange to me. It is mixed with words spoken by men to sustain their own theories. I am warned to beware of those who, although they have a profession of faith, are not meek and lowly in heart. They do not see themselves as they are. They do not work with Jesus, revealing His meekness and lowliness.

I fear that I cannot accomplish anything in the General Conference by speaking words to ears unsanctified and hearts unconverted, to men who know the truth but do not obey it. I am sustained and greatly blessed when speaking to those who have not heard the truth. When doing missionary work among unbelievers, I am always receiving grace and power from God to give back to Him.

Christ commissioned His disciples, "Go ye into all the world, and preach the gospel to every creature." What then? "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." [Mark 16:15-18.]

There are a few who have felt the importance of the message, and who have solemnly taken up their appointed work, opening new fields instead of spending so much time in ventilating new theories in the churches.

When God's professed followers have an experimental knowledge of the truth, they will seek to fulfil the words of Christ. To His disciples the Saviour said, "These are the words that I spake unto you while I was yet with you, that all things must be fulfilled which are written in the law, and in the prophets, and

in the psalms concerning me. Then opened he their understanding that they might understand the Scriptures." [Luke 24:44, 45.]

This is the experience the Lord desires every Seventh-day Adventist to gain. He desires them to understand the Scriptures so thoroughly that they will have a whole treasure house of knowledge from which to draw. Then they will be able to feed the flock of God with His Word. They will not think that they must bring forward some original theory in order to make their ministry successful. They will not think that they must hunt up tests new and odd and strange. These are sophistries which taste strongly of the dish, fables which have no power to sanctify, purify, and cleanse the soul from the uncleanness which sin brings in its train.

The teachers of the Word need on bended knees to seek for an understanding of the Scriptures. The workers in the Lord's vineyard need to draw continually from the Scriptures, not from the chambers of their imagination, sowing chaff among the wheat and making the chaff of more importance than the wheat, that they may secure glory for themselves. It is time that even the men and women who have the Word of God in their hands rest not until the Holy Spirit gives them an understanding of the Word and works a reformation in their hearts. Then the movers in the proclamation of the last message of mercy for a fallen world will show that they are controlled by the Holy Spirit.

Truth, Bible truth, this is what the people need. They need none of the inferior tests which have been manufactured by men and attached to the truth as a part of it. These tests weaken those who believe them. We have a work to do of no inferior order. On our knees we are to claim the promises of God's Word, asking that we may receive pure, unadulterated truth, and that we may see the necessity of practicing this truth and living by every Word that proceeds from the mouth of God. Then men and women will be converted to the truth. The hand of God will be recognized in the raising up of new churches, baptizing with the apostolic spirit many who will go forth to do missionary work in places where the people know not the truth. These will need to be taught to gain an experience free from human sophistry.

Such missionary work will furnish the churches with a sure, solid foundation, a foundation having this seal, The Lord knoweth them that are His. God will be glorified in His people. Christian missions will be built upon Jesus Christ. Under the supervision of God the work will go forward, and innumerable evidences will be given of the genuineness of the work. The workers will not seek to glorify themselves or any human being, but will praise God as the Designer and Organizer of every holy, ennobling work. They not only profess to be believers, but are believers. They are sanctified by the truth, for truth acted as well as preached has a purifying influence upon the character.

In the home and in the church the true missionary for God is a living exposition of truth. He eats the flesh and drinks the blood of the Son of God, and his life is molded according to the divine similitude. He understands and assimilates the Word, saying, "I live, yet not I, but Christ liveth in me." [Galatians 2:20.] True missionary work leads those connected with it to bow before God in self-humiliation and in unfeigned gratitude to God for the past and present manifestation of His power. They hide self in Christ, praising and glorifying Him as the One altogether lovely.

Christian missionary work is of great value to the home churches. By it the members who know and believe the truth are inspired with holy, sanctified zeal to deny self, to lift the cross of Christ, and labor with self-sacrificing zeal to send the truth to places nigh and afar off. Christian missionary work has a

reflex influence upon the churches, an influence uplifting and sanctifying, demonstrating the importance of Christ's teaching in the sixth chapter of John. Christian missionary work has a salutary influence upon unbelievers, for as the workers labor under divine superintendence, worldlings are led to see the greatness of the resources God has provided for those who serve Him. God's truth, demonstrated by the working of grace in the heart, multiplies the agencies of Christian usefulness and makes a decided impression upon the world.

God desires His servants to be living examples of the purifying influence of the truth. He desires them in life and character to show its ennobling, elevating tendencies. They are to illustrate the excellence of the truth, raising the standard of Christian courtesy, Christian tenderness and love. With an intensity of effort they are to seek and save those who are perishing in sin. Let the heart yearn even to breaking over those who know not the truth.

The minds of believers must not be centered upon themselves, investigating every different feeling and writing to others for an explanation. Let them go to work and forget self in the loving desire to help perishing souls. Let them think and plan and act for those who know not God. It is not only the learned, the talented, who are to work for others. All who claim to believe in Jesus should work for others. This is Christian usefulness. We all need to show a holy dependence on our heavenly Father.

Devout dependence upon God, sanctification of spirit, earnestness in service, this distinguishes between those who serve God and those who serve Him not. We who believe are to illustrate in our lives the excellence of the life of Christ. Church members are to arise and shine amid the moral darkness of the world. If we are united to the Light of the world, we shall reflect light to others. If we partake of the Saviour's rich grace, we shall be a universal blessing.

We are called upon to show a hallowed patriotism, to reveal the attributes of Christ in the home and in the church. Let all seek to manifest the benevolence of Christ. He gave His life to save a fallen world, and shall Christians, those who claim to be His representatives on earth, ever remain weak and inefficient? God help us to arise and take a most decided stand in the center of a large circle of benevolent work. Thus we may glorify and magnify the name of Him who is truth.

We are laid under the most solemn obligations, to furnish in Christians missions a grand illustration of the principles of the kingdom of God. The church is to be active in its working as an organized body to diffuse the influence of the cross of Christ, working for those nigh and afar off. Under God all who will eat the flesh and drink the blood of the Son of God will be registered in the courts above, "Laborers together with God: ye are God's husbandry: ye are God's building." [1 Corinthians 3:9.] Controlled by the great Designer, they reveal what human beings can be when they wear the yoke of Christ, learning His meekness and lowliness.

It is because so many of God's professed followers seek to be first that they cannot be trusted. Were they humble men, willing to be instructed and taught by God, they would be a power in showing the world the influence of truth upon the human character. Those who work in Christ's lines, never seeking to exalt self, will reveal steady progress and constant activity in missionary enterprises. They will not be satisfied unless church is added to church. Church members are not to center themselves in certain localities, forgetting that the Lord's vineyard is to be worked. They are to make aggressive warfare, planting the standard of truth in new places. God expects those in His service to contend earnestly for the faith once delivered to the saints.

Lt 140, 1900

Kellogg, H. W.

St. Helena, California

November 1, 1900

H. W. Kellogg

Review & Herald

Dear Brother:

W. C. White put the enclosed paper in my hands to be sent to you, with the statement that he has done this. I understand that you said you would release your claim on the Gospel Primer just as soon as Willie did. I shall be greatly relieved when all the profits from this book go to the Southern field, to J. E. White, where they should ever have been sent. The way some things have been managed in regard to this book show a record in the books of heaven which none would not meet with joy.

Thank the Lord that this much is done. The efforts to divert means from the Southern field into other channels has had a blinding influence upon minds as to what is comprised in dealing with equity and justice. Jesus has been knocking, knocking at the door of the heart for some time without obtaining the welcome, "Come in, Thou heavenly Guest." How long will He have to wait? How long shall truth and righteousness be kept in the outer courts? O, what wonderful forbearance the Lord has exercised toward the children of men. But there is a point beyond which even His forbearance cannot go. Then the footsteps of the Saviour turn away. The word is given to the attendant angel to fix the dread mark on the doomed and fated door way, "Ephraim is joined to his idols: let him alone." [Hosea 4:17.]

Here we are in America. I cannot understand as to where the General Conference [session] will be held. Dr. Kress has written me a letter, stating that in his judgment it will be a great mistake to have General Conference in Oakland. He said that the reason given why it was proposed to have it in Oakland was that it was Sister White's preference. I do not like to have the matter stand in this way. If the brethren think best to have the Conference in Battle Creek, Sister White will not stand in the way, for if I have no special evidence from the Lord in regard to it being my duty to make the journey to Battle Creek in midwinter, I need not go to the conference. The meeting can be held all the same. If it is held in Oakland, I would not feel that it was presumption for me to go. Our precious Sister Henry sacrificed her life by seeking to do altogether too much. Her extensive visiting has resulted in the loss of her labors. I feel this keenly. I do not feel anxious to attend any meeting in a cold climate in midwinter. I do not want my course of action to be presumptuous.

Willie has made over his interest in The Gospel Primer to me. Will you follow his example? In the Southern field they greatly need the profits from this book. The money would help the cause in that part of the vineyard where Edson has worked in a way represented to me as having the approval of God. His work has been a work of self-sacrifice at every step. But men contrived and maneuvered to turn away the profits from that destitute field. One day they will see and understand all that this means to them. The cause has produced the sure result. This dishonest management and avoidance of the very work God would have done will have its influence. The wrong is not cured yet; the errors are not effaced by the blood of Jesus Christ.

The Lord has been dishonored; for he could not magnify his name in giving his presence and his power to the actors. The whole church of God has felt the divine displeasure because of men's twisting and turning and devising. But men are so blinded that they cannot see. The enemy has been exalted and his plans accepted. God's plans have been turned aside. O what can be done, what shall be done, to lead the actors to see their wicked work as God sees it? What will be sufficient to cleanse the Office from its moral defilement?

Is it to be wondered at that lax, dishonest actions have been given an education in injustice? Integrity has not been strictly followed. God will call them to give an account of their stewardship. I wish they could show a clean record. They make the people raise contributions to make restitution. And if those in responsible positions do anything for the Southern field, it is not cheerfully or willingly done. God help us to do our work intelligently and understandingly, that we may not be weighed in the balances and found wanting.

But I must close. May the Lord open ways before you and may you obtain that daily experience which is so essential for your present and eternal good, is my earnest wish and prayer.

Lt 141, 1900

Magan, P. T.; Sutherland, E. A.

St. Helena, California

October, 1900

Dear Brethren Magan and Sutherland:

I will attempt once more to write to you in response to your letters. I cannot at this time write much. I do not feel it my duty to write all that I could write in truth; for it would not be the best thing to do. I must wait and watch and pray.

I feel that the Holy Spirit is working you who are on the other side of the Rocky Mountains. But I have not light now that I should visit Battle Creek, and I shall not do this without a plain Thus saith the Lord. When God sees that the work He has given me will not be refused and rejected, and His instruction misstated and misappropriated, then I shall have a work to do in connection with those who will co-operate with me in the last great work before us.

Calamities, earthquakes, floods, disasters by land and by sea will increase. God is looking upon the world today as He looked upon it in Noah's time. He is sending His messages to people today as He sent them in the days of Noah. There is in this age of the world a repetition of the wickedness of the world before the flood. Many helped Noah build the ark who did not believe the startling message, who did not cleanse themselves from all wrong principles, who did not overcome the temptation to do and say things which were entirely contrary to the mind and will of God.

We need to consider every word we speak, lest undesignedly we give ourselves away. Do not trust in Sister White. It is your privilege to take God as His word. "Ask, and ye shall receive." [John 16:24.] "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea,

driven with the wind and tossed: for let not that man think that he shall receive any thing of the Lord.”  
[James 1:5-7.]

I will now come right to the point. You do not understand me. When I spoke of your petering out, I had reference to the impression which would be made upon others if you should at this point close up the school at Battle Creek. If this change were made now, if the school in Battle Creek were closed and the buildings sold, it would have the appearance that you were compelled to make the move.

Have faith in God. He gave me the idea of giving Christ’s Object Lessons for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching, in the name of the Lord. Let God’s plan be vindicated. Let His proposition be fully carried out and heartily endorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart His Holy Spirit. By this means they will accomplish the work God designs to have done.

Should you at this time sell the school buildings, you would defeat the purpose of God. Stir up every family, every church, to do to the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this the Lord’s opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God’s servants are doing—cut down their wages. This self-sacrifice will be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake.

The preciousness of life is to be appreciated because this life belongs to the Master. As long as we live, we are ever to bear in mind that we are bought with a price. Christ made of Himself a whole and complete sacrifice for us, to make it possible for us to receive the gift of everlasting life. “Ye are not your own: for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.” [1 Corinthians 6:19, 20.] We have enlisted under Christ’s banner for life service, and great responsibilities and possibilities are within our reach.

There are, in the providence of God, particular periods when we must arise in response to the call of God and make use of our time, our intellect, our whole being, body, soul, and spirit, fulfilling to the utmost of our ability the requirements of God. Just now let not the opportunity be lost. Let all work together. Let children act a part. Let every member of the family do something. Educate, educate. This is an opportunity which God’s people cannot afford to lose. God calls. Do your best at this time to render to Him your offering, to carry out His specified will; and thus make this an occasion for witnessing for Him and His truth. In a world of darkness let your light shine forth.

Let canvassers do their best in canvassing for the book Christ’s Object Lessons. Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring truth to souls ready to perish. In receiving this seed into hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Twofold good will thus be accomplished in this work. Let it be done heartily as unto the Lord.

Let all think soberly, for it is a solemn thing to live. Your life is not your own. You are kept by the power of God, and Jesus Christ desires to live His life in you, perfecting your character. He desires you to work

to the utmost of your knowledge and power to carry out the purpose for which He gave you life. Use every capability as His.

My brethren, after you have done all you can do in this work for the schools by sanctified energy and much prayer, you will see the glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every talent to the best advantage, become wise in working for the kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of a rational mind. This is the result that will surely come if you fulfill the purpose of God. Peace and intelligence and grace will be given.

It is the design of God that we should all glorify Him, regarding His service as the chief end of our existence. The work that God calls you to do He will make a blessing to you. Your heart will be more tender, your thoughts more spiritual, your service more Christlike. "If ye abide in me," Jesus said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [John 15:7.] In considering these things, my spirit rejoices in God.

I could not sleep past two o'clock this morning. During the night season I was in council. I was pleading with some families to avail themselves of God's appointed means and get away from the cities to save their children. Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to do, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, "Come out from among them, and be ye separate, and touch not the unclean." [2 Corinthians 6:17.] Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next.

Hear the voice of God through the apostle Paul, "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure." [Philippians 2:12, 13.] Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever.

I wish to say that the time will come when there will be a willingness to get out of Battle Creek. At present, let patience have her perfect work. There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for Christ's Object Lessons. God desires His people to be vitalized for work as they have never been before, for their good and for the upbuilding of His cause. Ministering angels will be round about the workers.

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our conferences awaken. Let God's plan be worked out after the Lord's order. Then He will tell you what to do next.

You will need to have patience with the tardy ones who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticizing, that they lose the peace and joy and happiness in the purposes of God before they can decide to move. We must become men and women of God's opportunity. I am so glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of His providences.

I have written some articles in regard to the bringing forward of foolish imaginings as tests, which are presented as food for the flock of God. This does not refer to either Brother Magan or Brother Sutherland. These are men whom the Lord at this time calls men of opportunity. They will be taught by God, and I do not wish any remarks I have made to be applied to them. The Lord will guide these men by His Holy Spirit if they will depend wholly on Him, and not be too greatly surprised by the way in which He works to accomplish His ends. There are those whose lips need to be touched with a live coal from off the altar, that they may be cleansed from their rambling talk, and that their souls may be sanctified to understand by practical experience what is comprehended in a receiving of the Holy Spirit.

We all need sanctified minds and hearts and tongues. When will God's people realize what is meant by the declaration, "By thy words thou shalt be justified, and by thy words thou shalt be condemned"? [Matthew 12:37.] In this time of Satan's positive working, let the speech be guarded. Put a bridle upon the tongue. There are men rising up who are bringing in chaff and calling it wheat. They have a burning desire to originate something strange and new. I have letters of inquiry from several in reference to these things. I shall speak plainly in regard to them.

But these questions have no reference to Brother Magan or to Brother Sutherland, in whom I have confidence as men who will respect the light and heed cautions if they are making mistakes. God has an oversight of the men who are striving to know and practice the truth. While you watch unto prayer, and are willing to be corrected, the Lord will not let evil angels obtain the victory. Draw nigh unto God by faith, and He will draw nigh unto you. Put your whole dependence upon God; then when the enemy comes in like a flood, the Spirit of the Lord shall raise up for you a standard against the enemy. His power will not suffer the tempted soul, who believes in Jesus, to be overcome.

There is need of exercising the most tender sympathy and kindness and love toward those who err from the truth. My brethren, remember the words, "Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." [James 5:20.] We are all to put on the Lord Jesus Christ, and to watch unto prayer. Be not troubled that students do not come to the school. This may be in the providence of God. Do your duty to those who do attend, and labor for their conversion to the truth.

Lt 142, 1900

McClure, N. C.

St. Helena, California

November 2, 1900

Dear Brother [McClure]:

I have had words given me to speak to you. I do not want you to remain as you are. You must not let yourself down to become a chronic invalid. You say that you should take particular pains to avoid the difficulty against which he had to contend. I advise you to make your diet abstemious. Be sure that as a rational Christian sentinel you guard the door of your stomach, allowing nothing to pass your lips that will be an enemy to your health and life. God holds you responsible to obey the light he has given you on health reform. The rush of blood to the head must be overcome. There are large blood vessels in the limbs for the purpose of distributing the life-giving current to all parts of the body.



The fire you kindle in your stomach is making your brain like a heated furnace. Eat much more sparingly, and eat simple food, which does not require heavy seasoning. Your animal passions should be starved, not pampered and fed. The congestion of blood in the brain is strengthening the animal instincts and weakening spiritual powers. It need not be thus. You should, with the help your wife can give you in the preparation of food, change your diet materially. You should not eat such a variety of food; for this makes a cesspool of your stomach.

You have permitted yourself to indulge too largely in a variety of food, and both you and your wife are in a condition of health unfavorable to spirituality. My brother, you cannot do the work of a minister of Jesus Christ unless you take yourself in hand, and treat yourself much better than you have done. You do not keep a faithful watch over your tastes, your passions, your inclinations; and because of this you are bringing yourself into a state of invalidism.

You should take more physical exercise than you do. The machinery of your body is rusting from inaction.

Do not allow the enemy to enter through the door of the mouth to take possession of the rooms of your house. This building belongs to God. You must take every precaution lest Satan shall steal a march upon you. I entreat of you now to pay the closest attention to your diet. Improve in practical godliness. The Holy Spirit will not come to you as a Comforter unless you discipline yourself.

Your wife should not be afraid that you will injure yourself by abstaining from food. Sister M. needs to become a practical health reformer. You have both had to suffer because of your lack of wisdom in not taking proper care of the house you live in. Eating largely of hot food is unhealthful and debilitating. Exercise common sense in regard to your diet, discarding those foods which are stimulating and weakening, and which bring premature decay. Condiments, so frequently used by those who are of the world, are ruinous to the digestion.

It is not necessary that the diet should be distasteful because of its sameness. Simple, wholesome food can, with tact and ingenuity, be served for one meal in one way, and prepared in a different way for the next meal.

You have both had spiritual advantages, and God desires you to advance, not to retrograde. What you need is less temporal food and much more spiritual food, more of the bread of life. The simpler your diet, the better it will be for you. Puddings, custards, sweet cake, and vegetables, all served at the same meal, will cause a disturbance in the stomach. Eating fruit and vegetables at the same meal, if the digestion is weak, will cause suffering. Bread which is two or three days old is more healthful than new bread. Bread dried in the oven is one of the most wholesome articles of diet.

If food is simple yet nutritious, prepared without stimulating ingredients, yet made palatable and inviting, it is health-giving, health-restoring. The food of health reformers is often poor because so many have never learned to prepare food simple yet palatably. They should learn this at once. Sister M. would be able to conduct cooking schools if she would educate herself to do this.

If food is poorly prepared, the stomach will loathe it. Because we are health reformers, our diet is not to be poverty-stricken. Many have failed in health reform because they had not the necessary education in regard to the preparation of wholesome food. They attempted to cut off the objectionable part of their diet without supplying its place with something better. In their efforts to simplify, they did not bring in

tact and skill to recommend their simplicity. This has made what should have been health reform, health deform, and has cast a stigma upon the name of health reform.

Let health reformers remember that they may do harm by publishing recipes which do not recommend health reform. Great care is to be shown in furnishing recipes for custards and pastry. If the dessert sweet cake is eaten with milk or cream, fermentation will be created in the stomach, and then the weak points of the human organism will tell the story. The brain will be affected by the disturbance in the stomach. This may be easily cured if people will study from cause to effect, cutting out of their diet that which injures the digestive organs and causes pain in the head. By unwise eating men and women are unfitted for the work they might do without injury to themselves if they would eat simply.

If some would lessen by one half the food they eat, they would have less trouble, even though the preparation of the food were not exactly what it should be. This subject demands attention. Our flesh and blood and bones are composed of that which we eat. We should not subsist entirely upon food containing the largest amount of nutrition. Food of this nature should be mixed with food not so nutritious.

It is of great importance not to drink at the meal. Eat food as dry as possible. Then digestion will commence in the mouth. Sufficient time is seldom given to the period of eating. The slower the process the better will be the digestion.

When people will live naturally, upon the good things God has given them, they will have better health. When people began to eat artificially, their health began to fail. Two-thirds of women's work would be saved if all would agree to live as naturally as possible. If the highly seasoned meats and the rich pastries were cut away from the diet, if more bread and fruit in their natural state were eaten, there would be a great change for the better healthwise.

It is impossible to prescribe by weight the quantity of food which should be eaten. It is not advisable to follow this process, for by so doing the mind becomes self-centered. Eating and drinking become altogether too much a matter of thought. Those who do not make a god of the stomach will carefully guard the appetite. They will eat plain, nourishing food, eating only twice a day, and then not in too large quantities, and tasting nothing between meals. They will eat slowly and will masticate their food thoroughly. After eating they will take proper exercise in the open air. Such need never trouble themselves to measure out precise quantities.

There are many who have carried a heavy weight of responsibility as to the quantity and quality of food best adapted to nourish the system. Some, especially dyspeptics, have worried so much in regard to their bill of fare that they have not taken sufficient food to nourish the system. They have done great injury to the house they live in and, we fear, have spoiled themselves for this life. They have gone to an extreme when they were unprepared to endure such a marked change. By a poverty-stricken diet they have reduced their health and strength unnecessarily.

Some such people say, I have tried health reform, and it did me an injury. Why? Because they were not wise enough to be temperate in all things. Do not go to extremes, and when this fails, discard health principles, and live as you did before your experiment commenced. Let those who have become convinced of the true foundation of health reform impart what knowledge they have, and patiently help those who are in need of help over the difficult places.

Lt 143, 1900

McClure, N. C.

Granville, New South Wales, Australia

November 5, 1900 [typed]

[N. McClure:]

I am not able to sleep. Your case, Brother M., has been presented to me. I will try, at the early hour of two o'clock a.m. to make some record of the matters presented before me. You seemed to be confused in your head, and were in danger of apoplexy. While you were thus afflicted, prayer was offered in your behalf. When we were again seated, One of authority stood up among us, and said, as He looked upon you with great sorrow, "My brother, you are a sick man. You are in need of a physician who understands your case; for physically and spiritually you are diseased.

"You should have given up your position of responsibility before this, but you were not willing to be released. Without a thorough change, you cannot be a faithful shepherd of the flock of God. You cannot be a wise director or a successful minister. You need to be ministered unto, else you will lose your life. You are ignorant of your true condition. If you will to do the will of God, if you are willing to be converted, soul, body, and spirit, you will realize a great change. You are in need of a reform, of a change."

You eat largely. You would be much better if you were strictly temperate in your eating. You need to know yourself. Take time to educate yourself. You are a man entrusted with good and precious talents, but you have been making a mistake in educating, by indulgence of appetite, the animal side of your nature.

The enemy is corrupting your thoughts. Sensuality is weaving itself into your mind. As you are, you cannot be depended on. You need that some one should teach you how to take care of the house you live in. Premature old age is coming upon you, and your wife, by her appetizing dishes, is helping to bring this on. Your course of action, if continued, will result in a loss of spiritual and physical soundness. But you can do much for yourself by studying physiology and hygiene.

You appear to know something of the needs of others and give them good advice, but you have not felt the necessity of knowing your individual self. You are sick and in need of a physician. You need to become better acquainted in regard to the house in which you live. You are bringing this house into a diseased condition, and the result will be a failure to discern spiritual things.

You ought not to be ignorant of the structure of your body. You ought to know how to use to the best advantage the talents God has entrusted to you. But I will say that you are almost as ignorant of the powers of the mind as of the functions of the body. You are not a reformer in the full sense of what reform includes. When a man is in your condition of health, his only hope is to reform. You need to learn the right use of the machinery of the body. How little you know of the parts composing the human structure, and how little regarding the care they should receive.

There is a physical, a moral, and an intellectual nature. Your body is the temple of God. Do you not wish to become acquainted with its parts? You have qualities which, if cultivated, would make you a man of

bright conceptions. But you do not properly care for your house. There are in the body the nervous system, the circulatory system, and the digestive system. The last of these you have ill-treated. You eat in a lawless manner, placing in your stomach at the same time several kinds of food. This creates a disturbance in the stomach, and often it becomes a cesspool, in which fermentation takes place. Your head then begins to ache, because of the congestion in the brain. You do not reason from cause to effect. Under such abuse is it any wonder that your digestive organs are quarrelsome? It is only through the mercy of God that you have your reasoning facilities at all.

Those who labor in the ministry should have outdoor exercise. Their physical nature demands it. You need much physical exercise in the open air in order that brain, bone and muscle may be kept in perfect working order. Your faculties have become dull. Your perceptions of right and wrong are confused. You need to wake up to the fact that your body needs to be treated more sensibly than it has in the past. You are stumbling along like a blind man, sacrificing physical, mental, and moral power to a diseased appetite. You fail to understand what is right and what is wrong.

Who among the human family understand thoroughly the use of the hand? This is a wonderful member of the body, but few appreciate it, and fewer understand the extent to which its powers may be cultivated. Many fold their hands, failing to put them to the use for which they were designed by the Creator.

You should live an active life. You should bring every part of the human machinery into active service, or you will lose the power to employ them. God has given you advantages which you little appreciate. God requires every human being to become intelligent in regard to the use of his limbs and his brain. We should understand the right use of every organ, for God has given us powers to use for His glory and for the blessing of the world. We are to do works of righteousness. It is for this purpose that God has created us. We are to know ourselves physically, but this is not enough.

Our spiritual perceptions must be kept in a state of healthy, progressive development. We are to understand and how to make the most perfect use of every organ God has given, that He may be glorified in the beings He has created. Human beings are the Lord's by creation, and doubly so by redemption, for He gave His only begotten Son to redeem them. Said the apostle, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

As becomes beings to whom the Lord has given the faculties of reason and of action, we should use our powers in accordance with the divine purpose. God desires to be honored and glorified in the work of His hands. Every human being will have to give an account to God for the way in which he has used his entrusted talents. We are under obligations to use our powers aright, that we may be qualified for eternal life in the kingdom of God. God demands perfection from every human being. We are to be perfect in this life of humanity, even as God is perfect in His divine character.

God made every provision in man's behalf, creating him only a little lower than the angels. Adam disobeyed and entailed sin upon his posterity; but God gave His only begotten Son for the redemption of the race. Christ took on Him the nature of man, and passed over the ground where Adam fell, to be tested and tried as all human beings are tested and tried. Satan came to Him as an angel of light, to induce Him if possible to commit sin, and thus place the human race entirely under the dominion of evil. But Christ was victorious. Satan was defeated, and the race was placed on vantage ground with God.

When the Father gave His Son to live and die for man, He placed all the treasures of heaven at our disposal. There is no excuse for sin. God has given us all the advantages He possibly could give, that we may have strength to withstand the temptations of the enemy. Had man, when tested and tried, followed the example of Christ, he would have given his children and his children's children an example of steadfast purity and righteousness, and the race would not have deteriorated, but improved.

God is the owner of man. He required the human family to perfect faultless characters, and leave the results to future generations. In this our day, many act as though this were a matter of small importance; but had the human family after the fall of Adam worked according to the example of Christ, every father and every mother would leave their children an example of how to conduct themselves so as to fulfil their obligations to God. Then the world would have been as Eden. The earth, now a desert of sin, would have rejoiced and blossomed as the rose.

My brother, I must urge you a reformation. You are not what you might have been had you co-operated with God in His purposes for you. God desires to restore His moral image in you. He has given you every advantage, that by being a partaker of the divine nature, you may escape the corruption that is in the world through lust. What a wonderful lesson for all to learn! The Lord has need of all the powers He has entrusted to human beings. He calls upon men and women to place themselves under the bloodstained banner of Prince Emmanuel, and learn the lesson of what it means to be a soldier of Jesus Christ.

Lt 145, 1900

Kerr, Sister

Crystal Springs, St. Helena, California, U. S. A.

November 8, 1900

Dear Sister Kerr:

I often think of you, and my heart goes out to you with the strong desire that you shall advance day by day in the path of righteousness and holiness. My sister, the Lord desires you to put on Christ every day. The Saviour was represented to me as stretching out His hand to you, saying as He did so, Give yourself to Me without any reservation. Open the door to your heart, that I may enter and take possession.

You have trials, I know, but there is such a thing as showing a spirit of driving rather than of drawing. Your husband needs each day to see a living example of patience and self-control. Make every effort to please Him, and yet do not yield up one principle of the truth.

In order to render to God perfect service, you need to accept the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." You have not always pursued the course that will ensure you the blessing of God. Do you want the abiding presence of Christ in your family? Then you must obey the Word, "Take my yoke upon you, and learn of me." As you take upon you Christ's yoke of restraint and obedience, you will by individual experience find rest. Submit to Christ's yoke, not a yoke of your own manufacture, which will always be galling. "Ye shall find rest unto your soul," He declares. "For my yoke is easy, and my burden is light." [Matthew 11:28-30.]

In Christ's school learn perfectly the lessons of meekness and lowliness of heart. Seek to do His will and to glorify His name. By accepting Christ and submitting to His yoke you will find peace and rest.

Christ requires the whole being in His service—heart, soul, mind, and strength. As you give Him what He asks of you, you will represent Him in character. Let your husband see the Holy Spirit working in you. Be careful and considerate, patient and forbearing. Do not urge the truth upon him. Do your duty as a wife should, and then see if his heart is not touched. Your affections must not be weaned from your husband. Please him in every way possible. Let not your religious faith draw you apart. Conscientiously obey God, and please your husband wherever you can.

My sister, I know that you are too quick and hasty in your judgment of people. You have said too much before the sister with whom you were acquainted in Healdsburg. However much you may esteem her, it is not wise to go to extremes. There was no call for such effusive language. And you praise your son to his face as being such a good boy. You need to be more even in your manifestations of confidence. There is danger that you will put vanity into the hearts of those you praise. Let all the glory be given to God.

The day we visited you we appreciated much the bountiful repast prepared for us. But you need to study how to prepare nutritious food in the most simple way. Your husband's wishes regarding the preparation of food should be respected, and still you may study to prepare appetizing dishes in as simple and healthful a way as possible, so that the fine nerves of the brain will not become weakened and paralyzed, making him and you excitable, nervous, and easily provoked.

I am instructed by the Lord to say to you, Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in, and shall not be able. The Lord asks you to keep close to Him. Speak as He would speak and act as He would act. Do not let any one prejudice your mind and lead you to speak unadvisedly. Keep your own soul pure and clear, and your thoughts elevated and sanctified. Do not praise or exalt people to their injury, neither be hasty to condemn those whom you think are not acting wisely. Let all see that you love Jesus and trust in Him. Give your husband and your believing and unbelieving friends evidence that you desire them to see the beauty of truth. But do not show that painful, worrying anxiety which often spoils a good work.

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest by any means when I have preached to others, I myself should be a castaway.” [1 Corinthians 9:24-27.]

If men for no higher reward than a perishable crown, a wreath of flowers, subject themselves to temperance in all things, how much more should those who are seeking an unfading crown of immortality and a life which measures with the life of God? Should not the intensity of our effort be proportionate to the value of the object we are seeking to gain? God holds out before those who are running in the Christian race a far more exceeding and eternal weight of glory. Should not this inducement be sufficient to lead them to practice temperance in all things, keeping their appetites and passions in perfect subjection?

My dear sister, you stand in a responsible position in your home. Hold the reins of government with a wise, even hand. Do not allow the members of your family to lose their love and respect for you. Bind them to your heart with the silken cords of love. This you can do if you live close to Jesus. By beholding Him you will be changed into His image, having escaped the corruption that is in the world through lust.

God loves you; He loves your husband, and He is seeking to draw him to Himself. He desires to take his attention off mere earthly enterprises, and fix them on the eternal riches.

The cross, my dear sister, is to be lifted and borne without a murmur or complaint. In the act of raising it, you will find that it raises you. You will find it alive with mercy, compassion, and pitying love.

Now, my sister, I must close. This morning I go to San Francisco to speak to the people on the Sabbath, and in order to catch the train we must leave here before day break. There is much more I would be pleased to say, but I will stop just where I am, only adding, Never let a word of reproach or faultfinding fall upon the ears of your husband. You sometimes pass through strait places, but do not talk of these trials. Silence is eloquence. Hasty speech will only increase your unhappiness. Be cheerful and happy. Bring all the sunshine possible into your home, and shut out the shadows. Let the bright beams of the Sun of Righteousness shine into the chambers of your soul temple. Then the fragrance of the Christian life will be brought into your family. There will be no dwelling upon disagreeable things, which many times have no truth in them.

Move solidly, not capriciously. Be a real blessing in the church because of the discretion of your words. The adorning of a meek and quiet spirit is in the sight of God of great price. Work carefully. Follow in the footsteps of Jesus. Let not tears and sighs be your meat and drink, but praise and thanksgiving. Say with the apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." [Galatians 6:14.]

God help you, my sister, to be a great blessing in your home, binding every member of your family to you by the strong cords of Christ's love.

I advised Edson to send you some copies of a paper he is publishing in aid of the work in the Southern field. I wish you to see if you cannot get subscribers for this little paper. It is only twenty five cents a year, but even this will help. Do what you can in this line for that destitute field.

In much love.

Lt 146, 1900

Farnsworth, Brother and Sister [E. W.]

St. Helena, California

October 8, 1900

Dear Brother and Sister Farnsworth:

I thought I had a letter ready to go to Australia by this mail, but it is not prepared as carefully as I wish, and therefore must lie over for another mail. I came from the boat with an experience which I wish to present carefully, but I cannot do it for this mail.

Through lack of forethought I have contracted a cold, and riding in a carriage not adapted to me has hurt my weak member, my right hip. This has kept me awake for several nights. But although I am somewhat crippled, I shall overcome this soon by the blessing of God. I am admonished that I am human. I am of good courage in the Lord but must bear in mind that I am naught but a feeble mortal, and that I must be guarded.

I am so thankful to my heavenly Father that He has provided a home for me. I had decided never to purchase another place. I sold my home, with all the furniture and the cows and horses, at a sacrifice, and it was some months before I could feel that I should go to America. How could I leave a field where the Lord has so greatly blessed our labors and where the hearts of the people were bound up with our hearts. This was a sore trial, but I could not feel clear to stay. We decided to leave in August, and here we are in America. We look back on our journey across the ocean with great thankfulness to God.

All the way, excepting one day, the sea was as smooth as a lake. Thursday, the day before we landed, was rough, but this was in answer to prayer. We prayed that the Lord would interpose to prevent the amusements, dancing and carousing, which, as usual, had been planned for the close of the voyage. Thank the Lord, our prayers were answered. Thursday was a bright day, not stormy, but the sea was very rough. Nearly all the passengers spent the day in their berths. The sea was so rough that the sailors walking on the deck were almost thrown off their feet.

During this voyage we have seen all we desire to see of smoking and liquor-drinking and dancing, and coarse, bellowing laughter, coming from men who claim to believe the Bible and to read and teach it. But I cannot give the particulars of this now.

After reaching Oakland, we obtained a horse and carriage and went house hunting. But we found no house that was suitable without paying a rent of twenty-five or thirty dollars a month. This, you know, would soon eat up our little stock of money, and it would cost something to buy furniture and other necessaries for housekeeping. We found that for six thousand dollars we could purchase a beautiful house with two and a half acres of land near Fruitvale, about three miles from Oakland. But we did not want to settle near Oakland. The climate is too cold and foggy.

A few days after reaching Oakland, we came to St. Helena, to attend a camp meeting in the Napa Valley, and to see if the Lord would not open up a way for us. As soon as I met Sister Ings, she said, "There is a house in the Pratt Valley, just at the foot of the hill, which I wish you to see."

In this place the brother of our Brother Pratt invested twelve thousand dollars, building a house and planting an orchard. But he and his wife were growing old, and when their last daughter married they decided to sell the place. Mr. Pratt owned a large share in the springs which supply the sanitarium. The sanitarium purchased his right to this, paying for it two thousand dollars. Brother J. Burden bought the place.

We went to see this place, and found that we could purchase it, with two old horses, several good carriages, some chickens, and a house furnished throughout, for the same sum for which we sold our place in Cooranbong, and that the house would be vacated for us by next Monday.

The sanitarium agreed to pay me one thousand dollars for ten acres of land for sewerage, and would also pay one hundred and seventy-five dollars for five acres on which to build a food factory. So the whole place will cost me only six thousand dollars, and I shall not have to spend any money in buying furniture or carriages. It is like stepping out of our home in Cooranbong into one already prepared for us, without any time or care on our part.

I feel greatly humbled under a sense of the goodness of God, to think that we could have a home in such a pleasant place, where the atmosphere is so wholesome and the water fresh and clear from the mountains. W. C. White will build him a cottage not far from my house. Our work of preparing books is



to be done at once, and W. C. White will help me. There is work enough out-of-doors on the grounds to provide exercise for all the family. I feel so grateful to God for bringing me here just now to secure this place. Brother Burden will sell us enough canned fruit to keep us supplied through the winter. We are now eating grapes from the vines, on which there is a large quantity of fruit already sold. In the orchard there are first class prunes, apples, apricots, nectarines, peaches, and olives; but all the fruit except the grapes is done.

Our family is not large just now, but as our work of bookmaking progresses, we may have some additions. Willie will begin at once to build a house for his family. I do not think it my duty to go to Battle Creek or to live in Michigan. The Lord has given me my work and has instructed me that I am not to enter into controversy with contending parties. The work given me by God is well known. God said to me, "Speak My word. I will be with your mouth, and will guide your pen. More evidence will not confirm the faith of those who though knowing the work I have given you to do, are yet unbelieving. It is not evidence they want, but their own perverse way. Speak the truth. Lift up the banner on which is inscribed, The commandments of God and the faith of Jesus. This is present truth for this time."

Then instructions were given me in regard to what I would meet. There was to be no turning aside to the right hand or to the left. The Lord said, Bear the same message that you have borne in the past. Be not dismayed. Every soul will be tried and tested and proved. Everything will be shaken that can be shaken, that the things which cannot be shaken may remain. The deceptions of Satan will lead astray many who have not been obtaining that clear, deep experience which it is essential for each one to have, an experience proportionate to the advantages and light which God has given.

In the sixth chapter of John is recorded the plain testimony which Christ bore to His disciples. But this testimony offended many. By their actions they showed that the truth was not palatable to them. They closed their eyes and their hearts against reproof, and chose the praise of men rather than the admonition of God. Today souls are being tested as were the disciples in Christ's day. And today many turn away from Jesus when the truth is brought home to their hearts and they see that a rebuke is upon them because their lives are not in accordance with truth and righteousness. To take up the work of self-denial is too humiliating; therefore they are angry with those whom Christ has commissioned to point out to them their defects of character. Praise and flattery is the food upon which they live. They are pleased with words of human praise.

As in this day of test and trial these poor souls shall refuse to reform, a spirit not of God will take possession of the heart, to control their spirit, their words, and their actions. They cooperate with the enemy of truth. The things they once valued and appreciated are no longer interesting to them. They seek to make the words of God's faithful servants of none effect, by falsely interpreting them. They take Satan's side, cooperating with him. They work with the disaffected and disloyal, gathering up every item from the speech of the disaffected to eat as a sweet morsel. They turn against the ones they once loved. In this time they will say, Report, and we will report it. They have filed under the banner of the one who is an accuser of the brethren, and falsehood is regarded as a rare and palatable morsel. Scandalous, shameful statements are made, statements which have not in their fabric the least thread of truth.

The Lord Jesus declared before the worshipers in the synagogue, "This is the bread that cometh down from heaven." [Verse 50.] It was necessary that He should speak the truth in regard to His work, that He might test those who claimed to be His disciples. They needed to be proved, and this before He should leave them, lest their apostasy should come as a surprise to the true disciples, and the trial be too

severe for them. Christ saw that this test was essential for the safety of His future work, that it should not be swayed into wrong paths.

The truth, plainly spoken, did its work, and many turned away from following Christ, because they willingly misapprehended His words. With yearning heart the Saviour watched the result of His words, and saw that many were departing from Him. He felt keenly that His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected. It was such developments as these that made Him a man of sorrows and acquainted with grief.

Jesus did not call the people back and enter into controversy with them. He did not seek to remove from their minds the impression that resulted in their leaving. The news quickly spread that Christ had Himself declared that He was not the Messiah. This garbled statement turned the people away from Him, and changed the popular feeling. But Christ did not try to explain away His words. Looking upon the remaining twelve He said, "Will ye also go away?" Peter responded by an inquiry, "Lord, to whom shall we go? Thou hast the words of eternal life." "To whom shall we go?" Away from the teaching of Christ, what would they receive? Should they leave His lessons of love and mercy to receive the unbelief and wickedness of the world? No; while the Saviour was forsaken by many who had witnessed His mighty works, Peter declared, "Thou art the Christ, the Son of the living God." [Verses 67-69.]

Christ said to the people, "There are some of you which believe not; ... therefore said I unto you that no man can come unto me except it be given unto him of my Father." [Verses 64, 65.] He desired to impress them with the fact that if they were not drawn to Him, it would be because they were not sensible of the greatness of the Father's love for fallen man. The natural man receiveth not the things of the Spirit; for they are foolishness unto him, neither can he know them; for they are spiritually discerned. It is by a living, ever-increasing faith that the soul sees and enjoys the holiness of Jesus Christ. This is the glory that pure faith receives, and it kindles in the soul the decided action that demonstrates the power of God.

What course did the reprov'd ones pursue? They were offended, and showed that they were by becoming alienated from Christ. They united with His enemies, and by turning from Him in disdain, greatly encouraged the Pharisees in their purpose of taking His life. They could not bear the test sent to save them from fatal deception. They turned their backs on the Saviour purposely, to show Him that His words were nothing to them.

Many are passing over the same ground. When tested by the Word they reject the heavenly Teacher, and their decision, like that of the offended disciples, is never reversed. They walk no more with Christ. Thus are the words fulfilled, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner." [Matthew 3:12.] On that occasion, by the words of truth, the chaff was being separated from the wheat. This will be repeated, because men are altogether too self-sufficient to receive correction.

To those who are being worked by the Holy Spirit, the lessons of Christ appear divinely significant, complete in their important bearings and in harmony with His mission of love. As we become partakers of His divine nature, having escaped the corruption that is in the world through lust, our hearts will melt into tenderness. When we are imbued with the Spirit of the great Master, we shall not be so dull to discern the great work to be accomplished for the souls who might be saved. We shall not be so slow to

manifest the pitying tenderness revealed in His words and in His works. We shall reveal that wealth of love which underlies all His teachings and all His dealing with men.

Every true, earnest, self-sacrificing, self-denying soul will be one with Christ, and will understand more and still more of the mystery of godliness. Why? Because the Spirit of Christ abides in him. He has become a co-laborer with Christ, and to him the Saviour reveals the mystery of godliness. All that surface work which leaves the development of Christian character imperfect, dwarfed, feeble, and sickly will have been overcome. He is growing in that true grace and godliness which recognizes the mercy that administers reproof, that reaches out the hand to restrain evil. There will be a development of character that will bring to light the purposes of the heart and the simplicity of the truth that works by love and purifies the soul.

Lt 147, 1900

Rice, Anna C.

November 11, 1900 [typed]

My Dear Sister:

I received your letter this morning, as I was about to leave Oakland for my home in the Pratt Valley, just below the hill on which the Retreat is situated. I read your letter in the cars, and will answer it at once. My sister, I am more sorry than I can express that ministers should fail to understand the duty of children to their parents. If your mother, being an unbeliever, turned you out of home, and now requests you to come home again to help her with her flock of fatherless children, this is all the evidence you need to convince you of your duty. I will write more upon this subject at another time.

What saith the Scriptures? "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [James 1:27.] When your mother desired your presence, the very best missionary work you could have done would have been to answer her call and go to her aid. Living the truth day by day in her presence, you might have been the means of her conversion. Her being an unbeliever does not change the command of God to love your mother and listen to her pleadings.

I fear you have committed another error. Your mother desires you to come to her and her fatherless children. Do not inquire your duty of any human being. Circumstanced as you are, a missionary in the service of God, how can you serve His cause better than by seeking to save the souls of your brothers and sisters? Said Christ, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] If you are working to save perishing souls who are not your relatives, why do you not labor most earnestly to save your relatives? Are not their souls as valuable as the souls of those who are no kith or kin to you? May the Lord help you to see your duty. He can clear away all mist and fog, and give you clear insight.

Your identity must not be submerged in any other human being. Carry the sweetness of Christ with you, and although things may not always move smoothly, yet the very trials which come, patiently endured, may work for the purification of your soul. The grace of Christ revealed in you, in patience, kindness, forbearance, and love will be a great blessing to the dear ones for whom you labor, as well as to yourself.

Religion is to be revealed in the home life. Love for truth and righteousness is to be manifested to the world and is first to be unfolded and developed by kindness and love in the family. If the parents do not love Jesus, and there is one member of the family who does, let that one, in words and action, show the Spirit of the Master. Let the younger children see that she has learned of Jesus, that she reveals His kindness, His love, His long-forbearance.

The history of your family connections is a lesson for you and for others. Fathers and mothers, brothers and sisters, die, and homes are broken up. And when a daughter who has been cast out of her home because of her faith is given opportunity by invitations and appeals to return, it is her first duty to comply, without making any minister conscience for her. Right is right. There is no Bible reason why we should not labor as earnestly for mother, father, brothers and sisters, as for those who have no claim of relationship. The family ties are not to be disregarded. God makes no distinction in the class for whom we shall labor. But His Word places first those who are connected with us by family ties. Those who know the truth are to put forth every effort to save their own people.

We talk of holiness and the inner life, which is the sanctification of the Spirit through the truth. Let us remember that a sacred responsibility rests upon us to show love for those who are bound up with us by the cords of relationship. Our love is not to be turned aside and expended on strangers.

Ministry is broad, though sometimes narrowed down to a small circle. When the ministry of Christ is fully comprehended, we shall have a clearer spiritual eyesight. We shall see that the very best education for the members of families to obtain is to see the necessities of mother and father, brothers and sisters. Many young people have not engaged in the work of being educated as nurses, but to my certain knowledge there are those who could not bind themselves for a stated period of time without neglecting home duties. Often the father and mother need the ministry of the child who is longing to obtain an education in the care of the sick. In no case should daughters leave a home where their ministry is needed to bind themselves for a certain number of years to secure the education supposed to be essential.

Lt 148, 1900

Kerr, Sister

St. Helena, California

November 11, 1900

Dear Sister Kerr:

Accompanied by W. C. White and Sara McEnterfer, I left St. Helena on Friday morning for San Francisco, where I had an appointment to speak in the church on Sabbath. I was quite sick on Thursday and I feared that I could not keep my appointment. But on Friday morning at break of day we started to the station. I felt grateful to my heavenly Father for His sustaining grace.

On Friday evening Elder Daniells and his wife arrived from New York. We were very thankful for the privilege of meeting these friends once more, for we had not seen them for some months. Elder Daniells has recently visited Africa, Europe, and Battle Creek. I wanted to talk with him very much, but early on Sabbath morning I had to leave Oakland for San Francisco.

I asked the Lord to give me strength to speak to the people, and He graciously answered my prayer. The notice of the meeting had been widely circulated, and there were about four hundred people present. Every seat was filled. More chairs were brought in, and even then the children and several women were seated on the platform. I knew that the Lord would strengthen me, and I stood before this large congregation, His Spirit came upon me. I spoke from 1 John 3:1-6. The Lord gave the word, and the Spirit accompanied the word spoken. The entire congregation seemed to be deeply moved.

After I had delivered the message given me by God, Brother Corliss urged the people to heed the word spoken. He invited those who desired to give themselves to Jesus to come forward. More than one hundred people responded, among them a number of children and youth. Elder Corliss was deeply moved as he saw the working of the Spirit upon the congregation. His son and daughter-in-law came forward, and this seemed to break Elder Corliss up entirely.

It was a remarkable meeting. As many as two hundred people came up to the platform afterward to shake hands with me and my son, expressing gratitude to God that they had been permitted to see Sister White's face again and to hear once more the message of the Lord. It was a scene long to be remembered. I had to force my way through the crowd to get out of the door. One brother kindly took me in his carriage to Brother Parlin's, where we had dinner. Then we returned to Oakland, and I had a short talk with Elder Daniells. We left this morning for St. Helena.

I reached home very weary, but thankful to God for the gracious manifestation of His power and for the good work I saw done among the people. O how thankful I was to see so many giving themselves to the Lord! This is a good work. May it be treated wisely. May all who love and serve God pray that His Spirit will rest upon the temple and the worshipers therein. Let those who profess to believe the truth seek most earnestly to follow in the footsteps of the Master, ministering to all who need a Saviour.

Christ has plainly laid down the conditions upon which salvation depends. "If any man will come after me," He says, "let him take up his cross and follow me." [Matthew 16:24.] Yes, follow Christ. Let every dear soul who desires to obey God walk in the footsteps of the Redeemer. We must be meek and lowly in heart. We are to bring forth fruits of righteousness according to the capabilities God has given us.

My sister, we must have heaven. We must not let anything keep us from gaining eternal life. Be humble, meek and lowly, kind, pitiful, and tenderhearted. Do not look at and talk of the failings of others. Remember that you become like that which you behold. Eternal life is worth everything to us. Let us talk about the goodness and power and glory of Christ.

You can be a blessing in the church if you will let your light shine. By your example you may teach others how to shine. Do not bring in darkness by exalting the power of the enemy above the power of the Lord Jesus. All you have to do is to open your heart to the bright beams of the sunshine of Christ's grace and glory. Talk faith, pure, sacred, holy faith. Bear no discouraging testimony, for this pleases the enemy. Talk of the goodness of God. Have we not enough at every step to praise Him for?

Christ says, "Behold I set before you an open door, which no man can shut." [Revelation 3:8.] Then let us not discourage others by talking of defects of character. Talk of the light. Heaven is full of light. Christ is the light of the world. Speak hopeful words, strong, comforting words. Look away from the imperfections of others, and by your practical godliness show those around you the better way. I want you to recover all you have lost. Do not act out your impulsive feelings to the injury of any soul. In your

home show your children the way to Christ. We need to appreciate more fully the value of the education to be given in the home—a jot here in love and tenderness and a tittle somewhere else, line upon line in love. Pleasant words will do marvelous things. May God help you, my dear sister, is my prayer.

In some of my goods, which have been stored for nine years, I found a package of pictures of my husband and myself, taken more than twenty years ago. I thought perhaps you would like to frame them. My husband was a noble man. He is dead. I have two boys left me, and they are qualified by experience and faith to do a work which God approves.

Among my clothes I found a pillowcase belonging to you. It must have been put in by mistake. I shall send it back to you when some one is going that way.

In much love.

Lt 149, 1900

Kellogg, Brother and Sister [H. W.]

Crystal Springs, St. Helena, California

November 11, 1900

Dear Brother and Sister Kellogg:

I have received Brother Kellogg's letter. I thank you sincerely, my brother, for the part you have acted with regard to The Gospel Primer. Notwithstanding that my position in Australia has been one of hard labor, I have laid out my money here and there to start the work and do as God commanded me. He said, Annex new territory; lift up the standard; leave memorials for Me in every place where the tabernacle has been pitched and the truth proclaimed. There is a large work to be done, and we must strive to secure the conversion of souls to the truth, that the work in different lines may be carried forward.

While in Australia I told Edson to draw money from the Office to the amount of several hundred dollars, because I knew the need of the Southern field, but at the same time I knew that there were at least ten places in Australia where I could have invested that same money for the advancement of the work. The Lord has blessed our labors, and the work is being established nigh and afar off.

It was a great trial for me to leave Australia. I battled with myself for months, and then I opened my mind to W. C. White, saying That I should have to sell out and go to America. I love the work in Australia. The cause of God there is a part of me, and I have left two thousand dollars there for the workers to use in their great necessity.

I really need that money now. W. C. White must build a house near mine for his family; for he is to help me in the work. No one can help me as he can, but in Australia they kept him in office so constantly that I had but a jot and tittle of his services. I greatly desired that Edson should unite with me in the great work God has given me to do, but he is wedded to the Southern field, and I will not draw him away from it.

I thank the Lord that He has opened many things to my mind. Those whom God calls to engage in His work are not all molded alike in character. In nature the Creator has not made two leaves alike. The heavenly angels are not exactly alike in their qualifications and ministry. And no two human minds are precisely alike. The Word of God calls for complete unity in diversity, that every emergency in every kind of labor may be met. Truth speaks its own language through a diversity of gifts. The divine work is carried on by and through a diversity of gifts, all essential, and all working to one end—the expression of that mind and will of God through the perfection of the saints. Thank the Lord that we are not all made in the same mold. God works through different minds, different elements of character, for the perfection of His church.

The great apostle Paul speaks of the varied work of varied individuals: “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, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.” [Ephesians 4:1-8.]

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, 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 joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” [Verses 11-16.]

“Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness, and covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which is not convenient, but rather giving of thanks.” [Ephesians 5:1-4.]

“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.” [Ephesians 6:11-13.]

“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [Verses 14-18.]

This is practical medical missionary work. It is of a character which testifies to the sanctifying power of the truth upon human minds.

November 12

Elder Daniells and Dr. Kellogg arrived here yesterday. As yet I have had only a few words of conversation with the doctor. He will come here today that we may have an interview together. May the Lord's presence be with us, is my prayer.

I have not been able to sleep for several nights. Going to Oakland and from there to San Francisco is a most wearisome journey. There are so many changes and so much hurry and bustle. At my age it tires me. But this will soon be over. Soon the work will close up for time and for eternity. Last Sabbath I had great freedom in speaking to the San Francisco church. About four hundred people crowded into the church. Extra chairs were brought, and yet the people could not find seats. Women and children were seated on the platform.

The Lord gave me special victory as I spoke from the third chapter of First John. The people listened with great earnestness, and seemed to drink in the words of life. After I had finished speaking Elder Corliss, seeing that the people were deeply moved, asked all who desired to give themselves to the Lord to come forward. More than one hundred responded. Elder Corliss's son and his wife came forward, and this almost overcame the father. The Spirit of God was in the meeting, and His power was felt. We knew that Christ and the angels were with us. At the close, the voices of all in that large congregation pealed forth in singing the doxology, and we know that God and the angels rejoiced.

We feel that the instruction contained in the fourteenth chapter of Hosea is present truth. The time has come for all who know the truth to close up the ranks. Please read the eleventh chapter of Hosea; it is applicable for this time.

Brother and Sister Kellogg, you have long known the truth. May the Lord in these last days give you both a precious and valuable experience, that you may understand the joy of the Lord. I see that a great work must be done in this country as well as in Australia. Now is the time for us to work, using the Lord's money to establish memorials for Him in new places. I know that the workers in Australia need every cent of the two thousand dollars I have left there, that they may make aggressive warfare, and I know also that aggressive work must be done in this country. At times I am tempted to call in the means I left in Australia, but I dare not do this. If you know of anyone who could help me to share the burden of the work in Australia, please tell them that the Lord's money is needed in that missionary field. I am trying to do all in my power to advance the work in Australia.

Brother Kellogg, if you can interest any to help us in Australia, please do so, and relieve me of the two thousand dollars I have consented to let them use. We have a large work to do in Australia, a great work, and the Lord is going before His people as they lift the standard and proclaim the truth for this time. If you know of any who can help us, please influence them to do this; for discouragement must not come upon the workers in the cause of God.

"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. And the Lord shall



inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, all flesh, before the Lord: for he is raised up out of his holy habitation." [Zechariah 2:10-13.]

The sanitarium in Australia is greatly needed, and may the Lord help His people here to help us, is my prayer; for Australia is the field of my labor, and although I am in America, I shall plead for Australia. The fields are opening and extending and the warning must be given.

It is now half past five a.m. I could not sleep after one o'clock, so I rose and commenced my work. It is not yet daylight. Willie has just come in to tell me that Dr. Kellogg can only stay with us today. He has asked Brother Burden, Brother Daniells, and Dr. Kellogg to take breakfast with us this morning, so I must close my letter.

In love.

Lt 150, 1900

Irwin, G. A.

St. Helena, California

October 26, 1900

Dear Brother Irwin:

After reading Dr. Kress' letter, I wrote something with reference to my making the journey to Battle Creek to attend the [General] Conference [session]. This morning I must write still further. During the night season my mind has undergone some change. I will now say that if the Spirit of the Lord shall impress me that He will be with me in meeting in person those who shall assemble in conference, I shall not let anything come in which would give the enemy occasion to point to me as inconsistent in my course of action.

I dread to meet in conference with the many I necessarily must meet, who are acquainted with me and the work God has given me to do, and yet are full of questioning doubt. A crowd of people, however large, who do not know the truth, is no dread to me. It is easy for me to meet and address them. But it is not the easiest or the most desirable thing for me to meet those who have had all the evidence that will ever be given them that God has given me a work to do. Whether they believe or disbelieve, it is not my work to strive constantly to produce every evidence possible to make them believe. This is not my work, though many suppose that it is.

I wish to say that if after considering the matter, the brethren still think it the best thing to have the conference at Battle Creek, and that it is best for me to meet the people in conference, I will consent to attend, even if the conference is held at Battle Creek. Dr. Kress has written very decidedly in regard to this matter. He thinks that the conference should be held near Battle Creek, if not in Battle Creek.

It must be evident to all that there is no place east of the Rocky Mountains except Battle Creek where the conference could be convened. On account of the climate, Oakland, California, would be my decided preference, but this I shall not urge. It shall not in the future be said that the conference was held in Oakland to accommodate Sister White, and thus the impression be left on minds that Sister White said that the conference must be held in Oakland, and all must do as she said.

I wish to say that I had sufficient reason for not wishing the conference to be held in Battle Creek at the coldest season of the year. For nine years I have lived in a mild climate, where my windows were open day and night, and where I only had a fire in my room in the mornings and evening during the winter. To travel from here to Battle Creek in the depth of winter would be a most expensive business for me.

I cannot myself see the reason for having the General Conference held at a season of the year when rooms must be heated artificially to be warm enough to sit in. For a large number of people to assemble in rooms which, to be sufficiently comfortable, have to be heated by stoves or steam or electricity, is not conducive to a healthy action of the brain; and it is most painful for my heart and head.

While I was visiting in Healdsburg the nights and morning were cold, and at the different places where I stayed, a fire was kept in the stove. This invariably brought depression to me, an uncomfortable letting down of the whole system. Will not those who attend meetings in overheated rooms feel the same exhaustion, more or less? And after sitting in such rooms, are they not greatly exposed when they go out into the air? I cannot but think that it is a mistake to bring together in midwinter a large number of people to a place which to be comfortable must be artificially heated. Atmosphere heated in this way has a tendency to lessen vitality. And many, after attending a long session of meetings in heated rooms, suffer greatly from exposure as they go to their lodgings, to sleep, perhaps, in a cold bed. They pass the night in a chilly condition, uncomfortable and miserable. I have had in the past a most painful experience in this respect.

It has been presented to me many times that in consequence of attending these large gatherings in a cold climate, sitting in heated rooms and then sleeping in cold beds, people have contracted colds from the effects of which they have never recovered. The Lord desires His people to be wiser in many respects concerning the preservation of physical health and spiritual vitality. They are to make diligent efforts to keep their digestive organs in a healthy condition. Those who attend meeting should eat lightly, because then they are not using their physical power in proportion with their brain power. And they should always eat simple food, which will not hinder the process of digestion and thus clog the brain—God's most important instrument in the dethronement of Satan, who is always seeking for recognition.

There is much to be considered in regard to council and board meetings. Some sit for hours in committee meetings when they are greatly in need of rest in sleep. As a result, propositions are made and resolutions presented which should never have been formed. There is criticism and faultfinding on account of dyspepsia brought on by improper eating. The worst of all is that many things which the Lord desires His people to receive and sanction are not carried through because of the objections brought forward by men with congested brains. Propositions are viewed in a wrong light because the brain is benumbed and the mind is unable to appreciate the subject. Because of sick digestive organs, propositions which should be accepted as very essential are made to appear as objectionable and really dangerous.

Carpenters and all who engage in labor requiring tools are careful to have instruments prepared to do the very best work. We are God's instruments, and He desires us to prepare ourselves to do the very best work, keeping eternal realities in view. But how can we do good work while we have long night sittings, the brain wearied and the system half asleep, and while we give our digestive organs too heavy a load to dispose of? And disturbance in the stomach affects the brain. Because of indigestion, meetings are sometimes very unlike what meetings conducted by Christians should be.

God calls upon His servants to do His work intelligently, in goodness and love and sweetness of disposition, because they are controlled by the Holy Spirit. But frequently we are intemperate in eating, and often the quality of the food is not the best. In many sessions of the conference the Lord has not been glorified. Those present have done their best, but it has been a defective best, owing to their unwise treatment of the stomach.

Those to whom the Lord has entrusted much are to trade intelligently on their Lord's goods, that out of the treasury of the heart they may bring forth good things. In order to do this they must treat the stomach carefully, for if the stomach is a cesspool, the brain is congested and the temper is unpleasant. God has made known the conditions of salvation: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] The Word declares what this involves—the surrender of all the capabilities to Christ, to be sanctified through His grace and employed in His service. There is to be no wasting, no embezzling of the Lord's goods; for this is robbery toward God. It is a perilous matter for us to use inconsiderately the powers entrusted to us. It is our duty to give God a pure, unpolluted service. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

Let those who take a part in board and committee meetings be sure that their feet are warm and clothed with clean, warm socks. Let them see that the brain is not congested. Let them make it their business to prepare themselves, physically and spiritually, to be used as God's instruments in doing a clean, pure, unselfish, holy work. Then their decisions will produce the very best results for God's work.

God's work must be done with a deep sense of what it involves. Often those who assemble in council meetings do not properly prepare themselves for the work. They do not cleanse themselves from that which sets in operation a train of circumstances resulting in weakening the hands of the workers and destroying the effect of good words of courage, hope, and joy.

Much of God's work has been done in a haphazard manner. The time should never come when unsanctified words or exhibitions of temper are heard or seen in our working force. But the assemblies of God's people have been treated with a commonness which has robbed the work of its holiness and purity. The doors have been opened to admit cheap, coarse, harsh words when the accounts were being audited. Many who do this work do not stop to think that they are acting as God's stewards. In their work unconsecrated self has figured largely. They forgot that they were working under God's inspection.

A change must come. Men who do not feel any special reverence in officiating in the various lines of the work should be dismissed much more decidedly than a man who does bungling work in temporal business. God's work must be done with sanctified judgment and clear discernment. It must be done with exactitude by those who have qualified themselves to be agents for Him. The organs of speech are to be properly cultivated and properly used. There is not to be one coarse, unthankful remark, not one loud-toned threat, not one irritating word; for these stir up in the heart the worst feelings of resentment and revenge. Too often in board and council meetings Satan thus gains just what he wants.

Remember that the Lord is present in every meeting. He who sees not as man sees is watching the work done in the meetings held in the interests of His work. Those who attend meetings to consider plans with reference to the service of God should not come in with untidy dress or a careless manner. Their raiment should be appropriate to the occasion, and they should seek earnestly for the heavenly

adornment, the meek and quiet spirit which is in the sight of God of great price. Disrespectful words spoken by those present to one another are an insult to God, and are thus registered in His book.

Let those who seek to divert the work into wrong channels remember that there is a ladder of shining brightness reaching from heaven to earth, and that angels are always ascending and descending this ladder, while God is over all. Many forget this. Thus it has been with regard to the work in Battle Creek. Those who should have felt the necessity of obtaining heavenly wisdom have felt themselves fully efficient. They have entered council and committee meetings clothed with their own righteousness. They would not be instructed, and like Jehu, they drove furiously to force and compel and lord it over men who had an unselfish interest in the work of God. But there were those whose thoughts were inspired by God, who refused to sanction injustice, fraud, and dishonest dealing.

In His book God records every decision and the circumstances which brought about each decision. If men will not be self-confident and stubborn, He will work out His will through them. But of many it can be said as of Israel after they had departed from God and refused to be educated by the great Teacher sent from heaven: "Hear ye indeed, but understand not; and see ye indeed, but perceive not; Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes and hear with the ears and understand with their heart, and be converted and be healed." [Isaiah 6:9, 10.] They did not wish to be changed in character or practice.

God is greatly dishonored by the way in which men have lifted up themselves, putting forth the finger and speaking vanity. Look at the work devised and the plans laid, which have imperilled the cause of God. The call is made for a change, a more decided change than has yet been made. Some have refused to obey God, and therefore God has refused to accept their work. Because of the unsanctified, preposterous propositions made by men, God could not work by His Holy Spirit.

"Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and healed." [Verses 9, 10.] This is the result of refusing to obey God. Hardness of heart and disaffection will as surely follow a rejection of God's message as cause follows effect. The grace of God cannot cooperate with iniquity. God's Spirit can only enlighten the understanding of those who are willing to be enlightened. We read that God opened the ears of Lydia, so that she attended to the message spoken by Paul. To declare the whole counsel of God and all that was essential for Lydia to receive—this was the part Paul was to act in her conversion, and then the God of all grace exercised His power, leading the soul in the right way. God and the human agent cooperated, and the work was wholly successful.

The Lord desires us to distinguish between the means and the instrument. "Who then is Paul," the apostle asks, "And who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." [1 Corinthians 3:5, 6.] The human agent is only the instrument; it is to the Lord he owes his efficiency. He must cooperate with divine power.

"Whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even your faith." [1 John 5:4.] The pleasures and policies of the world cannot hinder or deceive the true child of God, who relies by faith on his Saviour. He has faith in the keeping power of God, and he

marches on in the strength of One who is infinite. By the power of God his soul is kept through faith unto salvation.

As the physical life is sustained by the food that is eaten, so the spiritual life must be sustained by the bread of life. Body and spirit must have the food that is necessary for the sustenance of each. We must breathe the atmosphere of heaven. We must earnestly desire the sincere milk of the Word, that we may grow thereby. The Christian prays and watches and works. God says of him, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.]

Those selected for the work of God should be men who are faithful and true, men whom God can instruct, who will impart what they receive, proclaiming without reserve the will of God, pointing out the better way to all with whom they come in contact. The new man in Christ is born to conflict, toil, and labor, born to engage in the good fight of faith. There is ever within his reach a power by which he may obtain the victory at every onset, power which will enable him to be more than conqueror over the difficulties he meets. The warfare in which he is engaged is a hand-to-hand struggle, and requires all his energy. He must march steadfastly on in the path of duty, determined that he will not fail nor be discouraged.

Lt 151, 1900

Larson, H.

St. Helena, California

November 20, 1900 [typed]

My Dear Young Brother:

I have something to say to you. The Lord has opened a place for you in the food factory. He has blessed you and has given you tact and understanding for the work. Until you have positive evidence that it is your duty to change your position, remain where you are. You are blessed above many youth, for you have the society of your mother, while so many are forced to be separated from home influences.

I am impressed by the Lord to say to you, my youthful brother, that someone must do the work you are doing. In the position in which you are placed you have been obtaining the best experience a young man can have. The Lord desires to have, in connection with this institution, men and women who love and fear Him. Those who are engaged in the work of preparing health foods are just as much in the service of God as if they were in the dentistry business or in the medical missionary work. As you help to prepare health foods you are doing God's service.

Just as long as you can have the company of your mother, you should feel that you are where God desires you to be, in the place where you are most needed and best prepared to work, where you can help without the least outlay of means. When the Lord would have you in some other place, you will understand this. You can serve God just where you are. You can improve on the talents God has given you until you become master of the institution.

I have much to say to you, but cannot say it all now. I could not sleep past one o'clock, and I am now writing to you in the early morning hours. The Lord has impressed me to say to you that in taking up a new work you will meet with trials and disappointments where you least expect them. In a new place

you will find just as hard and more disagreeable work than you now have. It will cost money to go to Battle Creek, and it will be years before you can earn much. Dentistry looks flattering, but it is a work which is very taxing to the brain nerve power. You will find trials to be met in that work which you have not anticipated. You are doing good missionary work where you are, and you are away from the wicked cities, away from the temptations that come to the youth there.

I know the Lord will give you peace and rest in Him in the very work in which you are now engaged. You can be a continual learner, and by fidelity you can fit yourself for the highest position in this work. I cannot approve of the idea, which many have, that they must go to Battle Creek to obtain an education for medical missionary work. In Battle Creek you would find as much and more severe labor and fewer advantages in some lines than you have here at St. Helena. You are well situated where you are. If you find the work taxing here, you would not find it any lighter should you change your position.

If you look to the Lord Jesus for strength and grace, you will see everything in His light. You are just where you can do service for the Master, just where you can grow in intelligence. You are doing a work which more young men of your age could do and should do with acceptance, with a view to teaching others. If twenty or forty young men were obtaining an experience in the practical work you are now doing, it would be pleasing to the Lord. When God desires you to change your employment, He will give you clear light.

At present you are in the best situation you could have. The farther you are away from the great cities, the more favorable will be your opportunity to form a character which will prepare you to stand when the judgments of an incensed God are poured on the inhabitants of the world. Then consternation will surely spread over all countries, and this consternation will be felt in a most disagreeable manner in the large cities where wickedness has reached such large proportions.

When you have thoroughly mastered your present trade, you will be able to do good service in teaching the people how to prepare healthful food. This line of work is as essential as any work you could take up. It is a most important education for young men and women, for in the future this class of work will find acceptance where many other kinds of work will not be acceptable.

I would say to you, You are needed just where you are. Do not become restless and uneasy. Constantly improve in everything you take up. Do the work some one must do, and God's blessing will rest upon you. When you know the future better than you do now, you will be able to say, "Bless the Lord, O my soul; and all that is within me, bless his holy name." [Psalm 103:1.] Keep close to Christ. Improve your opportunities. Learn all you can in the work in which you are engaged. The Lord knows what His people need, and through His chosen agents He manifests His benevolence to men, for He is ever working for the happiness of those who love and serve Him. He is pleased with harmonious service, and when He sees men and women obeying His commandment to love one another without dissimulation, He greatly blesses them.

God desires us to find out how we may be of real service to Him. We must keep looking to Jesus, the Author and Finisher of our faith. The law which He has given us to obey is the best expression of His love. His commandments, perfectly obeyed, would enable families here on earth to be symbols of the family in the heavenly world.

There is another matter you should consider. Here you are in a most favorable climate healthwise. If you can be of service here, and your service is appreciated, you are doing good and are being educated for work. May the Lord help you to understand His will and then to do it cheerfully. He will give you peace and contentment if you are faithful where you are.

Lt 152, 1900

Cottrell, Roy F.

Crystal Springs, St. Helena, California

November 20, 1900

Roy F. Cottrell

Sheridan, Illinois

Dear Brother:

I have received your letter, and will respond to it this morning. Have received the calendar which you sent. The programme is good.

You say that some connected with the school object to the use of Healthful Living, and state that I disapprove of the book. In answer to this statement I would say that I have always appreciated Healthful Living. In no instance have I uttered a word of disapproval, neither has a thought of disapproval entered my mind. Healthful Living is a good and useful book, and can be used in your school with good results.

I am sorry that so many are ready to receive statements which have no true foundation. Let none of your teachers be ready to catch up and repeat "They say." Ask those who make such statements to produce their authority. It means something to report hearsay, especially concerning a book which has been as carefully prepared as Healthful Living. Those who circulate reports of this kind, unless they have the very best authority, will do harm instead of good.

If all, old and young, were seeking more earnestly to acquire all the knowledge possible on healthful living, and to reform their habits of eating, drinking, and dressing in accordance with the principles of temperance, they would have a life-saving influence. May the Lord impress all who are engaged in the work of educating with the fact that before they can be acceptable, God-fearing, intelligence teachers, they must be daily learners in the school of Christ. "Take my yoke upon you, and learn of me," says the great Teacher, "and ye shall find rest unto your souls." [Matthew 11:29.] If this can be carried out in the practical life in the school to be established in Sheridan, you will have the blessing of God and complete success. The life which God has entrusted to us is to be regarded as sacred, to be preserved by healthful living, for the service of the Master.

May the Lord direct you and guide you, and may His Holy Spirit rest upon the preceptor and teachers of the Sheridan School, is my most earnest prayer.

Lt 153, 1900

White, J. E.; White, Emma

Crystal Springs, St. Helena, California

November 20, 1900

Dear Children Edson and Emma:

I would be pleased to hear from you. I like to have you drop me a line occasionally, to say what you are doing. Is the matter of The Gospel Primer satisfactorily settled? Yesterday I signed my name to a written document which gave you the right to revise and publish this book. Previous to this, I had thought that everything was securely arranged. We hope that this last statement will be all-sufficient for your purpose, without any drawback.

I am rather brain-weary. I have not had the rest I ought to have had, but with care I hope to avoid a breakdown and time of suffering.

Last Sabbath, with Sister Peck, Sara, and her nephew, I rode to Calistoga. For several days soft showers had been falling, and on Sabbath they were still falling, so we took the covered carriage which came with the place. I find this a very easy carriage to ride in, but it is difficult for me to get in and out of. It had been used only a little.

I was surprised to find at Calistoga a church of sixty-five members. Some outsiders were present. There was a stove near the door, and the pipe ran the whole length of the room to the back of the building. The room was very hot, and I soon began to feel the heat in my brain. I was unable to think, and I came near falling to the floor. The windows and doors were opened, and this brought some relief, but I have not yet entirely recovered. It was just as I was reading my text that the heat nearly prostrated me, but the Lord strengthened me to speak. I told the people that it was a mistake to have a fire in a small meetinghouse when all present wore outside wraps and the weather was not so very cold.

I see that I must avoid sitting in rooms heated by steam coils or stoves. This being the case, how could I cross the continent in midwinter, when the cars are all heated, to attend a conference in Battle Creek. I dare not venture to do such a thing. The air I breathe must be vital. If the vitality is consumed by heat, the air is not life-giving.

I am going to Healdsburg today. A general meeting is to be held there, and I must not disappoint the people, who will come from all parts of the surrounding country to the meeting. But this must be my last appointment for meetings at any distance from my home till the winter is over.

I am fully satisfied with my home. I expect my farmer, Brother James, to come to us soon from Australia, to take charge of my place. We received a cable from him, saying that he had a chance to sell his place, and asking us to cable if we wished him to come. Some weeks before we had written him to come, and as he would receive our letters a few days after he sent his message, there was no need for us to cable. I wish Brother James were here now, but we shall see him soon. Then he will take charge of my place.

I have lately bought another place, of one hundred and twenty acres, on which there is a fairly good cottage and two small outbuildings. The house has six rooms, two of which are quite good. A third, the dining room, is wainscoted to a distance of four feet from the floor with good timber, and is ceiled. This room is fifteen by fifteen. The kitchen is somewhat out of repair. Near the kitchen is one of the small outbuildings mentioned before. There is a very large tank, into which water will have to be pumped from the well. The well is only eighteen feet deep, but can be developed. In the orchard there are one hundred and sixty trees, prunes, peaches, apples, and cherries.



For this place I paid five hundred and fifty dollars. The buildings are estimated as worth this amount, so I really got the land free. There is on this place enough timber to pay for it. We shall reserve this place for some family who can be of use in the work here. Many of our people will soon see the necessity of moving out of the cities with their families.

I am well satisfied with this place. For a long time I have had it in mind to buy such a place when the opportunity came. It is our duty, from a humane as well as a religious standpoint, to make provision when opportunity offers, for the preservation of the physical and spiritual health of the faithful servants of the cross of Christ.

I write you these particulars that you may know what we are doing. I have just made a bargain to sell the olives on my trees for fifty dollars per ton. Those who made the purchase will pick the fruit. The olives are small, and the gathering is no small job.

I am praying that the Lord will give you health and strength for your Southern work. I find that I must be careful of my health and strength. Yesterday and last night I thought I would have a good excuse for not going to Healdsburg. The wind was blowing, and the clouds hung so heavily that I thought I must be presumptuous in making the journey. But this morning I see that I shall have to go, for the stars are shining. I have not slept since one o'clock. I had a few letters to write before starting for Healdsburg.

I hope that you will be careful of your health. I hope you will have increased health in your new Southern home. Please tell me what you have found of my goods in Battle Creek. I hope you found something. Sister Hall wrote me, in response to a letter I sent her, that she would do her best to get things together. I hope you will be comfortable, and I wish you to be careful. The Lord has a work for you to do, and it is the duty of you both to relate yourselves to this work in such a way that you will not endanger your health and life.

As yet I hardly know what to expect in regard to the conference. Dr. Kellogg, I think, will try hard to change the time, so that it can be held in Battle Creek.

Lt 154, 1900

Ottosen, Dr.

Healdsburg, California

November 25, 1900

Dear Brother:

I am troubled in regard to the situation of our sanitarium in Denmark. My mind is greatly stirred. I have not time now to write to you as fully as I shall try to do as soon as I can.

There must be a decided movement on the part of our American brethren to relieve the situation, and there must also be decided action on the part of our Scandinavian brethren. Now is the time for the churches in Denmark, Norway, and Sweden to come up to the help of the Lord.

Often when one comes into perplexities that are of a trying character, and is at the foot of the hill, in need of strong helpers to co-operate in pulling up the load, much time is wasted in criticizing and scolding and fretting. But this does not move the load. The one who feels the pressure most severely

needs not, and deserves not, the censure. It might more appropriately fall upon men who have sacrificed principle. But even then it might be inappropriate. The first thought should be, How can we all unite in helping to lift the load? There is too much at stake to run the risk of delay.

Let all who love God and His cause come to the rescue of His institutions in Europe. I am stirred by the Spirit of the Lord to sound an alarm for Christ's sake, and remind those who profess to believe the Word of God of their privileges and responsibilities and of their duty to the brethren who have been used to God to do a good work. You will lose a rich blessing if you fail now to do your work as God's helping hand in relieving the Denmark Sanitarium.

You will not do justice if you charge those who have carried the responsibilities with moving in accordance with worldly ambition, to glorify themselves, in building so largely. They thought they were working for the glory of God. Now is the time to help. Let all do something. Let all be as God's helping hand, lifting whole-heartedly. Encourage the oppressed to trust in the Lord, to have that courage which will not fail, but go forward. Let all do as they would wish to be done by were they in similar circumstances. As they do this work they will co-operate with ministering angels.

Patience, charity, and Christian courtesy are to be brought into the work of helping our institutions in Europe. This will show soundness of faith and healthfulness of soul. It will show that true Bible principles are practiced, [that] there has been a work accomplished which in no way pleases the enemy of righteousness. Who will now place themselves on the Lord's side and as His helping hand engage in doing His work? Who will now seek to build up, not to tear down? This is a work which should go forward in strong lines.

God's people should serve Him in truth and righteousness. Who will now appropriate their God-given means to relieve the painful pressure upon our beloved fellow workers? Who will now enter into partnership with God to dispense His means in this emergency? All our churches should now work actively and whole-heartedly for God, each member determined to avert the great calamity which threatens the Lord's instrumentalities.

O what a sight it would be for angels to look upon, to see God's instrumentalities passing out of the hands of those who can handle them for the advancement of His work! Christians, now is your time to come up to the help of the Lord. The Lord's treasures are at hand, lent to us in trust to be used in just such emergencies. He speaks to us all. Hear what He says: "The gold and silver is mine, and the cattle upon a thousand hills." [Haggai 2:8; Psalm 50:10.] Then, stewards of the Lord, use the Master's entrusted goods to free His institutions in Denmark and Norway from debt. Angels of God will co-operate with us in helping these institutions, so that no reproach shall rest upon the Lord's cause.

Show that you are Christ's followers by reaching out the hand to help, for thus God would have it. His cause is one the world over.

He who feeds on the bread of life has Christ formed within him. The Word is to be brought into the practical life. By reason of the waste in the body, the blood must ever be renewed by food. So it is with the Lord's working instrumentalities. The Word must daily be received, believed, and acted. Christ must dwell in us, energizing the whole being, providing the life-blood of the soul. His example must be our guide. We must reveal His sympathy in dealing with our fellow laborers. There must be a real working out of Christ's grace in our hearts. Then we can say with the apostle, "I live, yet not I, but Christ liveth in

me.” [Galatians 2:20.] Christ’s life, abiding and moving in our souls as the blood moves in the veins, is the cause of our joy and the pledge of our glory. O the goodness and love God has expressed in our behalf!

I plead with my Scandinavian brethren to do what they can. We will unite our efforts with your work of love and helpfulness to restore the institutions which are now threatened with disaster. There is sufficient means in the hands of the Lord’s stewards to do this work, if they will unite in tender sympathy to restore, to heal, and to bring health and prosperity to God’s instrumentalities. Have faith in God. Hold fast to the hand of infinite power, for the Lord has, in the hands of His stewards, a store of treasures sufficient to heal all the diseases of the institutions in Europe.

God help us to help you, is my prayer.

Lt 154a, 1900

Waggoner, E. J.

St. Helena, California, U. S. A.

October 20, 1900

Dear Brother:

I have received and read your letter. I understand the situation. This was the reason why I was so anxious that you should come to Australia. But somehow my plan was defeated.

My heart is deeply moved as the situation in the great city of London is presented to me. It pains me to think that a different mold is not being given to the work in Europe. Where there are one or two men struggling and wrestling to carry forward the different branches of the cause, there should be hundreds of men at work, that a fitting representation of the work for this time may be given. There should be no fewer than one hundred men at work in the city of London. The Lord marks the neglect of this work, and by and by there will be a heavy account to settle.

My soul is stirred within me. Night after night I am unable to sleep past one o’clock. I am deeply distressed as I look the American field all over, and see how little is being done and how few plans are being laid for the home and foreign field. The Lord has a work to be done, and there are to be changes, decided changes, made throughout America. Our conferences are not doing a twentieth part of the aggressive work they should do. In California our people are not doing what they might do. The work should be far in advance of where it is.

I have sore heartache as I think of the work in England, Switzerland, Denmark, Norway, and Sweden. Matters must not be left where they are. I desire to meet and counsel with you, Brother Prescott, and others who may come from Europe to attend the conference.

The plans laid for the work in the European field have not been broad enough. I have been wondering what I can do to advance the work. I have thought of my book on Christian Temperance, which is now nearly ready for publication. If the publishers will donate the work, I will give, for the advancement of the work in Europe, the royalties on all copies of the book sold in the European field.

In regard to the Conference, I am now of opinion that it should be held at Battle Creek. Come what will, I shall go to Battle Creek, though I have not yet made this known. I must go. I have dreaded this much, but I wish to meet Dr. Kellogg. If I can see him and talk with him, I do not think he will feel, as he has done, that I am his enemy. I shall be able to get accommodation in the Sanitarium at Battle Creek. Dr. Kellogg will do for me as he would for his mother were she living. So I now expect to attend the Conference, not in Oakland, but in Battle Creek; for that is the only place where it can be conveniently held.

I shall not now be able to write all I wish to write. One thing I know: There cannot be a greater mistake made than to set young men, however capable and talented they may be, at work in our churches. Send them out as canvassing evangelists to places where the people have never heard the truth. Let them develop. Thus Christ sent His disciples forth to prepare them for work, and thus ministers will have to be prepared for work in our time. To send young men, with untried, untested ability, from church to church to be criticized, is the worst school in which they can be placed. Let them begin their work as wrestlers. Let their wages be such that they will appreciate the value of money and learn to live economically.

For years I have been shown that the best way to educate ministers is to send them out as canvassers. In their work they will meet with opportunities to read and sing and pray with people who are seeking for light. Thus they will be able to sow seeds of truth. Let young men and women take our books on healthful living, and go out among the people, doing their utmost to advance the work of health reform. There are many in the world who are anxious to know more in regard to these principles.

In our work we do not reach the standard that we should. God has said that a work should be done to reach the class represented as in the highways. Those known as moderate drinkers are to be labored for. They can be reached. With faith unfeigned we are to work for them. The truth is to be proclaimed to the ends of the earth. Men of all trades are to be convicted and converted.

The Lord will work with young men who will be wrestlers, who will prove by their example that it is possible to be "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] What we need is men who will serve the Lord with full purpose of heart, men who will use to His glory the ability entrusted to them. By continual practice they will grow in true dignity, which the Lord desires all His workers to possess.

I must now close this short letter. I awakened at two o'clock. It is yet early; nothing is stirring but the mice.

I hope to be able to send you something more before we meet in conference. Be of good courage; for a discouraged man is not able to accomplish the work for this time.

Lt 155, 1900

General Conference Committee

St. Helena, California

December 4, 1900

To the General Conference Committee

Dear Brethren:

As the General Conference [session] draws near, my mind is burdened with perplexity regarding the time and the place of this important assembly. There are many objectionable features to the plan of holding the General Conference in Battle Creek in the months of February and March. I have had a great dread of the many difficulties to be met with in the holding of the conference at the time and place first suggested, and I plead with Elder Irwin to advocate the holding of the meeting in a more favorable place.

It is not conducive to physical or spiritual health for our conferences to be held where large numbers of people must be gathered into rooms having but little fresh air and heated by stoves, steam coils, or furnaces. It is not wise to bring together in midwinter a large number of people to a place which, in order to be comfortable, must be artificially heated. The heated atmosphere, with limited ventilation, has a tendency to lessen vitality.

It has been presented to me that in consequence of attending large gatherings held in a cold climate, many people after sitting in over-heated rooms, have gone forth into the cold air to take severe colds, and some by sleeping in cold beds have contracted colds from which they have never recovered. The holding of our meetings in highly heated rooms is a great evil. In cool climates, it would be better to wear more clothing and have less heated air. When accustomed to this, the people would not be so unfavorably affected by an abundance of fresh air, which is essential to health.

As regards myself, you know that I am seriously affected by the impure air which gathers in assemblies where there is not good ventilation. Several times I have suffered long and severe sickness from the effects of poisoning by the impure air in churches and meeting halls. And whenever I am forced to speak in a heated room, suffering and weakness is the penalty. For nine years I have lived in a mild climate, where windows are kept open night and day, and where during most of the winter I only had a fire in my room mornings and evenings. For me to plan to travel to Battle Creek in the midst of the winter, in the close and heated cars, has seemed to me to be a dangerous undertaking.

Another danger that attends our general assemblies is the tendency to overeating, and the lack of exercise. Many suffer from congestion of the brain. The brain is often disturbed because there is something the matter with the stomach. And those who have gathered from long distances to study God's providences and to decide important questions are not always in condition of mind to render righteous judgment. Temperance in eating and abundance of exercise are essential for the delegates attending our conferences, that they may have clear, vigorous minds for the consideration of the solemn and important subjects brought forward for consideration. But how difficult it will be to arrange for outdoor exercise that will give the needed vigor if the meeting is held in the month of February, in the cold climate of Michigan.

From the light given me, we should plan to hold our conferences where we can breathe the pure air of heaven, in the sight of the beauties of nature. When those who attend our conferences eat temperately, exercise regularly, and breathe freely God's pure air, they will find that their souls will be uplifted, their deliberations will be surcharged with the Holy Spirit, and their decisions will be one hundredfold more valuable than decisions made with brains congested as the result of continuous work with too much food, too little exercise, and too little of God's pure air.

Another reason why I have dreaded to have the General Conference held in Battle Creek, was the large number of voices there, saying, This is the only right way; walk ye in my footsteps. The holding of the

conference in the midst of a large community of Sabbathkeepers, many of whom have served self and neglected duty until their spiritual senses are dulled, is of itself a great danger to the meeting.

Many who have been blind to the necessities of the Lord's work in distant lands, and who have been laboring to divert the work into wrong channels, have forgotten that there is a ladder of shining brightness reaching from heaven to earth, and that angels are always ascending and descending this ladder, while God is over all. Many who should have been earnestly seeking to obtain heavenly wisdom have felt themselves to be efficient. Some have lorded it over God's heritage, and have entered councils and committee meetings clothed with their own righteousness. They would not be instructed, and like Jehu they drove furiously.

Those who assemble to transact the sacred work of the General Conference should ever realize that the Lord's work must be done with a deep sense of what it involves. They must prepare themselves for the solemn service. They must cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. They must guard themselves from weakening influences. They must be in a condition where the Holy Spirit can direct their minds and impress their hearts.

The work of the Lord must not be done in a haphazard manner. Unsanctified words and exhibitions of temper should never be heard or seen in our conference gatherings. These should ever be regarded as sacred. But sometimes the assemblies of God's people have been treated with a commonness which has been an offense to God and has robbed the sacred work of its holiness and purify.

With these things before my mind, I have dreaded to attend the next General Conference in Battle Creek; and aside from the question of my attendance, I have dreaded to have the meeting convene there.

I have thought that the climate of Oakland would be much more favorable to the conference. I have thought that the influence that would surround the delegates there would not be so strong to deaden spirituality and to confuse the mind. But I have not wished that my wishes or my judgment should control in this matter, contrary to the interests and best judgment of our brethren.

Since it has been proposed that the conference be held in Oakland, I have received word from several of our brethren in Europe that the additional time and expense required to go to Oakland will make it impossible for them to attend. This is a serious matter. It is also estimated that the travelling expenses of delegates will be increased over five thousand dollars. This is also a serious matter. And it is said that many of our brethren dread to come to the Pacific Coast in February on account of the colds so often contracted because of the change of climate. It is a matter of primary importance that the health of our brethren should be carefully guarded. In the light of all these things, I have thought that you might need to reconsider the location and time of the General Conference.

During the last few weeks I have been passing through an experience that leads me to believe that it will be my duty to go East in the spring, that I may bear my testimony in Battle Creek and some other places. It is impressed upon my mind that if the conference is held in another place, much of the work that I should do at the meeting would have to be repeated at Battle Creek. And I have some assurance that the Lord will sustain me in attending some general meetings in the Eastern States. This is a work which until very recently I have thought I should not be called to do.

Some matters are clearly presented to me which I do not fully understand, but I know that I have a testimony to bear to our people East of the Rocky Mountains. Over and over again, these words are in my mind, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." [Luke 24:47.] From this I understand that I have a work to do, beginning at Battle Creek. And if my work is to commence at Battle Creek, it may be best that the conference be held in that place. This I am convinced is the meaning of the light given me. And with this intimation of duty, I will lay aside all fears regarding myself, and prepare for the work.

As regards the time of the conference, you will see from what I have written that it is a matter of great importance that it be held later in the season. This will no doubt be a surprise and an inconvenience to many, and being held later, it will interfere with many local plans. But what is of so much importance to our cause as the proper holding of our General Conference?

For the meetings in future years we may make very different arrangements, but for this year we should arrange to have the meeting as much as four weeks later than the time appointed. A postponement of six weeks would bring us to a better time of the year, and would be preferable, if it does not interfere too much with the work of the field laborers. While some will be inconvenienced by the delay, some will be glad of the time for better preparation. I shall use the time diligently in the preparation of my books, which should be prepared for the printer before I leave for the conference.

May the God of all grace guide you and give you wisdom, is my prayer.

Lt 156, 1900

White, J. E.; White, Emma

Crystal Springs, St. Helena, California

December 10, 1900

Dear Children Edson and Emma:

I have received the two last copies of The Gospel Herald. I have been expecting things to go as they have gone in the Southern field, and I have felt intensely that decided work should be done. You must not fail or be discouraged. The Lord understands all about the difficulties. Try to do your very best. This is all the Lord requires of you. He has accepted your labors of love for the down-trodden African race; and if the fields you have tried so hard to work have been closed to you, may the Lord have compassion upon those who have given the work so little attention, except to criticize. They closed their eyes to the situation, after the warning was distinctly given that things would be as they are now.

The only thing now to be done for the closed field is for those who have refused to be impressed with their duty to change this terrible phase of their conduct. It is possible that something may yet be done. Those who have passed by on the other side might better do their duty now in regard to the Southern field. The light given me is that had they at the right time done the work the Lord gave them to do for the class in such great need of help, the voice of entreaty and instruction from the Lord would have been heard, and the showing in the Southern field would be very different from what it now is.

But Edson, it is of no use for you to work yourself to death, as you have nearly done in the past. It is of no use for you to spend sleepless nights, and thus rob yourself of the vitality the Lord desired you to

possess. There are some parts of the Southern field in which no one can labor without sacrificing health. I have known this from the first.

God has a work to be done. Your work is ever kept before me. It is to preach the gospel. You are doing this work [with] marked success in the Southern field, but this field is not to be your only place of labor. You have a work to do at our camp meetings. God has a message for you to bear. You are to do this work in the most simple lines, not by sermonizing, but by educating as an evangelist in gospel ministry.

We have an abundance of sermonizing. What is most needed at our camp meetings and conference sessions is love for perishing souls, that love which comes in rich currents from the throne of God. True Christianity diffuses love through the whole being. It touches every vital part—the brain, the heart, the helping hands, the feet—enabling men to stand firmly where God requires them to stand, so that they will not make crooked paths for their feet, lest the lame be turned out of the way. The burning, consuming love of Christ for perishing souls is the life of the whole system of Christianity.

What is the Bible interpretation of God? “God is love.” [1 John 4:8.] By giving Christ to our world, God manifested His love for mankind. “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.] Yes, “everlasting life.” This is the love which is the fulfilling of the law. Only he whose heart is filled with compassion for fallen man, who loves to a purpose, showing his love by the performance of Christlike deeds, will be able to endure the seeing of Him who is invisible. He only who loves his fellow men to a purpose can know God. He who loves not those for whom the Father has done so much, knows not God. This is the reason there is so little genuine vitality in our churches. Theology is valueless unless it is saturated with the love of Christ.

God is supreme. His love in the human heart will lead to the doing of work that will bear fruit after the similitude of the character of God.

In the thirteenth chapter of the First Corinthians the apostle Paul defines true Christlike love. It would be well to print this chapter in small type in every paper issued from our presses. Put it in The Gospel Herald, that it may preach its living sermon wherever the paper may go. This chapter is an expression of the obedience of all who love God and keep His commandments. It is brought into action in the life of every true believer.

“Charity (love) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.” O blessed leaves of the tree of life! “And now abideth faith, hope, and charity, these three; but the greatest of these is charity.” [Verses 4-6, 13.]

“Bless the Lord, O my soul, and all that is within me bless his holy name,” because our Guidebook is so very plain and definite. [Psalm 103:1.] Others may not follow the plain “It is written,” which Christ used on every occasion to meet the fallen foe, but let us follow the Saviour’s example. The less we give expression to our own human opinions, the purer and more marked with grace will be our conversation. The Lord calls for sanctified speech, because it is a savor of life unto life. He requires every human agent to take special care of his own soul temple, allowing nothing that defileth to enter his lips, using no stimulants or narcotics, refusing to eat many kinds of food at a meal, because thereby a cesspool is made of the stomach.



God calls, Attention all! "Watch ye; stand fast in the faith. Quit ye like men; be strong." [1 Corinthians 16:13.] "Be sober, be vigilant; because your adversary the devil as a roaring lion walketh about, seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever." [1 Peter 5:8-11.]

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye can not do the things that ye would. But if ye be led of the Spirit, ye are not under (bondage to the) law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have told you also in time past, that they which do such things shall not inherit the kingdom of God." [Galatians 5:16-21.] This is the evil fruit of an evil tree.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (to condemnation). And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." [Verses 22-26.] "Bear ye one another's burdens, and so fulfil the law of Christ." [Galatians 6:2.]

"Let him that is taught in the word communicate unto him that teacheth in all good things." [Verse 6.] Here is presented the responsibility resting on one to teach the Word, and the equal responsibility resting upon him who is taught, the hearer, the learner, to show respect and appreciation for those laboring in the ministry. He is to feel his obligation to impart to them of his temporal substance in all good things. The obligation resting upon both parties is mutual. Let all bear this in mind, and seek to realize and fulfil their responsibilities.

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption: and he that soweth to the Spirit shall of the Spirit reap life everlasting." [Verses 7, 8.] Wonderful truth! This is a twoedged sword which cuts both ways. This life and death question is before the whole human race. The choice we make in this life will be our choice through all eternity. We shall receive either eternal life or eternal death. There is no middle ground, no second probation. We are called upon to overcome in this life as Christ overcame. Heaven has provided us with abundant opportunities and privileges, so that we may overcome as Christ overcame, and sit down with Him on His throne. But in order to be overcomers, there must be in our lives no petting of fleshly inclinations. All selfishness must be cut out by the roots.

"Let us not be weary in well doing." [Verse 9.] Why should we, with such helpers to co-operate with us in fighting the battle of life? At our baptism we were pledged to the service of God. In the name of the Father, the Son, and the Holy Spirit, we received the holy rite. The pledge was a life-pledge on the part of heaven if we will comply with the conditions: "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God." [Colossians 3:1.] "In due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." [Galatians 6:9, 10.]

My heart is comforted in the Lord and made strong as I write these words. My prayer while I write is that the Lord will awaken His people to action. "For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 Corinthians 4:5, 6.] The truth requires every minister to be temperate in all things, that he may have a vigorous mind to use in the Lord's service. He who bears the great responsibility of ministering in Word and doctrine should be a man of sound mind. His habits of life, of eating and drinking, are to be pure, even as Daniel's. Every worker connected with God in sacred service is under bonds to be a pattern of piety in every phase of his life, that God may make of him a channel of communication to the church and to the world.

Lt 157, 1900

Farnsworth, E. W.; Robinson, A. T.; Starr, G. B.; Palmer, E. R.; Caro, E. R.; Sharp, F. L.

Crystal Springs, St. Helena, California

December 12, 1900

Dear Brethren Farnsworth, Robinson, Starr, Palmer, Caro, and Sharp:

We rejoice that good help has gone to you in Brother and Sister Kress, physicians who love the Lord and His truth. Also, with these precious physicians, we send you Brother and Sister Burden and sister Burden's two sisters. We would have you consider that these are very beloved by the Lord; we would have you remember that the Lord knows what you need better than you know yourselves. But we do not have a thought that Brother and Sister Burden will not be heartily welcomed by you. I should have felt very much gratified to have had Brother Burden and his family remain in connection with the work in this country, but we know that you need them in Australia. All these workers whom we are sending you are to act a most unselfish part in the sanitarium that is going up in New South Wales.

I have not lost one particle of my interest in the work in Australia. Had I done so, I would have used my influence to keep Brother and Sister Burden right here. Brother Burden's talent is needed in the sanitarium upon the hillside. We need just such help here as they could be to us, but you need just such a man in the sanitarium to work in connection with Brother Sharp and Dr. Caro. Brother Burden is an all-round man, and this is what is needed. Give him a chance to work. Do not try to make him agree with all the ideas and plans of others; but let the Lord work His servant.

I tell you in the fear of God that we believe Brother Burden is just the man you need. Work with him harmoniously. Give Brother and Sister Burden your confidence. Counsel with them. Brother Burden is not a forward, intruding man. We have confidence in him. We know that in that new country he will be a helper upon whom you can depend. He will not be bought or sold. He will carry out right principles, and in your councils, if asked, he will give advice.

Last Sunday evening we had a pleasant visit with Sister Farnsworth's two brothers. We believe that these men are capable of doing a good work. It is more of just such men that is our need in the cause. On Sabbath morning I spoke in the sanitarium chapel, which was crowded with patients, nurses, doctors, and a number of others. God has given me much freedom in this chapel. Brother M. Cady acted as pastor.

Since we have come to St. Helena I have spoken about ten times. Three Sabbaths ago we were in Healdsburg. I spoke on Sabbath and Sunday to a house full of people, believers and unbelievers. I cannot endure the heating of the house of worship, and I requested that no fire should be built in the stove, but the janitor forgot my request. I had been conversing with visitors all Sunday morning, and felt illy prepared to speak in the afternoon.

Sunday morning I left Sister Bonds, where I was making my stay, and where visitors were seeking my counsel the whole time, and when to Brother McClure's for dinner. He I thought I would get a little rest. But I found there a Sister Hurlbutt, who had come from Lake Co., a distance of fifty miles, on business, and was very desirous of seeing me. She is the wife of a wealthy man in Lake Co. As soon as I reached Brother McClure's, she commenced conversing with me. She said she wished me to come to her home in May. She is building a home for orphans, and her house would then be prepared to receive me. She said that as long as I chose to remain, I should have every convenience. Nothing much has been done in this part of California to advance and educate in regard to the truth. Sister Hurlbutt's mother has just died, leaving a property to be used to advance the cause of God.

Sister Hurlbutt's husband is not a professed Christian, but he opposes his wife nothing. They have both given to the cause of God. She has taken orphans and brought them up. This seems to be the work for which she is adapted. She has been told that there is an oil mine on the estate which her mother has given to the cause.

Well, I was much interested. I can see an opportunity for an opening in a new place. Lake Co. is a health resort, and there are certain seasons of the year when we can there reach a large number of people. We can tent out, and perhaps hold a camp meeting. I shall go if I am not thoroughly used up before May. I can see light in some of these directions. In this conference not half is being done that ought to be done in new territories.

When I reached the Healdsburg meetinghouse, I found that the church was heated, and the vitality of the air was being consumed, although I had publicly asked them not to build any fire. "I forgot" was the excuse offered. I was already exhausted, and I solicited the prayers of those who had faith, and the Lord strengthened me wonderfully. I talked for an hour and a half, and the attention of the people seemed riveted. I had no trouble. Strength was given, and I had great freedom. The rich current of the grace of God was imparted to me to impart to the hearers. Businessmen and ministers of other denominations were present. I received the outpouring of the Spirit of God. I had shortly passed my seventy-third birthday, and I was thankful, so thankful, that the Lord gave me His Spirit in such large measure.

After I had finished speaking, I was not at all weary, but was rested and refreshed. I rode about a mile and a half to Brother Mills' cottage. Oh, I felt so free and so happy. I was not the least weary, but was invigorated and vitalized by the Spirit of God. Then it was that I felt that I could go to Battle Creek and attend the conference there, but I did not say this at once. I believed that God would sustain me. I must meet the people at Battle Creek sometime, and the sooner the better. I felt an assurance that the Lord would heal my infirmities, and sustain me through the effort made.

Well, I have seen Dr. Kellogg, and have had an interview with him. I think there is now a much better understanding, and that the Lord will work out the whole matter.

I wish to say that I am of good courage in the Lord. I remember you all in my prayers. My interest in Australia is not by any means dead. We think of you all, and we believe the Lord will help you to do His will. The Lord is ready to work for you in Australia. He is waiting for human agents to do His will intelligently, that they may help in every line as His missionaries, as minutemen. It is God's plan to solidly unite the ministry and the medical missionary work. The ministry is connected with the work of health reform as verily as the arm is connected with the body. Health reform is the helping hand of the ministry. Both were bound together in the work of the Lord Jesus. The one gives completeness to the other. We have a work to do for the sick churches before they can have a healthy Christianity.

Two great systems of efficiency are blended in the human body. The circulatory system and the nervous system are combined. The heart is the reservoir of the circulatory system and the brain of the nerve system. From the blood the food is assimilated by the body. Both agencies are ever at work. The food nourishes the whole man; therefore there is every need of wholesome food. But there is not the slightest call for the great variety of dishes which are nearly always on hand. Much time and labor might be saved in this matter. God does not design that our time should be so fully occupied in contriving dishes to suit the palate. God would have all of His people missionaries in every sense of the word.

In this country in the fruit season what an abundance of fruit there is of every description! Yet the variety of foods which are eaten at one meal often make a cesspool of the stomach.

Let our people prepare their fruit to send to parts where there is no fruit. In this way God's benevolence is to be acknowledged. Gather up the fragments; let nothing be lost. Let our people in New South Wales send dried fruit to the workers in West Australia. This will be a great blessing to them. Let those who have an abundance of fruit eat it in its natural state. Good bread and fresh fruit will satisfy hunger and keep the system in a healthy condition.

Let us all see if we cannot institute a reform in this matter of having so many varieties of food at one meal. We are trying it here. We have dried fruit and fresh apples.

I am so thankful to God that when Adam lost his Eden home the Lord did not cut off the supply of fruit. It is the cooking of such a variety of food that takes time and labor. Food which in its natural state is good to eat is rendered unwholesome by being mixed with other food. Think of this, and see if it will not bear testing. Save the poor, abused digestive organs from the burden imposed upon them.

God prepared for Adam and most nourishing food. He knew how to give man the proper nourishment. May the Lord give us clear discernment to appreciate good food without spending time and labor in fixing it up in such a way that it is made harmful.

I must close now. I am writing by lamplight, without a fire. I cannot endure stove heat. You are all aware that the winter we are now passing through is the second one for us this year. This is our second series of short days. Thus cuts our working hours short. But we have abundance of evidence that we came to America at the right time. Had we remained until now, we might have succeeded in accomplishing more book work. We should have hurried Brother Burden and family to Australia, that we might have had the privilege of seeing him in the position he should occupy. But then where would our home have been? Brother Burden can tell you all the particulars of this. The Lord arranged matters for His own name's glory and for our very best good. We have a good home and every convenience.

We want to be among those who see in their experience a working out of the providence of God in the provision made for their advantage, and in the things of nature and art which meet their peculiar wants. The Lord ordered our way. He led us to this place at the right time. Everything seems to say that He has prepared this home for me. I praise His name, while at the same time I feel greatly humbled under a sense of His benevolence. I cannot doubt the goodness of His intentions toward us. I needed just this experience, and under the consideration of all that God has done for us, I have decided to trust Him fully and to go to Battle Creek to attend the conference.

We supposed that the conference must be in Oakland, but then, because of the great expense, there are many who would not be able to attend. Many were feeling deeply disappointed because of this. I have written that I will go to Battle Creek, if need be even at the coldest season of the year. Nevertheless if the conference could convene four or even six weeks later, we should consider it a great favor, for we could then complete some books which have been needed for a long time in Australia and America. Until this week we have not been so situated that we could work to advantage.

We are now making a beginning. Sister Burnham has come from Oakland to help us for a few weeks. We have sent for Brother and Sister Druillard to come, and we expect them. If the conference is held at Battle Creek, they may not think it advisable to cross the Rocky Mountains until after the conference. But I do not worry. The Lord has His good hand over me, and I will trust in Him.

O, how I long for a just appreciation of God's great goodness and love. I praise the Lord, for I know He has been working out His own plan in His mercy and great goodness to me. It has come to me as a surprise, and I am greatly humbled under a sense of my favors as I see the Lord so manifestly working in my behalf. I cannot doubt. "Praise the Lord, O my soul; and all that is within me, praise his holy name." [Psalm 103:1.]

In much love.

Lt 158, 1900

Wilson, Sister [G. T.]

Crystal Springs, St. Helena, California

[November] 12, 1900

Dear Sister Wilson:

I have only a short time to write and get this letter in the mail. I have been driven nearly to distraction to get time to communicate with you, my beloved sister. I do not cease to pray for you. There have been continual calls for Sister White to attend meetings.

We reached Oakland late in the day Friday. Sabbath I was solicited to speak in the Oakland church in the afternoon. The notice had gone out, and the church was full. The Lord gave me special freedom.

The first part of the next week was devoted to house hunting; but after being conducted from place to place for days, we could find nothing that was suitable. Then I said, I have come to the conclusion that I am done with house hunting. When the Lord opens some place for me, I will gladly accept the favor. Marian was in a hired room, for which I paid five dollars a month. Willie hired a small cottage at fifteen dollars a month. Four rooms were rented as working rooms for ten dollars a month. Sister Peck and

Maggie occupied two of these rooms, doing their own cooking over an oil stove. They lived principally on bread and fruit.

We went up to St. Helena Thursday morning. Before I had taken off my things, I was relating my experience in house hunting, and my disappointment, and Sister Ings said, "Well, below the hill there is a place that is just the thing for you. It is Robert Pratt's place." I thought it was the place of our Brother Pratt, who died some years ago; but, lo, it was a house I had looked at and admired, and had thought it a most beautiful place.

Brother Burden had purchased the place, paying one thousand dollars down, with two thousand dollars to be paid in one year. The rest might run, by keeping up the taxes, paying when it was convenient. I at once took the place, his goods, Pratt's goods, two horses, three carriages—one nearly new—a covered carriage like our phaeton, only not so easy and roomy, but very easy riding, two one-seated phaetons, one of which has a cover, one very nice platform wagon, a sulky, and a farm wagon, and implements for farming.

The house was completely furnished. For this place I paid six thousand three hundred dollars.

Afterward we sold <ten> acres of land for one thousand dollars and five acres for one hundred and seventy-five dollars.

This is a most beautiful location. The surroundings are lovely. Ornamental trees from various parts of the world, flowers, mostly roses of a large variety, an orchard containing a thousand prune trees which are bearing, another orchard nearer the house, and still another orchard of olive trees, are growing on the place. In the orchard near the house are apple trees, fig trees, apricots, cherries, and pears. We have sold our olives for fifty dollars a ton. I suppose there are not quite a ton on the trees. We have grapes in abundance, far more than we can handle. Next year we shall sell the crop for making sweet wine, which has a ready market.

On this place was a small cottage for workmen to live in. I have had it raised from the foundation and sealed inside. It provides us with four office rooms. The work on it cost two hundred and fifty dollars, and it may come to three hundred. Our workers have just got into it. We have had to buy office desks and typewriter desks and other furniture to carry on our work. Our preparation in this line is just finished.

Marian came yesterday to take up her work. Up to the present time she has been at the sanitarium taking treatment. Sister Burnham has come from Oakland to help us in the preparation of books which we desire to get out.

As soon as we reached Crystal Springs, I was solicited to speak in the sanitarium chapel. This I did Thursday night and Friday night. There was a large house full to speak to, and all seemed much interested and pleased. Sister Ings is overjoyed that we are here.

Sabbath we went on the cars to Napa, where a district camp meeting was being held. I spoke at this place. Brother Irwin had come from Battle Creek to counsel with us. Edson was also to come for counsel. I spoke in the tent to the people assembled at Napa. At the morning service I was moved by the Spirit of God to bear a most decided testimony. After I had spoken, many came forward for prayer. This meeting

was a great success. Much tenderness and weeping were seen in the meeting. The nurses from the sanitarium were much broken in spirit, and sought the Lord most earnestly.

We returned to St. Helena in the afternoon, and there I met my son, James Edson White, whom I had not seen for nine years. He looked considerably worn, but I was very glad to meet him.

Through the week our counsels went on, while I took treatment when I had opportunity. Important matters were considered. Brother Irwin spoke in behalf of the school at Battle Creek. Dr. Kellogg had offered to purchase the school buildings. Brethren Irwin, Magan, and Sutherland thought best to sell, though at a loss, and establish a school out of the city, upon a large tract of ground. I laid the matter before them. Had not the Lord in their emergency made provision to relieve the school building from debt? If this sale should go forward, the amount received would be far below the value of the buildings. We did not want it said or have it appear to the world that we were obliged to sell because we could not pay our debts. If this bargain should be closed, the vital interest in the plan of freeing our schools from debt would be lost. What need then to create funds? the people would ask. The life that should be put into the liquidation of the debt would be extinguished.

I told them to hold right on where they were until the plan of selling the book which God had moved me to present to the schools to clear their indebtedness, should be fully worked out. Then the staff would be in their own hands. The school would own the property, and would have a clean page upon which to write the records of the next school year. Or, if they saw fit to dispose of the building after the debt was paid, they could do this, and remove to the country. This matter was clearly seen, and all who had met for counsel were relieved.

But, O, I was so tired, with the settling of the purchase of my place, selling a portion of my land to the sanitarium, and the many and varied things to be heard and duly weighed.

On Friday I went once more to Napa, where we spent Sabbath and Sunday. We rode in the sanitarium carriage, and I was very comfortable. I spoke on Sabbath and first day, giving a decided testimony. On Sunday many outsiders were present. The Lord gave me a testimony for the hearers. I spoke for an hour and a half in the most solemn manner. The Spirit of the Lord was upon me, and it seemed that I could not go. James Edson White spoke in the afternoon with great clearness and force. I wanted to be present, but dared not presume, for I had already gone far enough. Edson is reported to be as able and effective a speaker as we have in the ranks of Sabbathkeepers. He speaks in a clear, simple manner, with much power.

At the close of the afternoon meeting we prepared to drive back to St. Helena. I had strength to go about half way. Then my hip and whole side and kidneys began to be troublesome. I changed to the front seat, but could not obtain relief. The pain was very great. I tried to walk a little, but could not stand erect. Then I put the cushion in the bottom of the carriage, and knelt on them, but this gave no relief. I had to endure the suffering for several miles. When I reached the sanitarium, a wheel chair was brought and took me at once to the treatment room. For one week I was like a broken piece of china. I had good treatment. When I came to our present home, I could not stand erect, and could walk only by the use of a cane and the arm of an attendant. But I could move about a little, and I thanked the Lord that my feebleness was not of long duration. For some time I took treatment, and now I feel no ill effects.

I have spoken about ten times at the sanitarium, once at St. Helena, once at Calistoga, and three times at Healdsburg. The Lord has blessed me in a marked manner. I see as I never expected to see that the good hand of the Lord is with me. O it has been so wonderfully apparent in providing this beautiful home in this retired place! I was visited by the angel of the Lord on the boat, and instruction was given me, which I do not yet dare to speak.

I will sometime give the whole history of my experience on the boat. It is so solemn, so sacred a matter that I do not feel like talking about it; but one thing I do know, of which I may speak, and that is that it was in order of God that I came to America just at this time. It was against my wishes, for I wanted to remain in Australia. I loved the people and I loved my work. I have not lost my love for Australia, nor my interest in the workers there.

The Lord will help all who take hold with good courage and humbly do His work with all honesty and earnest zeal and with fidelity. The end is near, and I will say to those I love in every place, Be of good courage in the Lord. Ministers and people, the Lord is our Rock. We may be secure. The Lord will not leave His people to the will of the enemy. He will carry us through all the strait places. He can spread a table for us in the wilderness. We want not human zeal, but a zeal for the success of all our institutions. They are God's instrumentalities. They must be kept free from all selfishness. They must be witnesses for the truth of God for this time.

O let us feel that we are rich in the mercy and grace and love of God. This is our property. God's honor must be preserved in His institutions. They must never be corrupted, never <come under the control of human organizations who work out their will and ways. Never by> word or deed let those connected with them make Christ ashamed. Christ and the Father have identified their interests with these institutions, and with all suffering humanity. Then let us blend with God, and identify our interests with these arms of His power. They are His human agencies. God and heaven and angels are united with us in the work of making these institutions a success.

In much love.

Lt 159, 1900

Irwin, G. A.

Crystal Springs, St. Helena, California

December 16, 1900

Dear Brother Irwin:

I have just read your letter. I am glad you received in season that which I wrote concerning the change in the time and place of the General Conference [session]. It was at some cost to myself, in ideas and feeling, that I wrote as I did. For a week before I fully consented to go to Battle Creek, I did not sleep past one o'clock a.m. Some nights I was up at eleven o'clock and many nights at twelve. I have not moved from impulse, but from the conviction that at this time I must begin at Jerusalem.

I cannot see that much confusion needs to exist which telegrams cannot remedy.

The deep regrets of many that the conference was to be held in Oakland came to me across the Rocky Mountains. Had not a change been made, the impression would have rested upon minds that the



conference was held in Oakland because of Sister White's choice. To bear all the responsibility of having the conference in Oakland was a burden too heavy for me to carry.

I made inquiry, and found that the cost of holding the conference in Oakland would be from five to eight thousand dollars. I had no desire to shoulder this responsibility. If my journey to Battle Creek will save the conference five thousand or even one thousand dollars, I will go.

Then in the night season, I was standing in the tabernacle at Battle Creek, and the Spirit of the Lord gave me freedom to present practical godliness in clear, distinct lines before the people. Several times this representation was impressed upon my mind. More definite light came to me. Yet it was some time before I could make the decision. Some weeks ago I wrote you a letter, which I did not send, regarding this matter.

For some things it would be a great advantage to hold the conference in Oakland. Our workers in California, ministers, physicians, and directors, need to have a different mold. There is a narrowing up, a binding about. Pharisaical rules are formulated and presented to the workers, which remind me of the rules made by the Pharisees in Christ's day. Lax methods have confused the spiritual senses and blinded the spiritual eyesight. Scarcely any of the workers are vivified by the missionary spirit which leads men to go forth into new fields, adding new territory to the Lord's kingdom, and planting the standard in towns and cities which have never heard the truth. There seems to be a stagnation in the work. Ministers are hovering over the churches when they should be out in the field, proclaiming the warning message to a world lying in sin. I am pained day and night at the outlook. We need to see the true working of the Holy Spirit upon individual character.

I would be pleased to avoid this journey to Battle Creek, if I thought I would be justified in so doing, but I am sure I shall not feel clear in staying here. I must meet the people in Battle Creek. I am instructed that my message must come before many people; therefore I may have to work in some camp meetings, for I have been doing this in the night season.

I will try to send you copies of letters written at different times. I have only one copyist, Maggie Hare, and the last mail to Australia was too much for all of us. Willie was compelled to be in Oakland, and we drove the mail through ourselves.

There are days on which I have carried a heavy burden. I write some things, then I am called upon to attend meetings at the sanitarium, Healdsburg, and San Francisco. Then my head refuses to have any more tasks put upon it. Stop I must. Then I get into the carriage and ride. If the weather had not been so wet lately, I could have had some physical exercise. But for about a month it has been almost continuously foggy and rainy.

I have no fireplace in my room, and I cannot endure stove heat; therefore I write in a cold room, with no fire, protecting myself as best I can. But I have learned one thing. I can endure cold better than most people.

Since coming here, I have driven twice to Healdsburg, speaking there three times. I was specially blessed by the Spirit of God when I met with the students the first time, and also when I spoke to them about two weeks ago last Sabbath. The church was full, quite a number not of our faith being present, among them a Baptist minister and two ministers of other denominations. I know that the Lord blessed me indeed.

On Sunday afternoon I spoke again to a well-filled house. During the entire morning I was in conversation and council. I was making my home with Sister Bond, but was invited to take dinner at Brother McClure's. There I will get a little rest from talking, I thought. But no; I got no rest. Yet notwithstanding my fatigue, the blessing of the Lord came upon me in the meeting. I know that God was present, for rich currents of His grace came to my soul. After I had finished speaking, I was not in the least weary, but was full of hope and courage. This helped me to decide to do the work given me, "beginning at Jerusalem." [Luke 24:47.] I dare not do otherwise than say, "I will go to Battle Creek, trusting in the Lord God of Israel." I will therefore gladly accept the time you propose, April 2, for the commencement of the meeting. I think this will give us time to issue some small pamphlets. May the Lord help me, is my prayer.

With much love to Sister Irwin and yourself.

Lt 160, 1900

Kellogg, J. H.

On the Pacific Ocean

October 18, 1900

Dear Brother:

I am so sorry that Brother John Wessels has become my adversary. He has betrayed me. I hoped that he would so view the condition of things in Africa that he would be led to make a decided change in his own life, and through the sanctifying power of the truth become a laborer together with God in saving the members of his family. If he willed to do the will of God, a way would be prepared for him to work out the Lord's plan in earnest Christian labor.

I am more grieved than I can express at the condition of things existing in the Wessels family. I love in the Lord all the members of this family, and I am willing to do anything to save them. The case of each member is presented to me, but as circumstances now are, I have no words to speak to them. I hoped that the peculiar elements existing in this family would, through proper association and the influence of the Spirit, yield to the power of God. But the members of the family seem to be persistently tempted to resist or to endeavor to break away from religious restraint. Some cut themselves adrift because they think they will be fettered by the principles of truth.

With their active minds, the members of the Wessels family could do a good work for the Lord if they would but enter His service with earnest, truth-loving hearts. If they will place themselves on the Lord's side, He will help them to overcome. If they follow their own inclinations, they may now gain what they suppose to be valuable privileges, but they will one day see the real result of their course of action.

Lt 161, 1900

Druillard, Brother and Sister

December 20, 1900 [typed]

Dear Brother and Sister Druillard:

This morning, or rather at twelve o'clock, I rose to adjust my blinds, which were being blown by the wind; and I found the manuscript which I was to read before leaving on the six o'clock train for San Francisco, where I am to unite with Elder Corliss in labor during the week of prayer. With this manuscript was a letter from you to W. C. White, which I read at midnight. This letter was of special interest to me, and after reading it, I could not think of sleeping; so I dressed, and am in my writing chair at this moment.

I want to express to you that you can both be of service to us. It may be that other places may be presented to you, but we very much need your help at the present time. You can be of great service to us. What I mean by the present time is for one year at least.

I was surprised that the Lord has located me and my workers near the sanitarium, and so arranged matters, without one thought of our own, that we could not doubt or have any feelings but those of the greatest satisfaction that the vexed question as to where we should locate was settled. I have felt more grateful than I can express for this pleasant refuge for me in my old age. I do not feel any older than I did twenty years ago, but I do not count upon many years now, and I have a great desire to accomplish a work in preparing my writings so if I am suddenly removed, they will carry out the oft-repeated instructions to me, "Gather up the fragments; let nothing be lost." [See John 6:12.]

I need now reliable burden-bearers. I and my workers need to be united with those who have had an experience in the work of the Lord. We—Elder Haskell and wife, yourselves, my workers, and myself—need to seek the Lord in prayer, and counsel together. Then if I am called to lay off my armor, things that the Lord has presented before me can be used to His own name's glory. I feel an intense desire to have you come at once, if it is reasonable for you to do so. If you can come now, we can accomplish a work which greatly needs to be done at once. I have a great desire—and that not without light—that you and Elder Haskell and wife should be in California at the present time. The work that needs to be done in carrying forward our future work, whether I live or die, needs a strong, decided influence going forth in straight lines. The Lord will favor this movement, and I am now so favored that this can be done.

I need a better-equipped force in my family. I would have Sister Druillard as matron and bookkeeper and adviser with us as to the best way to get out the important matter on Education, Temperance, and the Testimonies, so long neglected. I do not favor your taking the responsibilities of the work in Africa at this time. You need a change, and you can have it here; and I want you to come. I wish you were here now. And if you feel it duty to attend the conference, you could return at that time.

There is need right here of a great work being done. California is a center. Here is our publishing House in Oakland. In San Francisco there are decidedly important interests which need help. When I speak in San Francisco, the large meetinghouse is filled to overflowing. There is need of the exercise of the most sound judgment, that the work shall bear the right mold. Here too is the sanitarium, which needs counsellors who will give it a different showing from that which it now has. If Elder Haskell and wife and yourselves should leave these important centers, W. C. White and his mother are left to carry the load. Then many things cannot possibly be done that should be done. I could not consult the present managing forces. They would not understand how to use properly the light the Lord has given me, which should come before all our people.

If in the Lord's providence I should be removed, I count considerably upon Brother and Sister Haskell, yourselves, Willie, and Sister Peck. We ought to be together at least for one year, and this place has

been prepared for us. Here we have an abundance of fruit of all kinds. Our surroundings are very agreeable and pleasant to look upon. We have an abundance of pure water from the everlasting hills and grapes in abundance. If the Lord prospers us, and I believe He will, I know of no better place where we could accomplish as much good in one year's labor as right here. We need to associate together in order to get a united understanding of what needs to be done for the more decided promulgation of the truth, which needs to be carried forward in a somewhat different way than hitherto. As old hands in the work, we need to associate together and understand one another fully, that we may be able to communicate in clear, direct, solid, durable work.

Very few have any just appreciation of what is before us. If those I have mentioned shall come together, pray together, converse together, and then communicate to others the plain "Thus saith the Lord," we shall do more for the healthful working of the cause in right lines than it is possible for us to do by scattering our forces to Africa or any other place. America has been sick and is still an invalid. Strength must be brought into every phase of the working elements.

In some place near here there should be opportunities for young men to be fitted up to engage in various lines of work, as ministers, canvassing-evangelists, physicians, and teachers in our schools. I have not yet opened this matter to any of our people, not even to W. C. White. I thought that the way was being prepared, and I would let the Lord work out His own plans.

I will write no more now, but I hope you will both be situated where for a time you will not have to strain every nerve and muscle to their highest tension. It is not best to be in any way presumptuous. The Lord desires His worn servants to have a chance to be situated where they will have an opportunity to express with pen and voice the advantage of a broad experience, without sacrificing their lives in the effort. By precept and example men should be educated to bear the strain of labor, and those who have hitherto borne the burdens should preserve the life God has given them to voice His Word, "This is the way; walk ye in it." [Isaiah 30:21.]

I will leave this right here. My watch says that it is three o'clock.

In love.

Lt 162, 1900

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

July 13, 1900

Dear Children Edson and Emma:

I am now almost restored to health again, after a time of suffering caused by overwork. Last night I slept for eight hours, something I have not done for many years. I am trying to preserve my health, and have had to cease my writing for a time.

In guiding the children of Israel through the wilderness, the Lord often repeated His instructions, that the truth might make an abiding impression upon their minds. He gave parents special instructions to teach their children the truth, that they might gain a knowledge of Him, and, under the most trying circumstances fear and honor Him as their Leader, and extend the knowledge that the Lord is one God,

and beside Him there is none else. He desired them to remember that they could depend on Him to carry them safely through.

God instituted ordinances to keep Him in the remembrance of the people. For the younger members of the congregation these ordinances were to be a special safeguard and blessing.

It is often hard for God's people to understand the way in which He leads them. This way is not always the way they would choose. The finite mind, looking at appearances, would say, This is not the course of wisdom. The children of Israel did not learn readily that the Lord Jesus was their guide and protector.

Often in the face of apparently impassable barriers, the command is given to us, "Go forward." [Exodus 14:15.] God prepares the onward path in His own way, and He expects us to follow where He directs. The fourteenth chapter of Exodus contains wonderful instruction. Let all who are inclined to unbelief read this chapter, and then bow low before God, saying with contrition of spirit, "Thy way is in the sea, and thy mercy is toward thy people." [Psalm 77:19.]

"The children of Israel went into the midst of the sea upon dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them unto the midst of the sea, even all Pharaoh's horses, his chariots, and horsemen. And it came to pass that in the morning watch, the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on the right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses." [Exodus 14:22-31.]

Oh, how wonderfully the Lord would work in behalf of His people if they would trust in Him instead of depending upon those who do not discern the way of the Lord, and refuse to follow Him in all their ways.

God gives all opportunity to know the truth. His word in the Scriptures is so plain and consistent and the path of truth is so straight, that no one need err. But there are many who, though impressed with the truth, will not turn from their own pleasure, but continue to disobey God, advancing error instead of truth. They dishonor God's memorial. Sin lies at the door. The blood of the souls lost because of their deceptive teaching will rest upon their heads. They will be made to feel the consequence of wilful transgression.

Some are thus brought to repentance. They reform, but they do not stay reformed. They do not go on from victory to victory. Why? Because their work is superficial. When their affliction was removed and

their fears relieved, they became indifferent, and did not maintain the battle to the very gates. They were not converted every day, but rushed on in ambitious haste into untried enterprises, disregarding the word of the Lord. These go far in back sliding.

The question is often asked me, What shall we do under such and such circumstances? If you seek the Lord with full purpose of heart, and decide to be a Christian in word and in deed, you will break away from reckless companions, lest you become one with them, to perish with the wicked. You ask, What is my duty? Place yourself in the most favorable position to learn to study the Word of God as a diligent student. Pray with the Bible in your hands. Ask for the Holy Spirit to indite your petitions. Act as you know Christ wishes you to act. Keep His words and works ever before you. Humble your heart before Him. Strive for the mastery over the sin which so easily besets you. The Lord will give you grace to overcome.

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It is dangerous to set young men and young women at work among the abandoned classes. They are placed where they come in contact with every form of impurity, and Satan uses this opportunity to compass their ruin. Thus far more is lost than these workers save. Many of the efforts made for the abandoned result in the loss of the purity of the workers. Those who are engaged in visiting houses of prostitution place themselves in terrible temptation. This work is always dangerous. It is a scheme of the devil to lead souls into temptation and lustful practices.

“Come out among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.” [2 Corinthians 6:17, 18.] The farther young men and young women keep away from the corrupted and corrupting elements in this world, the better and safer will be their future experience. Medical missionary workers should be cleansed, refined, purified, and elevated. They should stand upon the platform of eternal truth. But I have been instructed that the truth has not been made to appear in its true bearing. The result that is worked out tends to corrupt minds; the sacred is not distinguished from the common.

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By keeping the seventh day in accordance with the directions given in the thirty-first chapter of Exodus, we show to those who are united in a confederacy of transgression that we bear God’s sign, that we are loyal subjects of His kingdom, that we acknowledge Him as the Creator of the heavens and the earth. Thus the line of demarcation is plainly drawn between him that serveth God and him that serveth Him not. God’s people bear a public sign that they honor Him by keeping His commandments. They are cheerful and happy in the assurance that they receive His blessing.

Holiness to the Lord is the badge of God’s people. The blessing of God is pronounced upon those who keep holy the day which He has set apart. “The Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, ... saying unto them, The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them.” [Numbers 6:23-27.]

In reading Old Testament history, we see how particular the Lord was to make known His law in such a way as to impress the people. This law was of such great importance that the Lord sought in every way to make it familiar to the people. On the day when they crossed over Jordan, blessings were to be

pronounced from Mount Gerizim upon the obedient and curses from Mount Ebal upon the disobedient. After each declaration the congregation were to assent to the specifications. As they accepted the conditions, they placed themselves under a solemn responsibility to fulfil them. God desired to deter them from transgression and encourage them in obedience. He takes no pleasure in the death of the wicked, but He takes the greatest pleasure in those who turn from sin.

The thirty-third chapter of Ezekiel shows that God's government is a government of personal responsibility. Each one must stand for himself. No one can obey for his neighbor. No one is excused for neglecting his duty because of a similar neglect on the part of his neighbor.

Upon the ministers of God rests a solemn, serious charge. They will be called to a strict account for the manner in which they have discharged their responsibility. If they do not tell the people of the binding claims of God's law, if they do not preach the Word with clearness, but confuse the minds of the people by their own interpretations, they are shepherds who feed themselves, but neglect to feed the flock. They make of none effect the law of Jehovah, and souls perish because of their unfaithfulness. The blood of these souls will be upon their heads. God will call them to account for their unfaithfulness. But this will in no wise excuse those who listened to the sophistry of men, discarding the Word of God. God's law is a transcript of His character. And His Word is not Yea and Nay, but Yea and Amen.

Lt 163, 1900

Haskell, S. N.

"Elmshaven," St. Helena, California

December 30, 1900 [typed]

Dear Brother Haskell:

Dr. Kress has written a letter which I wish you to see. It seems to be the impression that I have changed the place of the conference. I stated plainly to my brethren that I would not dare to go to Battle Creek in midwinter, for I could not endure the heated air in the cars. It would be like risking my life to do this, for my heart could not endure the strain.

And again, I know the condition of things which I would meet in Battle Creek. If the Lord bids me to go to Battle Creek, I shall go; but as yet I have not sufficient light to lead me to place myself in a position which I know would be dangerous to me.

I had a severe experience on the steamer coming from Australia; but the Lord revealed Himself to me in my exhausted, suffering condition, and comforted me, assuring me that He had a refuge prepared for me, where I would have quiet and rest. I had not thought of settling in St. Helena, but the Lord has opened the way for me, placing me where I can be comfortable and at rest. Would it not be presumptuous for me, at my age, to travel in midwinter across the Rocky Mountains to Battle Creek?

But I have written more fully on this point elsewhere, so will drop the matter now. I hope you are of good courage in the Lord. We would highly appreciate a visit from you in our new home. When you come, we shall arrange for you to have a room in our house. I wish I could say two rooms, I cannot, because we have not two to spare. When you come, we shall give you a hearty welcome. Then, if you

will choose a piece of ground on which to build a home for yourself and your wife, we worn pilgrims will have a chance for quietude without disturbance.

Recently I had a rare chance to buy some land. Brother Burden has been watching for an opportunity to purchase a piece of land of one hundred and twenty acres. He met with some delay, for the land belonged to two sisters under age; and therefore it was not put in the market. Just a few days since, this piece of land was offered to Brother Burden for six hundred dollars. He told me about it. I at once investigated the matter, and Brother Burden bought the land for me, getting it for five hundred and fifty dollars.

If my place under the hill is not quiet enough, we can retire to this land. It is a mile from here. There is a small house on the place, and one or two outbuildings. There are two small orchards, in which there are prunes, cherries, apples, peaches, pears, and apricots. Come and see this place. It is as retired as any one could possibly wish.

I am not to be expected to engage in all the interests that will be presented in Battle Creek. The Lord says, No; I have a work for you to do. You are not to devote your time to untangling the many things at the center of the work. Light has been given. Those who will walk in this light will be enabled to see the living principles which alone can save.

I cannot bear confusion and dissension and strife. When God's people seek Him with all the heart, He will be glorified in them. Self will not be regarded as a precious article, which must necessarily be handled with great care, lest it be broken. Would that every soul who has had the light would break by falling in Christ. Only those whose lives are hidden with Christ in God will stand firm, rooted, and grounded, and established in the truth for this time. Everything is to be shaken that can be shaken, that those things which cannot be shaken may remain.

Lt 164, 1900

Caro, Sister [E. R.]

Steamer Moana

September 1, 1900

My Dear Sister:

Everything on the water is pleasant and beautiful this morning. I thank the Lord that during this voyage I have only been seasick for a short time during the first night. So far I have slept well. Yesterday, on account of the rain, the canvas was put up round the decks, and this kept away the air somewhat. This morning I am on the deck in my steamer chair, and I see with gladness that the sailors are removing the canvas. We now have a full view of the ever-changing, restless, beautiful sea.

Dear Sister Caro, I feel a great longing that you may understand the words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because



their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." [John 3:16-21.]

Life is a manifestation of God's love. It is a talent which God has committed to our care, and it is a very costly talent, as viewed in the light of the sacrifice of God's Son. It is an expression of the ownership of God. We are His by creation, and doubly His by redemption. We derive our life from Him. He is the Creator and the Source of all life. He is the Author of the higher life which He desires the beings formed in His image [to have].

Man is the highest and noblest of all God's creatures. In the beginning man was made in the image of God. God said, "Let us make man in our image, after our likeness. ... So God created man in his own image, in the image of God created he him, male and female created he them." [Genesis 1:26, 27.] God formed us for His glory, and He desires us in every word and act to acknowledge this.

All nature is alive. Through its varied forms of life it speaks to those who have ears to hear and hearts to understand of Him who is the source of all life. Nature reveals the wonderful working of the Master Artist.

Those who have a knowledge of God, who understand their relation to Him, will carefully study the mystery of life and its responsibilities. Life is to be regarded as a most solemn, sacred trust. God desires us to place upon ourselves the estimate He has placed upon us. Individually we shall be called to give an account in the judgment for the way in which we have treated the talent bought for us at so great a cost. No one with reasoning ability will be excused for neglecting to return to God His own. Improve your talents by use. Double them by using them in God's service. As you do this, you will reveal to a world sunken in sin a character in accordance with the character of God. Those who do not live the life of Christ here below fail of reaching the mark of the prize of their high calling.

God has made every provision to enable us to reach the standard which He has placed before us. Christ died in order that we might be partakers of His divine nature, and thus escape the corruption that is in the world. God wants us to live on the plan of addition outlined in the first chapter of Second Peter. Constantly we are to press onward and upward. Our religion is to be progressive.

God claims our highest service. He calls, my sister, for what you have for years refused to give Him—your holiest and highest service. He desires you to acknowledge your relationship to Him, to realize that you are His. Take His yoke upon you. Link your life with His. Live out the high and holy principles He came to this earth to reveal. Accept the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:29, 30.] When you accept this gracious invitation, you are sustained by One who has an inexhaustible supply of grace.

My sister, remember that you are kept by the power of God. Give yourself to Him. No one needs to tell you how to do this. God is drawing you to Himself. Give up your will, your mind, your whole being, in submission to Him. He is knocking at the door of your heart, waiting to enter. Will you let Him in?

It is impossible to please God and gain the friendship of the world at the same time. Can you be satisfied with the friendship of the world, with the good which you suppose you get from the service of the world? Christ has made every provision that you should be a partaker of the divine nature. He desires

you to apply yourself diligently to gaining that knowledge which will enable you to co-operate with God in the work He would have you do to bless humanity. His example is worthy of your imitation.

Do not bind yourself to the world with the cords of ambition. It is the privilege of you and your husband to go forward and upward. But God cannot entrust your husband with responsibilities unless he yokes up with Christ, and learn in all humility the meekness and lowliness of the Saviour.

I am more desirous than you can realize that your husband shall obtain an experience which will make him a man fit to be trusted by God as His steward. This experience he does not now possess. He has not that experience which would enable him to bear healthfully and solidly the responsibilities essential in properly establishing the medical work. His example would be a hindrance to successful management. He cannot be trusted to carry the responsibilities which he supposes he is capable of carrying. He seeks to embrace too much, and he weaves self into his work. He has not been educated to understand the true value of economy. His education has given him a wrong idea regarding the use of means.

You both need to look to Jesus. Keep your eyes fixed on Him. When you decide that the best thing you can do is to wear the yoke of Christ, looking ever to the divine Pattern, you will make safe paths for your feet, and your work will show satisfactory results.

My sister, when you linked your life with that of your husband, you should have determined to keep pace with him, standing by his side as a wise helper, with whom he could counsel regarding his work. You should have united with him in the work. You should now say, I have received Christ as my personal Saviour. I am a joint heir with Him to an immortal inheritance. I shall not strive to meet the world's standard of outward display. I shall not expend means to make an appearance. If God will forgive me for the part I have acted in the past, in living in a style beyond my means, I will come to my senses and make a change. I will try to be a humble child of God, that I may win His approval.

Remember that Christ left His exalted position in heaven, laying aside His royal robe and kingly crown, and clothing His divinity with humanity, that He might help those in need of help. He says to us, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] These are the terms of discipleship. For our sake Christ became poor, that we might come into possession of eternal riches.

To live beyond your means is not the way to secure influence, but to lose influence. God is not pleased with pretense. Christ is your example and my example. "Learn of me," He says. [Matthew 11:29.] There are stepping stones on which you may safely plant your feet in following Christ. But those who enter the service of the world are not following Christ.

The experienced laborers in the cause in Australia need as helpers consecrated, level-minded workers, not workers who are like wheels which do not fit into the other wheels of the machinery. An ambition to serve God is wholly necessary. But an ambition fed by worldly ideas will bring failure after failure, and this our cause cannot afford.

I have written thus plainly, Sister Caro, with the hope that it may lead you to give your heart to God. I greatly desire to see you and your husband working upon the Bible plan. God calls for you to come to Him. He has never directed you to go to the world for wisdom and success. In Him you live and move and have your being. If you expect to engage in the work of God for these last days, you must meet God,

not on your own ground, but on His ground. You must comply with the conditions on which He proposes to deal with His human agents. You are to give cordial assent to His terms.

When a physician promises to do all in his power to save the life of a sufferer, he does so on condition that the patient complies with his directions. If Brother Caro would enjoy full confidence in God, he must allow himself to be guided by the principles laid down in His Word. My brother and sister, do not take yourselves in your own hands, for this will result in the loss of your souls. Do not be a law unto yourselves. With such an imperfect relationship to Christ, you cannot be a help to the cause of God under trying circumstances. You must have an altogether different experience. You must help each other to learn the meaning of submission to divine authority.

My brother and sister, you need to learn the first principles of the Christ-life. Just so long as you continue to look to the world for success, you will be weak. Do not think that you must work on worldly methods in order to secure proper recognition. Christ calls upon you to trust Him. The gospel testifies that God in His boundless love for man assumed humanity in the person of His Son. Christ has made a propitiation for the sins of the whole world. He will co-operate freely and willingly with those who receive Him as their Saviour. He is not far from any of us. He will gladly receive all who will renounce the favors and friendship of the world and make Him their all and in all.

To acknowledge Christ as King; to submit to His authority; to consult His will; to make His law the rule of life; to be bound by His requirements; to make His life the Pattern; to obey the stern precepts of His Word; to deny self for His glory, to be willing to make any and every sacrifice for His service; this is the duty and the privilege of the Christian. Christ enjoins His followers to be ready to part with all for His sake. This is contrary to human inclinations, and thus Christ tests His disciples.

If Christ is received at all, it must be as King. If He enters the soul, it must be to reign. Those who indulge self do not know the meaning of true service. The Christlife is not their life. Those who follow their own devising, walking away from Christ into worldly practices, will never, never be called by God as leaders of His people. Such ones could not properly establish the medical missionary work, which means so much, for they could not be depended on. They would not make straight paths for their feet, and the lame would be turned out of the way.

The prodigal son was welcomed to his father's house. But in order to enjoy the privileges of a son, he must comply with the conditions of sonship. The Lord calls upon all to walk in accordance with His word. Christ says, "Ye are my friends, if ye do whatsoever I have commanded you." [John 15:14.] Our friendship with God is measured by His dominion over us.

Dr. Caro, my heart longs to see you fully united with Christ. But there are many things which you will have to unlearn and relearn aright. In some things you have been a law unto yourself. As a physician, you need an altogether different experience in order not to misrepresent the people of God in your dealing with patients. There needs to be an understanding as to what constitutes medical missionary work. This work is not always properly done. Thus people are given opportunity to cast blame upon Seventh-day Adventists. Unless there is a change, we shall as a people do harm and not good.

I have a strong hope that you will both consecrate yourselves entirely to God. Dr. Caro needs all the help his wife can give him, and Sister Caro needs all the help her husband can give her. You both need to live the Christian religion, to seek the Lord unitedly, to break the fetters which bind you to the world. Your

present embarrassments are the result of a cultivation of wrong principles. You need now to consider that eternal life can only be obtained at the sacrifice of your false ideas as to the way of gaining success. My brother, you and your wife should place yourselves under the most favorable influences for learning what constitutes true godliness. Then you should practice the knowledge you gain.

Lt 165, 1900

Magan, P. T.; Sutherland, E. A.

Sanitarium, St. Helena, California

September [circa 21-27,] 1900

Brethren Magan and Sutherland:

I wish to express to you some things that appear to me to be of large importance. As Brother Irwin leaves here at five o'clock a.m., I can write but a few words. I write you the cautions that I have received, that nothing in regard to disposition of school property should be engaged in—the matter of transferring the property, any part of it, into other hands—at the present time.

The Lord has undertaken in your behalf. Let the Lord's plan be fully and thoroughly worked out as it is outlined, and then after the Lord's plan is fully carried out, He will let you understand what next.

Keep your school up in all its elevated character, for much is involved in this. Consequences will follow hasty action which will spoil the plan of God's devising. Can we not trust in the Lord, and wait prayerfully for Him to indicate duty at every step now, which means so much to the church in Battle Creek? Everything is to be carefully studied and prayerfully considered from cause to effect. There are issues that will—hasty moves that will—be regretted. We must not follow human wisdom now. We must look to God in humble contrition of soul, that we can be taught and led of God.

There are many youth in Battle Creek that need to have every advantage to be prepared to stand with the whole armor on, fully and entirely awake as [to] the tremendous issues that are to be met, which will test and try every soul that has any knowledge of the present truth for this time.

The education of the youth in the church school at Battle Creek is not to be left at haphazard or after a slack makeshift. God has His purposes to fulfill, and if we will learn of Jesus Christ day by day and hour by hour, His wisdom will become the wisdom of the true seeker. "Ask, and ye shall receive." [John 16:24.]

But do not make any movements now to change responsibilities that will create issues just at this time that will be unfavorable to the instruction of the youth, in the very lines that they need to be receiving instruction in [in] every grade. Attach the very best abilities to this class of school work, and make every effort to educate the youth to stand in truth and in righteousness. Leave not the field of battle as if you were defeated, and scar and mar the work of God which should stand, in presentation, symmetrical and elevated. Then when the cloud shall move, it will be your time to make your changes. Let your souls' dependence be every hour upon God. When your school interests should be transferred, it will be at a time that will not mean defeat, but victory, climbing up the upward grade.

There are now issues that are before us, and we must be careful how we treat them, and be sure we make no mistakes. Years ago, had the school been located as now looks to you the best thing to do,

great advantages would have been the result. But now there is need of holding the fort, as you do not all see.

The purity and stability of the material of the faith of every person will bear the test. God will know who are His. There needs now to be teaching in solid work to save our youth, to qualify them to do most earnest work. But tell every family and youth that their work is not in this line to be among the most depraved people, with a supposition that these young men and women can be workers in the worst, ungodly places. They are to be educated. The sight of the eyes, the hearing of the ears, is to be strenuously guarded; and they [should] not behold the Sodomitic practices that stain the purity of the soul. Guard the youth as to the place and associations and character of the work. They are to keep as far out of Sodom as possible.

I close here, to finish tomorrow this subject.

Lt 166, 1900

Haskell, Brother and Sister [S. N.]; Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 25, 1900

Dear Brother and Sister Haskell, and Brother Irwin:

Our American mail has been closed up today, and we feel relieved. You have little idea how heavy a burden I have carried for some time. Shall we leave this country, with its new fields constantly opening before us, and go to America? Will not the Lord give us special, clear evidence in regard to this matter which means so much to us? I am obliged to take my editors with me, if I go. I shall have the privilege of seeing through the press several books.

If things were in a condition to have our visit delayed one year, it would accommodate us much better, for we could see the sanitarium up, and the church at Maitland erected, and several things, that appear rather shaky, established. I do not like the way Dr. Caro is handling himself. He is hiring the highest priced halls to give lectures upon the plague, and he makes it more a subject of ridicule than a judgment from God. He does not mingle with his work the spirit of the message, scarce a tinge of it. I have had decided testimonies for him, which may, if he will take time to study them, change the features of his work. But we shall do something in this matter at once.

Something is being sent you in regard to Fannie Bolton. You need to say to all our people that she is not the Lord's messenger, and she should in no way be encouraged. She would mingle the theatrical with her spiritual actions, that would not elevate, but degrade the cause of God. [She] is a farce. I have several copies of letters in her own handwriting, confessions, which I can not possibly get copied. They must not go out of my hands until they are copied. Caldwell took a testimony from her hands that related to them both, and burned it up, and then told her she need not worry any more about it, [neither] she nor Sister White would ever see it again. Then he was pressed by me for the testimony.

Caldwell said he would bring it to me, and then said he could not find it. Then when I told him I knew what he had done with it, he said he must have burned it with some of his letters he did not care to keep; and then afterwards he confessed his falsehoods and said he burned it designedly. Well, I have

quite a large amount of letters concerning this matter between Fannie and me. If it needs to be all exposed, before the people will be undeceived, I will send these letters after they are copied. But tell our people I do not want to expose Fannie, unless I am obliged to do this to save the cause of God from being corrupted.

I want you to speak freely your minds, and tell me how it appears to you—the present state of things in Battle Creek. I am so sorry that A. T. Jones appears to be the one who has managed to get Brother Sisley off the board, saying it was through a testimony. I have copies of all my testimonies, and there is nothing in them that prompts to any such action, but it leaves him at liberty to come to us, for we need him here in sanitarium building.

Lt 167, 1900

Irwin, G. A.

Geelong, Victoria, Australia

March 23, 1900

Brother Irwin:

I have received my mail from America. I have had upon my mind a great burden, but the matter is now settled. If the Lord spares my life, I shall leave this country, with all prospects of returning to it after my period of stay seems to be ended. But it may be four months before we can leave. We wanted to get out Testimonies for the Church first. If there is an immediate necessity, we could wrench ourselves away; but it is more in regard to the sanitarium than any other enterprise that we should come.

I hope you have seen the copy of the article in the New York Observer, in March 1896. I sent one to Elder Haskell, but did not send one to you, although I designed to do so. This tells how the embarrassment to the sanitarium has come in, and what kind of work Dr. Kellogg has been doing for years. All the appeals in behalf of a sanitarium in Australia have been without weighty consideration. I am so very glad that we are adding new territory every year to the cause of the Lord, leaving not a distracted class of people that are prepared, by the article mentioned, to absorb, not to produce.

In every place [are] God's memorials of His Sabbath and of His glory in creating the heavens and the earth. God rested on the seventh day, and set it apart for man to observe in honor of His creation of the heavens and the earth in six literal days. He blessed and sanctified and made holy the day of rest. When men are so careful to search and dig to see in regard to the precise period of time, we are to say, God made His Sabbath for a round world; and when the seventh day comes to us in that round world, controlled by the sun that rules the day, it is the time, in all countries and lands, to observe the Sabbath. In the countries where there is no sunset for months, and again no sunrise for months, the period of time will be calculated by records kept. But God has a world large enough and proper and right for the human beings He has created to inhabit it, without finding homes in those lands so objectionable in very many, many ways.

The Lord accepts all the obedience of every creature He has made, according to the circumstances of time in the sun-rising and the sun-setting world. Obedience is the test. All this ploughing into the intricacy of the precise minutes and hours of the Sabbath—it is the test of man's obedience to honor

and glorify God. To sin, or transgression of His law, God will prove a consuming fire. The Sabbath observance is “a sign between me and you throughout your generations forever.” [Exodus 31:13, 17.]

When Christ, our Redeemer, came to our world, it was His mission to make men partakers of His divine nature, by bringing all men who would receive and believe and practice the obedience of Christ. They would become one with Christ, and thus be in perfect, complete harmony with the principles of the law of heaven. [With] every man and woman who will receive Christ as their personal Saviour, the law is exalted. The apostle inquires, Do we then make void the law through faith? God forbid: yea, we establish the law. [Romans 3:31.] The new covenant promise is, I will put my laws into their hearts, and in their minds will I write them. [Hebrews 10:16.]

The Sabbath was made for a round world, and therefore obedience is required of the people that are in perfect consistency with the Lord’s created world.

My brother, I want that appeal in [the General Conference] Bulletin put in pamphlet form and sent to all our people. The money that flowed so freely into Dr. Kellogg’s hands from the gifts of Wessels family should not one dollar of it have gone in that line. He should have been so thoroughly, unselfishly awake to the broad vineyard to be worked that he would not have lost his judgment and centered the money he has done in Chicago missions. God did not inspire him to do this work. And our missionaries in Africa have hurt their record and influence, for in their great strait, they used advantages of food in their hands, requiring a price that was too much.

It was the dishonoring thing to God to send out missionaries to Australia—and with no encouragement of support—while the workers in our institutions have been receiving large wages. How does God size up these things? What kind of a record will be opened up at the last day? “I was hungry, and ye fed Me not; and thirsty, and ye gave Me no drink; naked, and ye clothed Me not.” That money donated by the Wessels to the work Dr. Kellogg was doing, not a dollar of it would have been applied in that work if he had possessed sanctified judgment, foreseeing judgment. He would have said, There is a work to be done in ... [two pages missing].

... But we must have greater faith. God is the mighty Worker. We will now do to the best of our ability; but if there was ever a place where the manifest power of God has wrought, it has been evident that the armies of the Lord were on the ground. We know that this always is the case, but in some instances more marked than at other times. This was so in this case. The seeds have been sown, and there will be fruit unto eternal life.

In regard to the manifest neglect to publish the article of Elder Haskell, it is just as we might expect. Those who have been deficient in exalting the standard of the truth for this time do not want that one should get in ahead of them and appear to be lifting up the standard where they have failed. But the Lord stands at the helm, and He will work to His own name’s glory.

I have just read the appeal in the Bulletin. Get this out in pamphlet form. Let it go everywhere. It is the word of the Lord, and I have not one word to change or alter.

I must now prepare to leave for Melbourne.

Our cars arrived at Sydney at 11 a.m. I put these in their envelopes on the cars in motion.

P.S. I send to Elder Haskell [a] letter for you to read to J. H. Kellogg. You can judge by the state of his mind, how to use it.

Later: I thought I had a copy for you, but cannot find it. It is a letter to J. H. Kellogg. Sara and I are alone on the cars. W. C. White is in Melbourne. John Wessels and [Elder] Daniells go on the morrow. W. C. White returns to Sydney tomorrow. I have had put up the enclosures and letters on cars.

Lt 168, 1900

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 20, 1900

Dear Brother:

I send you copies of letters that you will please to handle discreetly, but you should have them, that in any emergency you may be prepared to meet the matters that shall come up. I have only had from three o'clock Monday till 9 o'clock this morning to prepare, for African mail yesterday and American mail today, many pages.

I tell you that we must work with God now or our feet will slide. Will you please not read again to a promiscuous assembly in regard to illustration of Desire of Ages? I do not think I have been understood, but I will request you not to read that matter until it is more definitely distinct. It was to cut off a danger of rivalry and pride and seeking to be preeminent in illustrations and elegancies of the books which was not the spirit which should control the author, or those handling the books.

I wish I could write more, but I have taken fifteen pages of letter paper since three o'clock a.m. and I dare not write more now. We remember you in our prayers every morning, and nearly every time we pray.

Lt 169, 1900

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

“Sunnyside,” Cooranbong, New South Wales, Australia

July 17, 1900

Dear Brethren Irwin and Haskell:

I sent a copy of a letter to Elder Haskell but did not give directions for him to present this matter before the Illinois Conference, asking them if they will return to me that one thousand dollars that was donated to help the Chicago mission. I should have asked you to see if they will not now return that money I invested in their mission, to be placed in our Australia work, which greatly needs the same. I understand that a donation has been made to the Chicago mission. Will they then favor us here in sending us the money to invest in the work that is now needed to be established before we shall visit you in America. I will only ask you to see if this cannot be.



We must now see that a meetinghouse is built in Maitland. There are a goodly number of souls that have embraced the truth, and a church has been organized; but what bitter opposition is made by the ministers. It is pronounced and strong. Ministers who cannot evade the Bible argument for the Sabbath binding upon the people, talk in their pulpits that the Bible is not all the book it should be. (One said that Daniel should never be a part of the Bible; and other books he mentioned, and the same testimony was borne; and then he said he thought there would be a new Bible, and some of the books now in it would not appear.) Brethren Colcord and Goodheart were present.

These ministers are visiting the people everywhere, wresting the Scriptures, and making of none effect the Word of God by their blasphemous statements. These strong, pronounced denunciations are removing the bitter opposition of some such men as Scobie and Lamotte. Both tobacco users and non-professors, they have left their tobacco and tea, and have taken a decided stand; and the evidence of what the belief of the truth can do has an influence upon the people. Now they see the work of the Spirit of God in the life and character, that it only makes the haters of truth mad.

These brethren were at our camp meeting, and were convicted deeply; and the continuation of the work after the camp meeting has been effectual. Both left off their tobacco and their tea. They came down to our two-days' meeting just closed, and both took part in the meeting. Brother Scobie has been in affliction some time with an injury of a fall. He said to me, "Sister White, do you not think my countenance has changed?" "Yes," I said, "I see the impress of the image of Christ." He said, "I weigh fourteen pounds more than when I was using tobacco and tea." This man had not offered a prayer in his house during his lifetime. He said, "Brother Lamotte weighs fifteen pounds more since he gave up his tobacco." He has daughters grown to womanhood.

Mr. Lamont is the father of two very fine men, who think much of their parents, especially of the mother. They are in business for themselves. One has a family. Recently one of the sons sat at their table, and took dinner with them. The father humbly and reverentially asked a blessing. The son said to his mother, "What a change has come over Father! He never did such a thing as this before." The father made answer, "Your mother is a Christian. She is going to heaven, and I can not be with your mother. I am trying to be a Christian and go to heaven with her; and we hope our sons will also become Christians and meet us there."

Their sons have not a practical testimony to the truth. Two or three came out, decided that they would keep the Sabbath. Mr. Lamotte has seemed to be unable to break away from the waterworks—a very important business. The managers have kept him, telling him they must find another man to take his place; but during this two-days' meeting he says, "Now they will have to get along without me, for I shall keep the Sabbath." He has great confidence in Sister White's mission and work.

Now is the time to arise and build in Maitland; and I could help them if I had that one thousand dollars, minus one hundred. I think I paid seven per cent interest on that money about two years. I leave this with you.

A word more: Although Brother Lamotte is a sharp businessman, he did not know how to read until the tent was pitched in Maitland. He is learning. He is digging at it, until he reads. Now we must have a meetinghouse. The people are saying, "These people will soon go away and you have no church building, and then you will be scattered." We want to see a building before we leave for America. I have carried the church in Maitland in my soul.

You remember the dream of the two white clouds, as white as snow on our journey to Queensland. Well, I see the fulfillment of my dream. Every week tells its story; one soul or two souls receive the truth, and the wonderful change in their features and in their characters is so marked by their neighbors, that the conviction of the very life of their neighbors is leading others to the truth; and they are now searching the Scriptures diligently. Brother Colcord and Brother and Sister Hickox, and Brother and Sister James from Ballarat, and Sister Robinson, and Sister Wilson, are doing just as efficient work as the ministers; and some meetings, when the ministers are all called away, Sister Wilson takes the Bible and addresses the congregation, and Sister James says she does excellently.

Well, I almost forgot to tell you, we have an excellent brother from Tasmania, who opens a church school at Hamilton; he [is] to settle in one portion of the sanitarium. There are five rooms for tenants. He will occupy those buildings and conduct meetings. He is a church school teacher, a refined gentleman, and is one who will be a great blessing, we believe, to the church. Sister Walker occupies the hired house at Wallsend, and is teaching a school of sixteen scholars; so the work is not at a standstill. Still, we see signified a great work to be done all through this locality of Maitland, Newcastle, and to extend to every station in Queensland.

In much love.

Sister Haskell, did I put in your charge a plush cloak? If nothing has been done to dispose of it, it is the very thing I will need this winter; for I expect, if I come to America, the winters will be severe on me. Will you please to respond; for we cannot find the cloak in the house.

Lt 170, 1900

Irwin, G. A.

January 1900

Dear Brother Irwin:

I send you this copy. Please keep still about it, and see what the Doctor will say or do in regard to the matter. You can be armed if he misstates; you can see what is written, and can make things straight. I wish you to see the medical faculty together, for they have not been true to Dr. Kellogg. They say one thing to his face, and another thing to others. God is not pleased with middlemen. The Lord never designed that one man should be mind and judgment for other men who have reasoning faculties to put to use. And it has been an unfaithful business all around. This kind of double-dealing will just as surely bring the confusion that always comes of such work.

The Lord is testing and proving His people, and He designs that we shall be true and faithful witnesses for God. Our Brother Kellogg is in great peril of making shipwreck of faith. O, it would be dreadful to him and to the cause. But I am sorely afraid that if he does not come into line, then the Lord will be unable to use him to His name's glory. And so it will be with every institution. If the leaders are not under control to God, they will be under control to the powers of darkness.

I send this to you. Give no one a copy of it. You can read it to such ones as you choose; but do not, I entreat of you, give him occasion to think I am his enemy. This is a terrible crisis we have to meet. He is writing Dr. Caro letters which declare he is going to give up and separate from Seventh-day Adventists.

This is the result of his getting himself overloaded and so crowded with financial embarrassments he does not know what to say or to do to extricate himself.

I am so sorry that things are as they are; but Satan has played his cards well, and the game is falling into Satan's hands unless something can be done to save Dr. Kellogg. He sees there is no money for him to obtain. He has, therefore, difficulties that make me feel deep pity for him. I send you this to have you try to save him if possible.

Lt 174, 1900

Haskell, Brother and Sister [S. N.]

Geelong, Victoria, Australia

March 21, 1900

Dear Brother and Sister Haskell:

I had a letter written to you, but not copied, last mail, and after I had enveloped it to send, took it out and sent it home to Cooranbong to be copied. It is by the hardest [effort] I can get a letter copied for my purpose. If you accept my letters as they are, I will let you have this one at a venture.

What can I say to you? The letter sent to Cooranbong, which will be copied, gives you the history of this camp meeting. It has been a wonderful meeting. We came upon a place, West and East Geelong, extending over a large territory; and meetinghouses of all descriptions, I know not how many. But there was as great a surprise to us, in the interest manifested [here], as in Brisbane. But [here] there was something still in advance—there was no curiosity manifested in sightseeing, [in] examining the city of tents; but all entered the large tent 104 x 50, and such a solemnity seemed to be under and all around the tent, as though the armies of heaven, the angels of God were on guard. [There was] not any loud talking; not anything but quietness, although the report of reporters is that as many as two thousand have been out to hear. But the same lingering and the same unwillingness to leave the ground has been manifested.

Arrangements have been made in season to hire a hall for which they had been receiving one pound per night; Sabbath and Sunday days for the same. This is excellent. The tent could not remain pitched with any safety; for there is at this time of the year high winds and stormy times. Well, we had a taste of this after the hall had been secured. Tents had to come down, be mended, and raised again, and the tent is now standing. The last meeting in it is this morning at six o'clock. Good meeting.

The matter has been so managed that we raised one hundred pounds for the sanitarium, and a pound or two over; and the expenses all paid by contributions, and ten pounds over the sum required; not a debt left upon the conference. We are now in the midst of a rainstorm yet. Although raining last night, about five hundred were out. The night before, although the rain threatened, there were all of a thousand out. This was Monday and Tuesday nights. Tonight, March 21, the first meeting will be held in hall.

There has been a Presbyterian minister here through the meetings. He has a sick boy who had to have his hip bone sawed out. It was eaten by consumption. This man has commenced to keep the Sabbath. His son insisted upon his coming to the meeting. His son is only fourteen years old, but as tall as his

father; but, poor boy! he will never recover. He wanted to come to the meetings, but he could not be brought without the greatest difficulty. We feel sorry for the father. He lost his wife fourteen years ago, and has taken care of the boy, the only member of the family left him.

Still another instance there is: a Jewish evangelist that has been converted and is now a Christian laboring for the conversion of the Jews to Christianity. But he has become acquainted with our people, and has attended these meetings, and embraced the Sabbath. Now he is deciding just what course to pursue. We believe these ministers are both honest.

Minister Hawkins was on the campground a day. Had an appointment in Melbourne. Was not here over Sunday. Last Sunday and Sabbath were important days. Wonderful interest. Brethren Daniells, Farnsworth, and Starr have done the preaching; and if ever the Lord helped men to preach, He has helped these men. Such astonishment to hear such things was expressed. It is evident these people generally have never before had the light to reject. Such wonderful darkness in regard to the word of the Lord is marvelous! Heathenism seems right in the midst of these great cities. Several declared that their Bibles were not the same as those the ministers had, for they had never read such things from the Bible, and they must have another book, a different Bible. They stop half an hour or more after the meetings to talk over with the ministers the [strange] things which they never heard before.

One man, a retired, wealthy man, declared amid the first discourse given that he wanted to know about his soul—what became of his soul if it did not immediately go to heaven. Elder Daniells tried to have him wait, and he would take up the subject in another discourse. “Well, sir,” said he, “What about tonight? I cannot sleep till I know about my soul—what it is, and how it can be saved.” Elder Daniells, after the discourse, spent half an hour in explanation, and set his mind at ease, and prayed with him. Two days since, he said he wanted to know what to do. He was going to the Government or Parliament and find out how this matter had come about that they were all out of joint with the Bible. Very strange thing. They had the responsibility, and must take hold of the matter and fix it up. Well, he has now taken his position with his wife upon the Sabbath; and there is a deep interest—deeper than I have seen in any place yet.

I have had a bad cold—hoarse. Elders Daniells and Farnsworth said it would not answer for me to speak. Nevertheless I spoke to a large congregation on the Sabbath I had been having a great time coughing and raising; had taken heroic treatment, but was hoarse. I stood before the people, they say, all of one hour, and my voice was as clear as a bell. Sunday the tent was full. I again spoke with the power of God upon me, from Isaiah, making decided explanation of the last verses—standing in the gap, making up the hedge, raising up the foundation of many generations; and the Lord helped me as I made an application of the truth.

All between meetings I have had to keep my pen in constant operation—the same old difficulties with Brother Steed—striving to be first, contending over little matters, jealous, envious, evil-surmising, using pen and voice to demerit the ministers and place himself upon a higher elevation than any of them; stirring up suspicion and jealousies, causing dissension and strife. It is soul-sickening. I will send you a copy, if I can get it copied. Those things wear me more than the meetings.

Well, what shall I tell you is in our minds? We are now planning to attend the next General Conference [session], taking the boat that sails in August. My mind has been wrought upon, and I shall come. If the Lord has not wrought upon my mind, then I do not know what spirit has taken hold of me. I wrestled

three nights in prayer, at different times. I could not consent to go, and finally I decided. I cannot think of being gone any longer than two years, leaving here the first of August.

This is as soon as I can get ready to leave. Shall leave my home just as it is, and come back to it. That, at least, is my calculation. And if I do not get my ticket of leave from the Lord, I shall remain.

We are glad you are in America, and we shall expect to come to your help; we [will] meet in September or October. We do not want to come later in the cold period of the year. We want the Lord to go before us in the journey. Things have come to a pass in America when I know the Lord would have me to go to my own country, on my old "stamping ground."

Brother Daniells will go to Africa on the next steamer from Melbourne, in company with Brother John Wessels. Now I believe I will stop. I have written much to New Zealand, and I may try to take an earlier boat and be with the church in Auckland; but the Lord direct, is my prayer. Am doing first rate healthwise. Could never in any period of my life do more work in speaking and writing than now. The Lord puts His Spirit upon me.

We have seen Brother McCullagh, and we believe him to be a reformed man. We are now determined to do all in our power to work Geelong. We think no expense should stand in the way of work in this place so close by Melbourne, and where the first camp meeting is now. O, how I seem to hear the voice day and night, "Go forward; add new territory; enter new territory with the tent, and give the last message of warning to the world. There is no time to be lost. Leave My memorial in every place where you shall go. My Spirit will go before you, and the glory of the Lord shall be your rearward."

There are other towns not a long distance from here which must have a camp meeting next year. This is the very plan of God, how the work should be carried. Those who have had the light for years to enter new fields with the tent, and have held the camp meetings in the same ground for years, need to be converted themselves because they do not heed the Word of the Lord. When will our people learn to obey the light God has given them? It is time for Thee, O Lord, to work; for they have made void Thy law.

In much love.

Lt 175, 1900

Kellogg, J. H.

St. Helena, California

October 14, 1900

Dear Brother:

Since writing you more than a week since, accepting your kind offer, I contracted a severe cold. One evening I had taken quite thorough treatment, and the nurse wet my head. I was rooming in one of the new Retreat cottages, and in going from the bathroom to my apartment, I caught cold. The wind was blowing strongly. I thought I was sufficiently protected, but a chill came on, and a severe cold like influenza settled all over me.

I am glad to tell you that we have found a comfortable, convenient home. You perhaps remember the place which the brother of Brother Pratt built for himself in the valley below the Retreat. Sometime last

year he offered this place for sale. In the sale were included some water rights which the Retreat wished to purchase, fearing that should some one not friendly to them purchase Mr. Pratt's place, there might be difficulty about their getting all the water they need. But funds were low, and the Retreat managers could not decide at once. Meanwhile Brother Burden felt sure that the Retreat would have to have the water, so he bought the place from Mr. Pratt on long time and easy terms, one thousand dollars down and a certain sum yearly. He felt sure that eventually the Retreat would purchase the place. But just then they did not see their way clear to do this.

When I was settled in my rooms at the Retreat, I was telling Mrs. Ings how thankful I was for such pleasant rooms for myself and party. I told her my experience in house hunting in Oakland. We could find nothing suitable for us without paying between twenty and thirty dollars a [month] rent. Sister Ings then told me that there was a place under the hillside which she thought would suit me, and she wanted me to go and see it. This was the place which Brother Burden had bought.

I went to see it, and found a place of retirement, on high ground, all ready for us to occupy. This place was offered to me for eight thousand dollars. The sanitarium paid two thousand dollars for the water privileges, securing that which they had long desired. They also purchased ten acres of land for sewerage at one thousand dollars and five acres for a health food factory at one hundred and seventy-five dollars. This leaves five thousand dollars for me to pay. I shall pay Brother Burden one thousand dollars, and pay the rest yearly. When the money begins to come in from the sale of Desire of Ages, I shall be able to settle this debt.

This place is just what I need for my work. The house is furnished throughout, so all we had to do was to take possession. Thus we were saved the care and perplexity of buying furniture, which we dreaded. When we sold the place in Cooranbong, we sold all the furniture, with the exception of my writing chair with writing board attached.

There are fifty-five acres of land with the place. Eleven acres of this are planted with all kinds of fruit trees, and there is a large vineyard. There are several carriages, two horses, and a cow. There are no houses near. Sister Pratt is our nearest neighbor.

We did not expect to step out of our home in Cooranbong into one so much superior here in St. Helena. We look upon this as one of God's providences for us, and we praise Him for His great favor. I did not mean to purchase another home, but this place was everything we could desire, and I could only think that the Lord in his providence had prepared for me a retired home. The scenery here is beautiful. I thank the Lord for this quiet home. I am nearly seventy-three years old. Mrs. Pratt, the former mistress of this house, was then seventy six. Her children married, and wished their father and mother to live with them. This is why they were willing to sell so pleasant a home.

I have been suffering lately with lameness in my hip. A week ago last Sabbath I drove to Napa to speak to the people assembled there in camp meeting. I spoke on Sabbath and Sunday, and on Sunday afternoon we drove home. I was riding in a carriage like the one I sold to the Battle Creek Sanitarium, but not nearly so easy. It did not suit my afflicted hip, and I could not sit in any position to get rest for it. Some pressure always came upon it, which it would not bear, and by the time we were half way from Napa to St. Helena, the pain was almost unendurable. I tried kneeling down in the carriage, and finally I walked a short distance, but the pain was so stubborn and so severe that when I reached the Retreat, I could neither stand nor walk.

I was taken from my room to the bath room in a wheel chair, and I took thorough treatment. But I have not rested well since. I am now a little better. I can walk a little, leaning upon Sara's or Willie's arm. After this experience, I could not venture to take the long journey over the Rocky Mountains to attend the council. I have also decided that if the General Conference is held in Battle Creek, it will not be possible for me to be present.

When I am writing, the only position in which I can be comfortable is to sit on the bed, with my limbs extended evenly with my body. I am praying to the Lord to remove my lameness. By exercising great care, I have been free from severe suffering for years. But here, as yet, I have been too lame to walk out and view the surroundings. I am asking the Lord to give me back my activity.

I am now more pleasantly situated than I have ever been in my lifetime, unless it was in my room in the office at Battle Creek. That room I appreciated. It was large, but it was not sunny. I now have two good rooms, one for my bedroom and one for my office.

We would be pleased to welcome you and your wife to our home, and we would greatly appreciate a visit from you.

Lt 176, 1900

Kellogg, J. H.

St. Helena, California

October 16, 1900

Dear Brother:

We feel that we have every reason for gratitude to God for the pleasant home which He in His providence has provided for us. This is a place where my soul can find rest from controversies and from the confusion always found in cities. I thank the Lord for this quiet, retired spot.

I cannot see any light in locating in Oakland or east of the Rocky Mountains. I need peace and rest, and I shall engage in no battles. I have the assurance that the Lord will fight the battles for me, and in Him I trust. If it is decided to hold the General Conference [session] in Oakland, I shall attend as far as the Lord gives me strength, but I must not enter into any controversy. My work is plainly laid out before me. I must write the things the Lord has given me, and He has established me here where I can do this work.

The time has come when everything that can be shaken will be shaken, that those things which cannot be shaken may remain. God will test and prove His people. The parable of the tares and the wheat illustrates to all the world how divine and satanic agencies are engaged in decided opposition and vital conflict. This conflict will continue till the close of this earth's history. O how long God has borne with the children of men, who have provoked Him by their stubborn self-indulgence.

We saw so much intemperance and self-indulgence on the boat as we came over. There were statesmen, clergymen, physicians, young men just out of their boyhood and others just entering manhood, all using liquor and tobacco. There were a large number of children on board, learning their lessons from these older people.

Christ came to our world as a Restorer. What influence are the men exerting to whom He has entrusted talents of responsibility? Are they on the right side or the wrong side? The condition of the earth shows that the world has been converting the church, leading church members to unite with the great destroyer. Thus the enemy has produced physical, mental, and moral disease, until God looks upon a world given over to sin and iniquity. He sees His professed followers suffering from various mental disorders which arise from a disordered brain. He sees men under the influence of liquor and tobacco, unable to distinguish between the sacred and the common. Because of intemperance the whole head is sick and the whole heart faint.

Self-murderers are increasing. The eating question on the boat was marvelous. Food was eaten eight times a day by the first class passengers. Meat and food seasoned with pepper, mustard, and fiery spices were taken into the stomach, to create an appetite for liquor. Yet such victims of gourmandism and self-indulgence call themselves gentlemen. They are far from this.

Lt 177, 1900

Kellogg, J. H.

Sunnyside, Cooranbong, New South Wales, Australia

January 21, 1900

Dear Brother:

I am at times greatly burdened on your account. You have done a strange work. I scarcely dare even to trace the matters that have been presented to me in reference to you. You state that what I have told you is not the truth, especially what I have said in regard to the way in which you have disparaged the gospel ministry. You say that it is not true that you have done this, and your colleagues bear you out in this statement. They are responsible for assenting to what is not true. Let God be true, and every man a liar.

I have had meetings presented before me in which there were before you men advanced in years and experience. Because these men could not see that it was their appointed work to engage with you in the so-called medical work, because they would not support the plans and inventions and experiments that you were making, you abused them. You had no more right to do this than they had to retaliate, and abuse you.

You were entirely out of place in making such sweeping censures of your brethren. The Lord did not give to you the work of laying a reproach upon them. Your actions in this respect pleased the evil angels, but the angels of God veiled their faces. Such manifestations are not prompted by the Spirit of God, but by another spirit. Your sarcasms, your witticisms, your play on words, which seemed so clever to some present, were an offense to God. You spoke sharp words to Christ, in the person of His servants, who were appointed to do a special work for the Master. Sometimes they worked under great disadvantages. This was calculated to discourage them and to weaken their hands.

Your inclination to chastise the ministers as you have done, and to break out upon them with a tirade of abuse, bears the rebuke of God. Unless you repent and make a thorough change, you will do more and more of this work. Your energy is being turned into channels to which God has not directed it, and into these channels you turn the large donations that you have received from believers and unbelievers.



You say that I have turned against you. The Lord has presented before me your course of action. He has shown me your dangers. Should I not do you a great wrong were I to keep silent? Shall I hold my peace when the Lord shows me that things which He cannot approve are taking place? Shall I justify you as being under the control of the Holy Spirit? I cannot do this. I must be faithful to my trust as a steward of the Lord.

You are directing the efforts of those who are united with you in the medical missionary work. But the way in which you are carrying the work, and have been carrying it for years, shows that you yourself are out of line. You have been losing your faith in the truth for this time. Everything that can be shaken will be shaken. Your brethren have not all sustained you as they should, in proclaiming the principles of health reform. Some of the leading brethren of the conference entered into a work of opposition that God did not endorse. But you have received decided encouragement from the Lord, and from the largest portion of our ministers.

You have not held firm your confidence in the truth. You have linked up with men not of our faith, and have been deceived by them. In taking as your strength those who are not keeping the commandments of God, you are surely walking in strange paths.

I speak because I must speak. The work of God in America has been warped into wrong lines by the following of wrong methods. Much money has been and still is being expended in enterprises in the home field that should be used to sustain and advance the many and varied lines of work in America, and in Europe and Australia.

A sanitarium should be established near Sydney. I speak often of this matter, but why should I not urge it upon the attention of God's stewards? The Lord used me, in connection with my husband, to establish the first sanitarium ever established among Seventh-day Adventists. And afterward, the Lord instructed me to call upon the managers of the Battle Creek Sanitarium for help to establish the Sydney Sanitarium. The donations that come into the hands of the managers of the Battle Creek Sanitarium belongs to the Lord, and are to be used in establishing similar institutions in different parts of the world.

We have pleaded long for help to establish an institution in Australia that will be a center for our medical missionary work there; but still there is delay. This delay is a great mistake. The Lord has made known His will, but His call has been disregarded. Why is money invested in places that are not in such great need of help, instead of being sent to this needy, destitute field?

If the mammoth sanitarium at Battle Creek was divided and subdivided, and its strength put in different parts of the vineyard where there is nothing to represent the truth, the Lord would be much better pleased. He does not endorse the sentiment and methods that have withheld means from a country so greatly in need of help as Australia is. There are able men, men of experience, on the ground, but they cannot accomplish one-half of what they could accomplish if the sanitarium were erected and ready for patients.

A work that takes much money to keep it in operation has been allowed to consume the means that God designed should be used in opening new fields and planting the standard in new territory, in the unworked parts of His vineyard. Dr. Kellogg, you have been pouring so much money into one channel, that the work in new fields has been hindered. The Lord did not tell you to take upon you the burden that you have taken—a burden that has prevented your doing a work that needed your attention. The

determination to do a work that has been neglected, a work that all the church should have united in doing, led you at first to take this burden. But you have gone too far. You have made this work the whole body, instead of only the arm and hand of the body, and misapplied your forces.

For the last fifty years the Lord has given me instruction as to how His work should be carried forward. Camp meetings and tent meetings are to be held, and meetinghouses are to be erected. Special efforts are to be made to reach the higher classes.

Not all our means and talent are to be spent in the effort to reach those in the lowest depths of degradation. The enemy would be pleased with this class of work, because the representation would in no case be favorable to the truth. God does not design that His work should be thus carried forward. Money and talent are thus consumed with so little being produced. One-twentieth part of the means thus consumed, used where it should have been, would have set men and women at work in God's appointed way, and the truth would have reached people in the darkness of error who are calling and praying for light, people who are hungering and thirsting for the bread of life and the water of salvation.

Shall these people be left out of our plans? Shall all our means and all our efforts be expended for a class from which very few will be brought into the truth? We cannot depend on converts from this class to represent the people of God as a wise, noble people. Very few of them will become lightbearers to the world. God does not choose them as men of dependence. Some of them will become sons and daughters of God, but the number saved will be small in comparison with the efforts put forth.

Unless care is taken, the work of God will be bound up just as Satan will be pleased to have it bound up. Were all our means spent in labor for the lawless, depraved, corrupted class, where would be the work that should be done to bring into the truth a class of people who would properly represent the truth for this time? How could we show that we are a chosen, God-fearing people, who are loyal to God's commandments.

The Lord has a work to be done for rich and poor. There are honest souls to be reached who have not so corrupted body, soul, and spirit that there is no soundness in them.

In Revelation the messages that are to be given to the world are plainly stated. When the Lord's servants fail, as they will, to gain admission to the churches, they are to reach the people by holding camp meetings and by distributing our literature. The truth for this time is to shine forth in clear, steady rays.

Those who are of the household of faith come first, not the depraved, polluted men who have destroyed themselves, filling soul and body with iniquity, as did the antediluvians, and as did the inhabitants of Sodom. Yet for these Dr. Kellogg has labored, while those with whom he should have linked up in perfect harmony he has treated as offensive.

My brother, over and over again I have written you this. Why, my dear brother, have you refused to receive or hear the word of the Lord? Why have you pressed on in the face of the warnings that God has given? You have blanketed the third angel's message until, to many, it has lost its significance. Your spiritual perceptions are in need of cleansing. They are sick, diseased. Like many others who have departed from God, you refuse to hear the reproof that He sends, and turn from His counsel. You think that your ambitions and desires have been free from selfishness, but they have not.

I have this message for you. You unite with ministers who you think will be a prevailing power, but who are not men that can be trusted. They have no idea of what the work of God for this time is. My prayer is, Lord, open Dr. Kellogg's eyes, that he may see all things clearly. He is full of selfish ambition. If His zeal were exercised in a proper channel, if he would see that plants are made where they should be made in the vineyard of the Lord, God would be honored.

O John, John, what are you doing, and what do you mean? The work that is coming from your hands is not pure and sanctified. The work that should be done is not done. The Lord does not endorse the work that you are doing.

I was in a meeting where matters were being discussed in regard to the College View school. Dr. Kellogg, with a number who were imbued with the same spirit, was present. Angels of light and angels of darkness were on the ground. Dr. Kellogg and his party revealed what men can be and do when they are under the inspiration of a spirit that works counter to the gospel of Christ. Neither the doctor nor those united with him realized the character of the spirit that was controlling them. Their reasoning, their determination, their demands, showed an absence of the love of God. Their victory was a victory gained by oppression. Angels of God looked with sadness upon the scene. Dr. Kellogg's witticisms, his sharp, keen speeches, grieved the angels of God, but they delighted the evil angels.

Dr. Kellogg, as you have dealt with others, so God will deal with you, unless you repent and change your course of action. He can not serve with injustice. There is not a vestige of justice in the position you so firmly maintained. Your wit and sarcasm were inspired by a spirit from beneath. Where you should have shown benevolence, kindness, love, and tenderness, as a representative man, you manifested traits exactly the opposite of these. I cannot find words to describe the way in which God regards such a course.

Will you stop to consider that the judgment will reveal this selfishness in its true character? Will you, before it is everlastingly too late, retract the work which, if allowed to stand, will bear fruit of which He will be everlastingly ashamed?

I was instructed that in answer to many prayers the Lord has opened the way for the school at College View to do its work, and that He would help and bless them, if they would seek to bless others, and to impart the light of present truth. "Ye are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Was God working with those who sought to deprive the school of the few resources that it had? Was envy and covetousness to be suffered to cripple and harness and impede the work God would have done in the school, because of the overbearing and oppressive course of Dr. Kellogg?

I have words to speak to our ministers, and other representative men. Be very careful of your words and spirit. Do not give Dr. Kellogg any excuse for separating himself from the conference. For some time it has been his purpose to do this. Time and again, the enemy has put in men's hearts a desire to do this. But the Lord has given Dr. Kellogg ability to do a great and a grand work in and through the sanitarium if he will work with a humble, contrite heart. This work he can do if he will work with an eye single to the glory of God. I have always stated that the Lord would be with Dr. Kellogg, just as long as Dr. Kellogg would be with the Lord, to walk in His ways and obey His statutes.

I was instructed that the enemy would try to make him feel that he was himself a complete whole, and would try to lead him to embrace altogether too much as his work and exalt himself. Dr. Kellogg would be in danger of exalting himself, and of trying to bring those whom he was educating under his control. For some time he has been resisting the Spirit of the Lord. If he continues to follow his own judgment, as if he were the only one that God is using, he will lose the influence that God has given him.

The case of Nebuchadnezzar was presented to me. God permitted him to go to such lengths that his influence was counteracted by his own course of action. I wanted to save Dr. Kellogg from taking the very course that he is now taking. He has become exacting, dictatorial, overbearing to those whom he cannot bring to his terms. The Lord is not in the terms he is making, and I cannot sustain him in trying to enforce them.

Unless he changes, he must meet the sure result. Without the Lord he cannot be a success. He is only a man. If he allows his natural temperament to control him, he will work away from cooperation with the Lord's people and will be left to his own way. When he follows in the lines of God's working, he will understand that greatness in the sight of God differs greatly from greatness in the sight of men. Those who are co-workers with Christ must give up the seeming greatness of this world. He who would be pronounced a good and faithful servant must be true to the eternal principles of righteousness, which are from everlasting to everlasting.

The God of heaven is guarding the interests of His people. He will vindicate His trusting, believing children. They may be intimidated and treated unkindly, as unworthy believers, but the Lord has an interest in them, and He will regard as shown to Himself any contempt shown for them.

No matter how greatly we may desire a certain thing, if we cannot obtain it without hurting or injuring another, let us let it go. It is far better to suffer injustice than to commit one wrong action.

Angels who always has access to the presence of God minister to those who shall be heirs of salvation. God will not suffer wrong upon His children without punishing the wrongdoer. He will vindicate justice and truth and righteousness. Let us be true to principle. Let us in all our dealings reveal mercy, justice and love. These are the attributes of God. Selfishness and oppression are abhorred of Him. The course of the oppressor will react upon himself, whatever may be his standing or position. It is written in the books of heaven. Let no one think that he is beyond the domain of God.

Lt 178, 1900

Starr, Brother and Sister [G. B.]

Sunnyside, Cooranbong, New South Wales, Australia

February 15, 1900

Dear Brother and Sister Starr:

I received your kind invitation to be at your camp meeting in Geelong. I do not know of any place I would be more pleased to be than Geelong.

As far as health is concerned, the Lord has wrought for me. I have felt that the Lord was hearing and answering my prayer, if it was my duty to labor as I have done. And for several weeks I have had excellent health. I could not give, before this time, an answer whether I could come.

At the council held here about one week ago, Elder Daniells and W. C. White and Brother Wessels thought I should be at that meeting. If they feel as earnest about it as they did, I will come. I have no excuse why I should not do this as the Lord has given me so good health. I feel very grateful to God for the health and strength I have.

Last Friday Sarah, Sister Rice and I drove our team—Jasper and Jessie—to Maitland in the afternoon.

I spoke on Sabbath. It was an important meeting and the Lord's presence was in our midst. There had been a social or testimony meeting after the Sabbath School.

Sunday we had a very important meeting with the workers. I think I talk about three hours. Then went to visit a family named Lamotte, about three miles from Maitland. We found a humble little place which was hired. And such a welcome as we received.

You may know this sister. Her husband has not taken his stand, but he will. He has given up his tobacco. He has the position of caring for the city waterworks. He has property—owns that house back of the tent. His wife asked him one day, as she went into the city, "What shall I get for you?" "O," he said, "not anything unless you get some tobacco." She said, "No, husband, you are getting along nicely without it and I cannot get you tobacco."

They took us out to see their place, the fruit and the things they were raising. There was a melon weighing twenty-five pounds he put in my carriage, and a box with several pounds of grapes. I offered to pay him; he said, No, it was a great pleasure to him to give them to us.

They were very thankful we had come, and she told me how earnestly she had been praying to the Lord for a long time to send some one to Maitland who would give them food, for they seemed to be drying up. There was naught in the preaching to refresh the soul. Then she related how happy she was since her baptism; and she said her husband was happy. She was sure he was about to confess the truth.

We had a precious season of prayer with them and the blessing of the Lord was in our midst; our hearts were joyful in God.

We then returned to the Mission home, and all enjoyed the large melon. Then before meeting in the evening, I had one hour's talk with Brother Colcord.

Lt 179, 1900

Starr, G. B.

Sunnyside, Cooranbong, New South Wales, Australia

February 16, 1900

Dear Brother Starr:

Your letter came last evening to W. C. White. I opened and read it. I am glad that I shall not be needed at Geelong, because I have a large amount of writing to do and every time I leave home it puts me back a long ways. I want, it is true, to bear my testimony everywhere I can, but I want now to be as near home as possible to get my copying done.

In regard to Sister Robertson, I do not think it wise to write to any workers when they have a very needy field, and are doing the very work that needs to be done and is as fully essential as the work in a new field. This calling persons from field to field at much expenditure of means ought to be considered.

Sister Wilson and Sister Robertson are the workers who have the confidence of the people, and it will be unwise to break up their work to undertake a work in a new place.

It has been proposed a school be started, but there is no money now in the treasury to support a school, and Sister Robertson cannot be spared to engage in school teaching. When there is a way prepared for her to do this, there will be someone raised up to fill her place.

I think it does harm to call one from one part of the vineyard where they are doing good work, to go to another field where they are to begin all new. I think it gives the ones called an idea that they are of greater consequence than they really are, and the poor souls will be injured. I caution you on this point of changing workers when there is no necessity.

The armies of Satan are doing their very best to advance and take captive poor souls.

I see no other way to bind off the work than a tent meeting; but we will have to purchase a top. The sides and fixtures are all usable, but the top, you know what it is.

I am more and more decided we must make one more final effort to get the truth in clearness before the people. They must have another opportunity to hear the reasons of our faith, straight and clear from the living oracles. But I know we have made a mistake in not presenting the strongest points of our faith—the Sabbath question as the first subject and then bring in the subjects that are not a life and death question.

The Lord help us the next camp meeting to gather the sheaves by bringing the people to a decision. Not a moment in such an effort is to be lost. The subjects were all new, and when the cross presents itself, they are ready to evade the question; but the Lord help us!

Lt 185, 1900

Kellogg, Brother and Sister [J. H.]

Sunnyside, Cooranbong, New South Wales, Australia

January 1, 1900

My Dear Brother and Sister Kellogg:

I wish you a most blessed, happy New Year. May the Lord help you, my brother, to see all things clearly. The Lord has taken special care to instruct you, and I hope you will both heed His voice and help one another to heed the words of Christ, "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:29, 30. Said David, "I am fearfully and wonderfully made." Psalm 139:14.

I was speaking to you last night, saying, Brother John Kellogg, you must call a halt. You are doing the work God has not set you to do. Our God gave to you your work. It was for you to unite with yourself the very best men to stand side by side with you. He has not appointed you to educate students to engage in the work you call medical missionary work—to obtain an experience in the slums of the cities—and to

create sanitariums so abundantly in America, without lifting up your eyes and their eyes to see the fields afar off all white unto the harvest. You are, my brother, to consider that you cannot carry on the work as you have been doing. You are wearing a yoke you have fitted for your own neck. You have been gathering to yourself one responsibility after another, creating orphans asylums and homes for working men, and taking from the world and nominal churches the work they would now do if called upon to do it. But they will not do the work that God has called you to do.

These many responsibilities are wearing upon the strength that God would have you use, with care, to do your appointed work—to educate the physicians to do the very work you are doing; and to do for those who come to the Sanitarium the critical, delicate work which you are prepared to do and others under your supervision have not been educated to do. The freshness and the power are going out of you. You are nervous and you will soon be broken down. God has not appointed you and your brother physicians and workers to do this class of work you have been doing. These men are to be God's witnesses.

Scene after scene was presented before me where Satan in his councils was planning his schemes to so enthuse and control your mind that your mind would act on mind, and that you would take upon you a work into which he would weave himself and prepare to keep you in a work to absorb all the Sanitarium resources. He has created various schemes for a class of labor God has not told you to do, in order that other parts of the Lord's great field should be deprived of the establishment of plants that would be working forces in the great vineyard of the Lord.

And the Lord said, Who has required this at your hands? The establishments created to absorb funds so largely that the Lord's message of warning shall not come to the world but be hindered for want of funds—who has required this work at your hands? All the true, genuine medical missionary work is to be carried on in connection with the gospel in the last message of mercy to be given to the world. The work must have a different mold than you are giving it. The much money expended from the sanitarium funds is not properly and wisely appropriated. You are deceived, my brother, and being deceived with the favorable reports brought to you.

Lt 186, 1900

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 1, 1900

Dear Children, Edson and Emma:

I am so engaged in making the best use possible of W. C. White to help us in getting out important matter upon Christian education, and also his help in preparing matter for testimonies, that I cannot write much. I feel deeply that now this must not be left until we get to America. Therefore we cannot leave here before the last of November, which leaves us upon the waters in December. W. C. White and all his family will accompany me.

I do not expect to come back here for at least two years, if the Lord preserves my health and strength, and it may be I shall not ever return. Not that I would not be glad to remain here and not change my location, but somehow my mind is not at rest. This is the best climate for me by far that I have ever been

in, and I am so bound up with work here it is very difficult for me to leave the work. I seem to be a part of the very work, and I tear myself away. I am not the least homesick. Nothing but duty would cause me to make the change. I am desirous to be just where the Lord would have me and do the very work He has for me to do. If I have a will of my own I do not know it. You see, children, should we break right away here it would not be just the best thing to do. Could I feel at rest to remain one year longer I would be pleased to do so, but still I am not at rest as I should be.

I have carefully read your letters and your desires to come, but the work we so much desire to do would not be done. And although it would be very pleasant and desirable for us to take the trip you wish us to take, the leaving in August would make us break off and not do the very things I have for a long time desired to have done, and it is in hand. Miss Peck, Marian Davis, W. C. White and I read for hours the matter for the books. We would like to see put out something in the same pattern as the testimonies, with some small issues bound. There is no one to fill W. C. White's place. He has had little time to give to me and my work in the book preparation. We only expect to prepare a little of the most important matter to come before the people, which they need very much.

We shall sell all out everything, and thus shall come to America barehanded. I may just be able to settle my debts here and we all come bare of means, because we have stretched ourselves beyond our measure to advance the [work]. We feel very sorry that we cannot meet your plans in coming sooner. I am very, very sorry indeed, but thus it is.

W. C. White's family number: W. C. White, May, Ella May, Mabel, James Herbert and Henry, and the newcomer, nameless as yet. Our family will be composed of Sara McEnterfer, Sara Peck, Maggie Hare, Marian Davis. We shall, when we settle down, have to occupy two tenements. The two families could not combine because W. C. White's family is large enough, and I could not get along with the boys. They are smart, bright children and full of life and fun and frolic. They were four years old last April 6. The little one is only two weeks old last Friday. It seems a large matter to break up and uproot and transplant ourselves in America. I am so very anxious to have the work advance.

I will send copy of a letter written from Elder Colcord if I can get it copied. Also one from Brother Starr. He pleads with me and others also to come to Bendigo to their next camp meeting and to their conference in Victoria, but I must not do this. I would be glad to go, but I dare not drop the work now in hand. It has been a hard matter for me and my party to wait until November, but I must do it, for I cannot see any other way to do. I pray the Lord much to lead and guide me in this matter, and I will rest the whole in the hands of the Lord.

I shall be very much pleased to see you, Edson and Emma, and visit you in your home. We have now, I believe, all [those] attending the school converted. It is a most interesting period of time for us here. Morisset is the main station. Where there is a waking up to hear, our students are working the adjoining districts. One sharp, bright young man from New Zealand is all alive with interest. He has been securing pledges for land and to erect a church as cheaply as possible at Morisset Station. He has donations of free work from the students. This will be their industrial work in receiving a chapter in educational lines. They say they mean to build that church in two weeks. Another party is working with the settlers in the woods all through the bush, and we must erect a humble house of worship in Martinsville. Another party is working at Dora Creek. There are quite a number of families in the faith. There is a humble place of meeting now hired, a private dwelling. But as their numbers increase they are apparently crowded out.



There are suburbs about fifteen miles from here, Mount Vincent. Brother and Sister Lyndon have settled in the neighborhood and are working the whole place and still another township five miles from Mount Vincent. And Toronto is a few miles from Mount Vincent. These places will be visited. Toronto has a large hall for a meeting place. In summer it is a place of resort for pleasure lovers. These last places are between Cooranbong and Mount Vincent. All these interests are alive, and I dislike to leave now. Our students have a small organ and we have most excellent music, the human voices blending with instrumental music. We expect to see many souls brought into the truth. Our students are becoming living missionaries, and they are gaining an excellent experience in this kind of labor.

Now you see, Maitland is beyond these places on [the] Mount Vincent line, halfway to Maitland. The church members are increasing in Maitland while the most bitter opposition is made by the ministers. Elder Colcord lives in Maitland, and he seems to be the man for the place. He is a kindhearted laborer in the ministerial line. When the ministers come out with articles in the secular paper and make their statements, Elder Colcord gets articles in the paper to refute the statement and then crowds in all the affirmation he can crowd in; and he does, in the name of the Lord spike their guns. We feel that we want to take part in the advancement of the work. It is personal labor that will accomplish much.

Lt 187, 1900

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

February 27, 1900

Dear Children:

I will now try to write a few lines to you in response to your letter dated January 6th. I am in perfect harmony with your expressed convictions in reference to your not remaining in Battle Creek. Should I ever visit America I would not make my home in Battle Creek. I agree with you that it would be wise to choose as healthy a location as possible, away in some distant location from Battle Creek. If Nashville is the best place, locate there. I think you would be able to do a good work in that place in the interest of both white and black. I think your reasoning is correct. Battle Creek is not a healthful place for either you or Emma, soul or body. There is too heavy a fog of spiritual malaria, deeply set. You should preach the Word. Light will shine into the mind as you open the Scriptures to hungry souls.

I am pleased to hear you express yourself in the line of overcoming faultfinding and criticism. These are the devil's manufactured weapons for the express purpose of lending them to the church. It is not best to borrow them. We are to keep our own heart clean and sweet and pure, as a temple for the indwelling of the Holy Spirit, your own heart first. Take heed to thyself and then to the doctrine. You may have the Spirit of God abiding in your heart by faith. God's Word will be a message to your soul. Open the windows of your soul heavenward and let the Sun of Righteousness in.

Now in regard to money matters, we are very much perplexed. What think you of Willie's letter? Does this meet your mind? I have many books to bring out, and I want you to read carefully that which has been stated. We want to help all we can, and I know of no books that will do more good than Christ Our Saviour and Gospel Primer.

Lt 188, 1900

Haskell, Brother and Sister [S. N.]

"Sunnyside," Cooranbong, New South Wales, Australia

June 20, 1900

Dear Brother and Sister Haskell:

Half past two o'clock a.m. I arise and prepare for writing a few lines to you. Yesterday morning I was up at two o'clock and wrote twelve pages to Elder Daniells in Africa before changing my position, then one page and a half more to Elder Daniells, and one letter of four pages to Brother Ellet. It was important that these letters for Africa go Tuesday morning, and this was about four o'clock. I was too weary to write, but I knew some things must go to Africa. I was too weary to write anything yesterday, except a few lines to J. E. White. I feel a continual burden which has a very depressing influence upon me. I was overworked speaking Sabbaths and Sundays, for four weeks, besides much writing; and then down I came, unexpectedly, very sick, and have not attended one meeting since. Could not attend the Week of Prayer meetings. Mind and body were sick. I have for three days been much better and shall now try to be more sensible in my labor.

While at Parramatta I rode twelve miles from Summer Hill to attend the meeting. The house was full. We had appointed meetings at different places, Hamilton first. I was very weak in physical strength, but the manifest demonstration of the Spirit of God lifted me up above my infirmities and it did me no harm. The little church was full, and we had excellent meetings. Brother Colcord, Elder Robinson, Elder Gates, and W. C. White were present. Several from Maitland were there, about thirty-two. Several were on the point of deciding to obey the Lord and take their stand at that meeting. One or two more souls have decided as the result of that meeting. One man decided under great difficulties from the opposition of his wife. He has been convicted a long time, and now he has lost his position. May the Lord give him strength and grace to do His will. Brother Miller, the dyer, says he never was converted until that meeting, and we hope that God will give him strength to hold fast to the faith. One from Maitland took his stand, and still others are hanging in the balance. The Lord gave me a clear-cut testimony and it went home to souls with power.

The next Sabbath meetings were in Parramatta with a house as full of people as could be seated. The meetings were excellent. It was in returning, after speaking for one hour in the afternoon, that unconsciously I became chilled and could not get warm. For many hours my flesh is as marble; but that was the most grand meeting.

One young man who has been converted to the truth somewhere near Thornleigh was with his brother. They were keeping house together. The converted brother is one of the most earnest, zealous, pious workers we have seen since old times. He works in purchasing all the books treating on present truth and loaning them to everyone who will read them. His father and mother are Wesleyans of the strongest kind, and full of the bitterest opposition to Adventists. The father says he will not have one of our books or any of our papers in his house. He will burn them.

These two sons have some cousins living miles from the father. The believer encouraged the unbelieving brother to go with him to Parramatta and he heard, he reports, Mrs. White speak. They walked twenty miles to attend this meeting. Now this brother has heard the truth. He is deeply convicted, and the poor man knows not what to do to find relief. His brother is praying for him. There are several families that

are keeping the Sabbath. All are isolated and separated for miles in the mountainous region, but they assemble together and the young brother worker leads the meetings and conducts Sabbath school and Sunday school. If ever anyone had the spirit of a true worker, they say he has it, and he is sowing the seed for a harvest. I wish we could see many more young men who, notwithstanding their business engagements, would, without making a charge of time or expense to the conference, see what can be done in isolated families.

One intelligent woman came to Cooranbong three weeks ago. She is a Sabbathkeeper, but the first discourse she ever heard was during this visit to Cooranbong. Brother Pocock sent for her to care for his wife who was sick, for this family were their neighbors four miles away, and Brother Pocock thought this advantage she could have and still do her errand of treating his wife through her confinement. I was glad to meet this woman and to learn the particulars that I have just given you of these two young men. We took her and Sister Wessels, who had been with us a few days, to the station.

Why cannot men and women be encouraged, notwithstanding their business, to take their evenings and Sabbaths and Sundays to work in out-of-the-way places, and thus let their light shine? There is too much self-ease and self-pleasing. The truth we profess to believe is very precious and very important, too much so to be hidden away in a corner. Oh, if all who know the truth would appreciate it as of such value that they could not keep it to themselves, but would make every effort they could to give to other souls the light God has given them! Then the light would penetrate to many secluded places to be a comfort and a blessing.

This sister, who has been hearing the Bible truths from the ministers the past three weeks, returns to her home to rejoice in the truth, and to send the oldest member of the family to school. Brother Pocock will board her, and her mother will manage, although poor, to pay her tuition. I think I sent you a letter I wrote to her oldest daughter, in her absence from home, in response to a letter from the daughter. She saw the light from the Spirit of God.

Dear Brother Haskell, I will write a few lines more, and as my head is weary and I am not strong, I will close my epistle. We have had a great revival in our school. The Week of Prayer was one of the special manifestations of the Spirit of God. Last Sabbath twenty-five were baptized, all students but one, who is engaged in the printing business of our press. He was converted in the camp meeting at Newcastle. The blessing of the Lord is in our school, and the Lord is working with the people in the suburbs.

A short time ago we could not find a place where we could hold meetings in Maitland, but now there are openings in several places. Sunday night meetings are kept up, rain or shine. I think it is owing to this effort that the community is stirred. Sunday and Sabbath meetings are held at Dora Creek in the little room hired for Sabbath meetings, and out-of-door meetings on Sunday. They are all at work to make a station large enough to accommodate those who are near Dora Creek, and there are about ten tents pitched to accommodate the workers, so we will not be compelled to have our produce and merchandise go round by Morisset. This gives us an opportunity to reach the class of working men and they seem interested. I wish many may be convicted of the truth. We see openings on every side of us that we are not able to fill properly, but may the Lord open the way, is our prayer.

Brother and Sister Lyndon have hired a home in Mount Vincent and are seeking to become acquainted with the people there and giving Bible readings. I spoke to them there a few weeks ago; the Lord gave

me freedom and our congregation was much interested. It is in the very neighborhood of the Good Templars' Hall that Brother Lyndon is at work.

We want to work every station between Morisset and Queensland. There will be another camp meeting at Maitland, East or West, as soon as the season is favorable to let people there have a chance to hear the straight, plain "Thus saith the Lord," from His living oracle. This must be done, for the ministers are full of opposition and hatred. They have misstated us and misinformed the people as to what Seventh-day Adventists do believe. This meeting will, we believe, break the shell of enmity against the truth. We have never met a stranger in any place, and yet souls are deciding for the truth amid all the falsehoods heard against us.

The Lord God Omnipotent reigneth at all times of conflict. God is a sure refuge for His people. We are under the shadow of His protection. "Lo, I am with you always, even unto the end of the world."  
[Matthew 28:20.]

Last Friday W. C. White was presented by Mrs. White with a daughter. All are doing well.

With much love.

Lt 189, 1900

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

January 1, 1900

Children, Edson and Emma:

I wish you a happy new year. I am very grateful to my heavenly Father that through our Lord and Saviour Jesus Christ He has spared my life and given me all spiritual blessings, and I praise His holy name. I am as active in walking as at any period in my life, and how thankful I should be for this. I walk about the house and a short distance with Willie, but there can be no presumption on my part. If I go a little farther than I should I have to pay the penalty in suffering with my hip.

We see a great work to be done only twenty-seven miles and twenty-five miles from here. Several have decided to obey the truth and some of the most precious are now keeping the Sabbath in the settlement called Greta, that is four miles distant. Twenty came from this place—walked, both men and women—to an evening meeting. This is a mining district and all the chance they have is on holidays, Sundays, and evenings. Brother Hickox is doing good work in that place—himself and wife. She is a good trained singer and this is her talent—as well as being a good Bible worker. She is welcomed anywhere and everywhere they go.

I have still another request to make of you. Will you see if May Walling is in Battle Creek? If she is, tell her I will be pleased to see her in Australia. I would write direct to these girls, but I do not know where to address my letter. If May would come to Australia to do work as a nurse, she will find plenty to do. Brother Rand opens a little treatment building—not so small, but small in comparison with the large institutions. It is in Hamilton, six miles from Newcastle toward Maitland, and every place is to be worked from Newcastle to Maitland. There are places similar [to], but on a very infant scale compared with Oakland, but nevertheless it [Hamilton] answers the same purpose that Oakland does to San Francisco.

The wealthy businessmen live there. There was a large building fitted up with three full baths and sweatroom, and all pipes are heated by a large furnace so that is very convenient. Then there is the Health Retreat that will have to have workers.

I have talked to W. C. White. He thinks I should send for her to come. She may draw money from the Review and Herald office and then draw from Pacific Press on my account to complete the journey. The party is coming, and I hope she will be one among the party as I have signified I would be pleased to have her come. I will consider this writing sufficient to help May Walling, and charge to my account. I will settle the amount with the officers who shall grant this favor.

Willie White was called to Sydney yesterday morning by telegram to meet Brother Salisbury from Melbourne on important business. I shall meet him on [the] sanitarium farm today, I expect, unless he shall think it necessary to go to Melbourne. I have sent for four or five large volumes of Barnes' notes on the Bible. I think they are in Battle Creek in my house now sold, somewhere with my books. I hope you will see that my property, if I have any, is cared for and not scattered as common property everywhere. I may never visit America again, and my best books should come to me when it is convenient.

I hope the Sanitarium will not be left too much to Dr. Kellogg and become feeble because another institution is going up close to it. We must look to God in prayer, for just as surely as Dr. Kellogg runs the Sanitarium after his own judgment he will be removed and another take his place. I hope that will never be, but the Lord will work for His own name's glory.

God should be exalted and the truth be honored in all our institutions. This is essential in all the institutions that shall be created to become instrumentalities for God, essential for the saving of souls and restoration from habits destructive to the human system—habits that have been carried on through a lifetime by plucking and eating of a tree of knowledge which God has forbidden. When man has taken the lines in his own hands to guide and drive he will be rewarded, for the work of God will reveal terrible mistakes. Reason becomes blinded with even the greatness of light, unless that agency is under the yoke of Christ. Some plan will be devised every day, when Satan thinks he can lend a hand to sow his tares among the wheat. Vice is not to be commingled with virtue, and the cry may have to go forth in no weakened tones, even now while missionary work is being done, Come out from among them and be ye separate, saith God, and touch not the unholy thing, and I will receive you.

God is now working for His people, but how many do not recognize the work of God from a strange work. Drawing aside the veil, which conceals the glory of God, shows Him in His place, high and holy and lifted up, not in a state of solitude, but surrounded by ten thousands times ten thousand and thousands of thousands of holy, happy beings. Every one is waiting to bear His message, to do God's bidding. All heaven is in active communication with every part of the universe through a variety of channels, and that Holy One is actually stooping, bending from His throne, listening to every sound uttered, observing the movements of every earthly power, from the highest being condescending to the lowliest, approving or condemning every action which is developed.

God is interested in the oppressed and sends messengers to engage in the work in connection with the gospel for the beings who have corrupted their whole mind and thoughts. While they are placed in connection with truth and righteousness, unless they become righteous themselves, they will contaminate others. There is a work to be done in our world, but if the way of the Lord is not distinctly followed to put them in the way of life through conversion, there is reason to be afraid lest Satan shall

introduce himself to work the abandoned ones our institutions undertake to help. Satan is playing a game of life for the souls of men and women for whom Christ has died. In our zeal to do a work for the Lord, we must be sure we are not going before Christ, in the place of following after Christ. There may be intense interest in this country in these lines, and the real solid forces that will have the qualifications of character to manage, under the Holy Spirit's power. The very hardest, lowest people who have been steeped in sin and guilt may be converted, but this is not a safe thing for us to undertake with the present facilities. We are not prepared to make a work successful in these lines in New South Wales. We are not called to try this kind of work.

Mother.

Lt 190, 1900

Friends in Cooranbong

On Steamer Moana

September 6, 1900

Dear Friends All, in Cooranbong:

We shall, if everything is favorable, arrive at Samoa somewhere near seven o'clock Friday morning. We have had a very smooth sea. There has been a little roughness, but not bad. There has been some seasickness. I have not been sick to throw up at all. The Lord has been watching over us all the way. He has been preparing the way for us. If the future stages of our journey are to be as prosperous as the past, I shall be so glad, for I do not want to be all worn out when we shall complete our journey.

We feel deeply our need of God, deeply our need of wisdom. We believe, and the faith that works by love purifies the soul. I do not wish to devote time to tell of the objectionable part of the history of our journey. No time. God is good, full of mercy and loving kindness. I praise the name of the Lord, for He is good. My heart is drawn out after God. He is of tender kindness always. Well, now let us be like Jesus and it will save us lots of trouble. Let everything be done with order and harmony. This can only be when self is hid with Christ in God. This fact must be established: that every faculty in its highest sense is to be cultivated and brought into most earnest exercise, and then we increase our talents by using them.

I cannot write much because my head is not clear as it is on land. God help His people to learn of Him meekness and lowliness of heart.

My heart is with you in Australia. I thank you with much pleasure as I look into my memorial. It is a beautiful reminder of my friends and it came so unexpected to us. I appreciate it more than anything my friends could give me. It is so beautifully gotten up, and it has so great a variety and expresses so much skill and taste and beauty. I am not through mine, I have yet considerable before me. May the Lord bless those who have had a chance to give expression of their feelings, and I know there are many dear souls who would have said something if they had a chance. But the matter is so arranged that many have expressed themselves in whole churches. I cannot express to you how much this memorial has been appreciated, although I am not through with mine. Will you see that this expression of my appreciation shall come to those from the press? I thank you all who have so freely bound up your heart with my heart.

I receive your words of appreciation of our labors with a heart of tenderness and love for those who have had an opportunity to unite in this work. May the Lord abundantly bless you all. I love you all in Christ Jesus. Let nothing come between us to separate our hearts, but may they blend in sweet harmony and Christian fellowship.

We are all of good courage in the Lord. Ella commenced to have a school for the twins. Other children joined and now there is quite a school upon the boat. Brother Leonard takes the older children, Ella the younger. This is a movement that I think will work out good. This will leave a good impression on minds. Those in the second cabin have singing quite often, and this will leave an impression on minds. Others join them. One of the officers asked them to sing "Abide With Me." He said it was his favorite hymn. Well, we hope to drop a few seeds.

A couple leave the boat at Samoa. The lady, Mrs. Goward, caught sight of Desire of Ages and she expressed her admiration of the book. I made her a present of it, and gave her the little book Christian Education. She said when she took it up she could not lay it down. She said she never saw things in print so enlightening and so beneficial. Her husband has been reading Desire of Ages. He says it is a wonderful book. Both seem very thankful for these books. Now they leave Samoa for another island. They think much of Dr. Braucht, and the islanders miss him very much.

Well we mean to sow beside all waters. Some fruit may come of the seed sown. I prayed the Lord to open the way that I might find someone interested in The Desire of Ages, and then came this chance, and it will keep me in touch with these island workers. My head is tired, and I will stop writing.

May the blessing of the Lord rest upon you all and draw all hearts together in the closest bonds of unity and love in Christ Jesus. This is my daily prayer.

Lt 191, 1900

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

April 30, 1900

Dear Children:

I am worn out with various things, but I will not complain. The Lord is good and full of mercy and compassion and loving kindness. There have been matters that I have been writing which have troubled my mind, but I have no need to lay my burdens on anyone but Him who has been our Burden-bearer, our Refuge. He is as the shadow of a great rock in a weary land.

I have worked hard, very hard, for weeks now. I am determined to just stop and consider. Perplexities will come, and we cannot avoid them. We must be armed and equipped for the workings of Satan by keeping the mind stayed upon God. The truth will triumph, and if we are in the truth solidly and the truth is in us, we shall come off more than conquerors through Him that hath loved us. We will sing of His glory and talk of His power.

We need to trust in God with heart and mind and soul. We must have the whole being consecrated to God. Christ has given His life for the life of the world, and He will be found faithful and true to all He has engaged to do. He gave His flesh for the life of the world, and that saying of Christ in (John 6) means a great deal: "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;"—not the human life—"and I will raise him up at the last day. ... He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," just as the branch is connected with the parent stock. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Verses 53, 54, 56, 63.]

Shall Christ say of His disciples today as on that occasion, "There are some of you that believe not"? [Verse 64.] Jesus knew from the beginning who they were who believed, and who should betray Him. What patience He showed to the erring, knowing just how they would each one treat Him. We want the spirit of Christ. We want to be conformed to His image and represent His character. We need to be united with Christ day by day, else the enemy will steal a march upon us before we are aware of his approach.

Satan is assimilating his character to pretend to be the character of Christ. He brought his administration under reforms, and if it were possible he would deceive the very elect. The Lord Jesus calls for us to behold Him and not Satan, to look and live. We are not to keep the imperfection of others before us, and talk of their errors and imperfections. We have to deal with these things, but according to the Word of life. I would that God's people were daily and hourly maintaining their consecration to God. We find there are the same things to be acted over. There must be conformity to the will of God, else Satan steals a march upon us. Let the weary souls cry aloud for the Comforter. We must have perfect obedience to the cause of God, and work in God's lines.

We see, Edson, so much to be done here, we fear we may not be released to go to America. If Elder Haskell were here, then we would feel differently. Those who have not had the first experience in the work the Lord has given me to do have not that bracing power that is essential to hold the beginning of their confidence firm unto the end. We must know the potency of prayer. We must not wait to be impelled by feeling, but just press the battle to the gate.

We have had a very serious experience of late that has cost me much labor, but the victory was at length gained. There is need of solid work being done in every line while Christian benevolence shall reach forth its helping hand and clasp hands around the inhabitable world. We have work, solemn work, to do for the judgment, and we desire that this work shall stand every day, bearing as nearly as we can make it the features that we shall wish it shall bear when all our works shall stand the grand review.

Only think, all these great monuments to proclaim the glory of human beings, commemorating the illustrious greatness of men, shall fall; the noble place for which so large a number have sacrificed their souls shall melt with fervent heat. Oh, if only men, in the place of raising monuments to commemorate the bravery of men, would establish schools with their money, would send the message of warning to the world! The children we enlighten, the souls we gather to the cross of Christ are the living stones which will stand amid the fires of the last day, and shine like stars in the firmament forever and forever.

I am in good health and I praise the Lord for His goodness and mercy and love to the children of men. There is need now of most earnestly seeking the Lord. I understand perfectly that which you say of the danger of Brother Rogers. There must be a point of safety and the most particular care, for the sake of



the colored people's security and safety, not to create a mob spirit, by word or action. Better make haste moderately, but lay plans to educate colored teachers. This is in great need of being done. You have only to read the life of Christ. In order to save an outbreak, He would leave the location where He was having the greatest interest and go into other more obscure countries. He went privately, but He had given His lessons of instruction and warning. When He saw that there would be a decided outbreak among His enemies and those who were His friends, He removed Himself to save a mob spirit which would work disastrously to His continuation of His work before the appointed time to leave it.

I have many things to say but cannot say them now. I pray for you and Emma around the family altar most earnestly, that you will be led and taught of God. We need to pray without ceasing—not to be in vocal prayer all the time, but you will never see the time when you feel you can cease praying. The praying, asking in faith, believing, will always bring returns. Be of good courage. Press on in faith and hope, having on the whole armor of righteousness, and having done all to stand, etc. God help you, my much beloved children. I am sorry I have not more time to write, but you will know it is because my power is now worn out.

Mother.

Lt 192, 1900

White, W. C.; White, May

Sanitarium Farm, Hornsby Junction, New South Wales, Australia

January 14, 1900

Dear Children Willie and May White:

I have received the communications from Sunnyside. I am real sorry May cannot come. I thought it might be a change for her, but I did not press the matter urgently, thinking it might discommode the family and not knowing just how you could spare her from the home. But it would please me very much to have her come. May is very dear to me. I always enjoy her society. I thought she would enjoy being surrounded with fruit. I never thought of the blackberries. We shall have to let Maggie and Minnie attend to that business. I designed to get blackberries from Pringles. We have some on our bushes but not a stock large enough.

Now in regard to May White, I see the fruit time at home may need her. In regard to her coming, we may remain here two weeks longer. Any time she sees she can come we will meet her at the station, if you will let us know.

In regard to Brother and Sister Caswell, have them come. It will do them good. There is no place where they could be accommodated in the house, but there is a tent here that could be pitched and they could occupy it. We brought only what bedding we will need for ourselves. It has been cool and very pleasant here. When we shall leave we could leave them our wire spring cots or stretchers, but we must use them while we remain.

They will have to take care of themselves. The atmosphere is more bracing here than at Cooranbong. We would welcome them when they come. Will they come with their horse and carriage, or shall we go for them to the station? There is a most beautiful smooth road to drive. If they want variety there is a

rough road, with rocky scenery. I see nothing making it essential for them to remain away from this place, or for Brother Caswell to have to tax his strength. If they have the appetite we have, they will grow stronger.

Sara has just begun to rest. She had very hard work at first preparing the way for us. She sleeps from one to two hours in the daytime, beside sleeping full hours at night. Should Brother and Sister Caswell come, they must come prepared to take care of themselves. Then, the tent being pitched, should May come she could bring my two grandchildren, the boys, as they can travel without expense. With the tent pitched, the children would not be mixed up with those already here. You know the children would enjoy the farm as well as we.

I wish you had stated plainly the reason why May could not come—if it is the fruit to take care of or if it is that I did not make my invitation so full and hearty as I should. I did not include the children because a home of four rooms would not afford accommodations for three, beside five persons, but in such weather as this I thought we could curtain off the piazza and manage it so that some of us could occupy that. But if the tent is pitched, then there is plenty of room for the youngsters and all to be accommodated. Now, I do not urge this, because you know just how you are situated. We gladly see you.

In regard to Brother Ryan, you could not find a more faithful, conscientious, diligent, trusty man to be on the place. I should say if you can possibly find some other man in the place of Brother Ryan to make the brick. Do not change him to Cooranbong. He is a fit here.

Brother Woodward is a pleasant, retiring, modest man, his wife a pleasant woman. I do not think they understand much of the truth, but they are eager to learn. I do not think they know what family prayer is. He was a Roman Catholic and has been converted to receive the truth, but knows but very little of the Bible. Sister Peck is teaching them. We commenced at once to have prayers, and meet in the morning on the front piazza and read in course; then in the evening, on back piazza, explain or have a study of the Scriptures. Both seem to be eager to get all the knowledge possible. Evenings they sit up, last Friday evening until eleven o'clock, all so interested in the study of Daniel that they kept no account of time.

Brother Ryan walked to the station and went home to see his family, fourteen miles. Brother Woodward seems to be fully as conscientious and diligent as Brother Ryan, but both together are needed, and will be for some time to come, if the fruit is properly cared for. This place will need some calculations which both men can help one another to do. There is preparation to be made for tomato plants, passion fruit, and the getting in of some crops, and Brother James best understands how to tell them what is needed. There can be something done in improving the soil.

Now I have told you as best I can. There must be a cart like ours here, and I understand they have one at the sanitarium loaned out or rented. They must have it here. They can carry the fruit to market and not have to tramp on foot so much, carrying the fruit from the orchard to the sorting house. All this is wearisome. They now pay for transporting fruit to station for market. The trap we have can take a box or two in back, but it is a nice expensive trap and must not be used as a wagon to transport goods.

A cook stove will be needed if any fruit is taken care of here. All that can be taken care of by transporting to Cooranbong must be done, for there is not the possibility of doing up any fruit without facilities to do it. We have no stove or kettles of any kind. I tell you so you can tell us what is best to be

done. One could put up fruit that is going to waste if it is worthwhile and would not cost, in the fitting out to do the saving, more than the profit, for we are barehanded in everything.

Brother Sharp comes up this morning, I understand. We were misled in regard to our mail—the time it must be in the box—or rather definite information was not obtained. Mail matter that is one hour behind on Friday will not go to Sydney until Sunday night, and will not reach Cooranbong until Monday morning; so you must look over the matter before Maggie gets it off, or only send off in this mail the matter to Brother Tenney and to Brother Herbert Lacey and Brother Colcord.

I have seen nothing of Brother Robinson. We did not attend meeting anywhere on Sabbath but we had meeting in the house. We are certainly doing good missionary work right here and have a great satisfaction in trying to help those souls which need help. We shall continue to do this work, we hope, for time and for eternity. These souls need to be educated. He [Brother Woodward (?)] is anxious to understand Daniel, and Sister Peck sits right down in the evenings and goes over the investigation as a Bible study and it is a great blessing to these dear souls. Now I think I have said enough on these things.

I am much better than I was. This is the most restful place we have found. There are no houses near, no carriages passing, and we enjoy it very much. I cannot think of anything more to mention. With my sincere love.

We expect this to meet you tomorrow noon.

Lt 193, 1900

White, W. C.; White, May

Sanitarium Farm, Hornsby Junction, New South Wales, Australia

January 18, 1900

Dear Children W. C. and May White:

I expected to be with you today, but when it came case in hand, Sara was determined I should not go that two hours' ride alone. We did not know when Brother and Sister Robinson went to Cooranbong—the train they would be on—and therefore we did not take advantage of the occasion. Sara has not had much rest since coming here. The first full week was solid hard work. We had a few days to get settled, then company has come quite frequently, which, with the inconvenience of cooking, has made it hard for her; and I expect as long as we are here there will be company to wait upon and occupy time.

I thought if I could get to Maitland next Sabbath I would be pleased to meet with them, for I do not hear anything from them. I wish you would write a few words in regard to these things. Perhaps we will hear this evening. I shall go to Parramatta early tomorrow morning. I have not been there since we moved to Cooranbong.

I like the atmosphere here very much. We always have a splendid breeze on the front piazza. Yesterday Brother John Wessels, his wife, his wife's mother and the hired girl and his boy and Brother Robinson's son were here. We had a very pleasant visit. They brought their lunch. I was sorry there was no fruit they could have. It seems to be gone now, with exception of apples, and few of them are ripe enough to eat. Brethren Wessels and Robinson walked up, and we took horse and carriage and went for them; but all chose to walk back to station. Sister Wessels could not ride in the carriage; it hurt her. Brother and

Sister Robinson and Gladys and Brother John Wessels were up to see us, I think last Sunday. Brother and Sister Hughes were here Monday and left Tuesday; so you see we have no dearth of visitors. We are glad to see them all, but it is not so we can entertain them as we wish. They are very faithful in sending us food. We do not use the beets and carrots, thus no need to send.

I am very sleepy much of the time today. This afternoon I slept about one hour. There are some things that worry us here. The men tell me why they must have horse and cart and plow, the implements that farmers need. Just now is the time to plow the land and begin to put in crops. I tell them they must go to Brother Sharp. I told him what was needed, but I do not think anything will be done about the matter, and unless something is done there will be a loss in fruit-bearing trees next year. Brother Ryan seems to understand what needs to be done, and wants something to work with.

There is fruit all the time in apples; no peaches until the late ones come on. There are many pears, but they are not ripe yet. I tried them by having them cooked. They cooked up soft but did not have flavor as if they were ripe. I think there will be a large crop of pears, some fair and nice, others rough and not nice in appearance.

It is a very hot day today, but there is a breeze from the sea. Everything is so unhandy that if company comes as they have done, I think we had better be at home. I wanted to go yesterday, but I did want Sara to remain. If she insists on coming with me, as yesterday, I may have her come, but I should not return. She will return to get things packed up, and to save expense I consented to remain until next week and then we would all pull up and return.

Sister Peck enjoys this outing ever so much, and if Sara and she would only remain and let me return home, I should think it the right thing to do. If I only had known when Brother and Sister Hughes went back I would have gone with them. We went to the station at Hornsby and they were not on the train. I do think it best for me to come home. If it would not be too much trouble I wish you would send a horse and carriage for me at Dora Creek if you get this in season.

Mother.

I may come and I may not.

Lt 194, 1900

Colcord, W. A.

"Sunnyside," Cooranbong, New South Wales, Australia

January 22, 1900

Brother W. A. Colcord:

In reference to your family returning to America without you, that would not be the right thing to do. As for urging you to remain, I have done so because I felt it my duty to do this. I know that unless the work of reformation in the boy should become certain and the spirit of rebellion and disobedience be forsaken, you will find Satan working with his ingenious, masterly, deceiving power until there is no restraining hand that will have the least influence over him. Your inability, and your wife's, to manage the boy and to exercise the restraint a father should exercise over a son, is evidence of an inability in yourselves to manage the case of your son.

“And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ... 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, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.”  
Ephesians 2:1, 2, 4-6.

Be careful, my brother and my sister, the course you pursue. You are not your own. You are bought with a price; therefore glorify God in body and spirit which are God's. All that we have said in reference to your leaving this field for America has been to save you from graver perplexities. We do not want either of you to take part with the enemy, who is working in the mind and heart of the son to ruin his parents by his course of action. We say if you wish to go to America, believing that God leads you there, Go. We will not hold you; but it cannot be your wife's duty to go with her family and leave her husband behind.

The gospel was designed to make all who embrace it children of God and members of one family, to give them free access to Him as their Father and lead them to love one another as brethren. Satan is working decidedly through your son to misjudge and alienate your heart from those who should be one in mind and spirit and action. So far as I am concerned, I will not hold you in this country. You should not be bound about by anything to hold you. And may the Lord guide you in all wisdom is my prayer.

I have had light. I have given you that light. Now I have felt it was not doing justice to your brethren to allow your son, in whom I know and you know Satan is working his will and pleasure, to guide and control you, which he is doing. But I will not say one word to hold you.

Lt 195, 1900

Colcord, W. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 22, 1900

Brother Colcord:

I have read your letter and will say in regard to the private portion, You know not the matter as it is. I know whereof I have spoken, and the words I have spoken are truth, without exaggeration. There is a species of blindness that is the work of the enemy. Such positions will never help your son. That there may have been lack of wisdom in managing such a case in whom the spirit of disobedience has worked so effectually, I do not deny or admit, for I do not think you would have done as well, placed here. It is possible that mistakes may have been made. But the enemy is working out his own plans through your son to bring about his own ends to cripple your influence and weaken your courage and imbue you the same spirit that rules your son. Certainly he is under the control of a tyrant, that he may carry out the worst results through the son who fears not God nor regards man. And while he is easily led into misconduct, he has a power of defiance and resistance to any influence to lead him into right conduct. You accept the words of a son as truth, and question the words of the very ones whom God owns and who love God and keep His commandments. Their course is denounced while you sustain your son as a boy that has been abused, misused, falsified. I take not the least stock in this, because I saw the truth, the inwardness of the matter.

You will one day know that not one word was spoken to me, by anyone, of your son. But his habits, his practice, his workings in falsifying, denying things that were true and deceiving you and those of our people he was brought in contact with, are strengthened because you take his part and in thus doing strengthen the evil in him. I tell you plainly that I know that you are deceived, both yourself and your wife. Had you been of keener perception concerning the habits and practices of your son, had you been as keen to point out things that have transpired as you have been to point out that which you suppose is false representation of your son, your eyes would see things more clearly.

I write to you because the enemy is not working in vain upon the young man, and you, as a father, let him take his own course as he pleases, and the enemy has all the opportunity to work his will, to weaken your physical strength.

Lt 196, 1900

White, W. C.; White, May

Melbourne, Victoria, Australia

March 7, 1900

Dear Children, W. C. White and Wife:

We are now at Brother Anderson's. He and Brother Faulkhead met us at the station and Brother Anderson invited us to his house—rode up with us in the hack. I am now in a retired room penning these lines. We had room in [the] sleeper, but notwithstanding my feather bed and pillows the bed seemed very hard. Slept some but was lame in hips this morning.

We had a compartment to ourselves after change of cars in morning. I lay down until we arrived at the station, and Brother Faulkhead and Brother Anderson met us. We remain here two or three hours, and then take the train for Geelong. I am feeling quite bright. We took our breakfast and dinner from our basket, so I can spend a little time in writing.

I had an interview with Brother Crothers and Sister Tuxford, each by themselves, and I am relieved by the interview. Sister Tuxford is desired to take a class in cooking, and she would have no objection to this. She takes her position as educator after Brother Caro has given his lectures. He is very anxious she should do this. Brother Crothers has been, he tells me, purchasing and selling pens and different little articles. He has received enough to help pay his board and clothe himself. This he tells me. I spoke of his coming to Cooranbong and leaving so soon again. He said he would be glad to unite with us in our work. Until matters should be decided with them, I could see no better way and therefore encouraged it.

That night, which was night before last, I slept not. I was in conflict all night, pro and con. Reasons would urge themselves as though a voice was speaking to me, and I bringing up the objections—why it seemed to me I could not go to America. And thus I reasoned and prayed, unwilling to admit that I must go, or that it was my duty to go, but the decision was not made. Last night I had it all over again, and I am more decided that it will be my duty, as soon as I can adjust matters, to go to America without delay. I will secure the very best kind of help possible and get out Christian Temperance and Testimonies to the Church and other matters. I shall not spare money but shall work with all the ability the Lord shall please to give me.

Now I would ask you and Brother James to look at the carriage that we thought of getting at one time. Brother Hughes offers it for twelve pounds. He may make a donation of one or two pounds for the mission work. I think Jessie Haskell will draw the carriage nicely. It has a cover and will be used so as not to be loaded heavily. See if you can get it, if it is a proper vehicle. Each one at the mission is planning and is ready to give something. It is covered; that will keep the heat off and shelter them from the rain. Look critically at the carriage with Brother Pocock. He is a carriage builder and can tell you all about it.

Willie, since this matter of leaving has impressed my mind, I am convinced it is not best to be at the expense of getting a windmill. The money will help me to get to America. I shall not need Marian and may not need Sister Peck. But I cannot say about Sister Peck, whether she will remain or not. Maggie and Marian may remain and go on with things that can be worked. There is the mothers' book, book for parents, and I cannot say all now; but I am needed in America. My testimony is needed just now, and I really believe it is my duty to go. I have a strong drawing and I have reasoned about this and that; but I cannot see the end from the beginning and think I shall begin to work to the point. I think the Lord will give me clear light as I advance. I want to move in the order of God at every step and shall not move blindly. Just how things may be adjusted the Lord will not require me to know. He can take everything in His own hands.

The consuming desire to get out the works is too much for me. I shall now do this work. You have done the best you could under the circumstances, but it is not required that you should carry so many responsibilities. Therefore I will not press my work upon you, but say, Do whatever you feel is your duty and that you do not seem able to avoid. But my duty seems now to be made more plain and clear, and it is not that I want or choose to go but that the necessities of the situation demand me to go, and go I must as it now appears.

This may be in a few months, perhaps. Then Elder Daniells would be going to America. I am now looking for more rest of mind. What I shall do with home and family I know not, but my nest seems to be thoroughly stirred up. I will now say, The Lord bless you and your wife and children is my daily prayer.

Mother.

Lt 197, 1900

Jones, C. H.

Geelong, Victoria, New South Wales, Australia

March 9, 1900

Dear Brother C. H. Jones:

I have been much drawn toward America of late. I think Elder Daniells and his family and Sara and I may possibly be on our way to America. I have been for three nights unable to sleep, wrestling over the matter. Could it be my duty to visit America? I have thought letters were not sufficient, that words given me of the Lord might be of real benefit more than pen communications. We do not know what camp meetings may be held in this season. If I had thought of coming earlier we might have been at your first camp meeting in California. We have not received papers with appointments and therefore know not what to say.

But the matter is not wholly settled yet. I may not be able to come for some months and might possibly come in one or two months, and may be unable to come at all.

We see that some things must be investigated: who is having control of institutions and of sanitariums, who is feeling authorized to use the means coming in to that Sanitarium at Battle Creek to be submerged, by hundreds and thousands of dollars, in that work in Chicago, while there is no real substantial representations to do honor to the cause and work that costs so much. While this large outlay is being carried on, consuming and not producing, while large donations have been swallowed up from every source possible, what about the suffering missionary fields that need and should have the very means which is expended in the work for the city of Chicago? And there is an urgent necessity here in Melbourne and Australia of doing the same work.

The Helping Hand Mission is two hundred pounds in debt, and our missionary work is unable to make the representation that should be made in the presentation of the last message of mercy to be given to our world. I cannot, with the light God has given me, encourage any such consuming institutions without producing the means from some source other than among our people.

The missions which are established after our tent efforts always call for most thorough labor to bring souls to the truth. Here in Newcastle and Maitland are living issues. But how are they as a people represented for the want of means that has been and still is being diverted from the solemn, serious issues for this time, on which no one can stand neutral. There are several in the mission [who are] working for a low sum, and the mission house is so sparsely furnished that to outsiders they appear like a company of poverty-stricken, needy, destitute people. God designed it should be otherwise.

I have been instructed to call for means which was coming in to the sanitarium to go out in channels where the Lord calls for it in faithful stewardship, establishing sanitariums in this new world, [instead of] pouring out the money abundantly in one or two places where it would accomplish a lesser good and the work make scarcely a shadow in representing the truth for this time. This work in appealing to our camp meetings ... [Remainder missing.]

Lt 199, 1900

Steed, D.

Geelong, Victoria, Australia

March 21, 1900

Dear Brother Steed:

I have written some things for your benefit and for the benefit of the church. Brother Baker will read it to you. I do not want him to let the matter go out of his hands into yours. I have fears that should you receive the message I send you, you would, under the suggestions of the enemy, criticize the matter written and as the result do harm to your own soul and to other souls. I cannot have evidence that the fear of the Lord is going before you. The enemy has control of your mind when you begin to criticize and pick flaws and domineer over anyone you dare to.

Now my brother, I have instruction to give you. 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 need to become a learner before you are to be trusted 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 lines of work, and for your own soul's sake take heed unto yourself. Your individual self is all that you are capable now of handling. Certainly your brethren cannot conscientiously advise you to remain in the ministry when you are constantly criticizing, when you are doing the flock of God harm in the place of good. I advise you to take up some line of work where you can be laboring with your hands.

The conference cannot be authorized to pay your wages to work against the ministers or to create a condition of things that will cost them much anxiety and worry wherever you shall be. The work of the minister 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 [so] 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 hunt up the spiritually diseased and to not leave them poisoned to the death with your administration of drugs in the form of evil surmisings, criticism, and faultfinding. These evils naturally bring evil attributes into church character building. You make the work very much harder after you have had the care of the sheep for a time.

There would be much more peace and much more hope of prosperity for any church if men of your temperament have nothing to do with the sheep of the Lord's pasture. You feel capable of taking responsibilities, whatever they may be. You have not wisdom to do a clean, uplifting, thorough work. Your wife's labors are valuable as long as she is not a partaker of your spirit, but it will be most difficult for her not to sympathize with you in your manufacturing business of creating dissension and strife. It is a terrible thing for a shepherd of the flock to feed the sheep with poison rather than healthful food.

Our brethren become very weary of your suspicions. Your mind is easily worked by the enemy, and 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.

Lt 200, 1900

McCullagh, S.

Melbourne, Victoria, Australia

March 24, 1900

Dear Brother McCullagh:

Two nights ago I was, in the night season, in a council meeting of our brethren and the question was asked, Should Brother McCullagh leave the work just as it is now is? It was not 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 are moving in [a] way that you will not follow your own judgment, but the united voice of your brethren. You have failed in this, working too much independently. You have not the vital strength to carry this load of responsibility. Now, before you advance any farther, advise and consult 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 financial [lines], and in carrying through these matters, but this is not your work. God has not appointed you this work to do. You are a man who must not take any responsibilities. You have men in Ballarat who should take this off you, and you be left to minister in Word and doctrine.

Never should you take any such responsibilities on you. This 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 irritation in several lines of the work. One man's mind and one man's 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 want to move solidly and guard against incurring debts because of which, after the house is built, you must dedicate it to God [still] involved [in debt], to be a burden to the church. Better move surely and slowly 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 uttermost of their ability. But you are to be guarded and not to stand under any such responsibilities as this financing. You have made a mistake. You need now to correct this error as fast as possible and leave the burden on the church. As matters stand now, you have involved yourself in the burden, and you must not leave everything at loose ends and go to Geelong. This is the lesson you must learn, to secure 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 in this building and counseling together. You will be led on and on to incur heavy debts hard to lift after once invested. First secure the means before paying it out.

Some words were spoken but I have not time to write them. There is another point you have not considered and your brethren have not considered, in their wish to have you come to labor with them in Geelong. You are exchanging a more favorable climate for a climate more taxing. You cannot long be in Geelong without suffering and peril to your life. As I have spoken favorably to you in regard to coming to Ballarat, I must now say I dare not encourage your moving and settling here. Your health needs a drier, cooler climate than the climate in Geelong. I will say I would not dare to have you come. I have had no words with Brother Starr, but as I am to be there evening after the Sabbath I will then converse with him.

In much love.

March 25

Geelong

I cannot send this Sunday, but will say to you a few things farther. I have had a talk with Brother Starr. I find he feels as I do, and we had no words on this question until my return from Melbourne. I have thought of telegraphing to you after the Sabbath and mentioned it to him, supposing a telegram would reach you.

I really supposed this climate would be better for you than Ballarat, but now I see the goodness of the Lord in letting us know before you should settle in Geelong. I think this will all come out right. But the cautions were given you not to do things on your own responsibility, because you would not be a financial success.

You need to move cautiously in regard to health. I have been distressed much myself and several are in the same difficulty. I spoke in Geelong to a houseful and the meeting was good.

Evening, March 25, I have just come from the hall. There was a good-sized congregation. They listened with great attention and this is the last time I expect to speak in Geelong or in this part of the country. I had freedom in speaking from the First Epistle of John, chapter 3. I was glad to speak to them once more, but I am afflicted in throat, head, and lungs.

Lt 201, 1900

Farnsworth, Brother and Sister [E. W.]

“Sunnyside,” Cooranbong, New South Wales, Australia

April 1, 1900

Dear Brother and Sister Farnsworth:

I had hoped to have a letter to you sent the next morning, but could not do this—could not get it copied; but I will write a few lines in explanation.

My soul was drawn out this morning in our season of worship for you in Geelong. Now it often comes to me to wish that you had true, experienced workers who could do the visiting, the house-to-house work, but it is not of the least use to educate girls to do this work, for they cannot do it. They may go through the motions, but the real internal working of the Holy Spirit must be working with them before they can work with others. I think if Sister Schowe is ever of value she will separate from the family where she has been. The influence in that family is not of the right order.

Almost immediately after the resurrection of our Lord, He urged upon His disciples the blessing of spiritual baptism in His words, Receive ye the Holy Ghost. By that action of breathing upon them, they received the Spirit of Christ into their inner lives. The expiration of the Spirit by the Lord of life is the inspiration of every Christian. As the Lord breathed the breath into the clay He had formed, the vital, living element gave life to the clay and it became a living soul. So Jesus Christ breathed upon His disciples and they became His living witnesses. Christ gives the life to every human worker—to His ministers who bear the most solemn message ever to be given to man to impart to man.

We are to have, in these last days, life and vitality by the Holy Spirit's quickening influence. Every minister in Word and doctrine needs to be breathed upon by the Lord Jesus. His Word is life and vitality, yes, eternal life to all who eat His flesh and drink His blood. Then all who love God and keep His commandments, through practicing His Word, pluck and eat of the leaves of the tree of life which are for the healing of the nations.

The Lord has laid upon His ministers in these last days the burden of a world, and He has equipped them for the work, a spiritual work, that must be done. Endowed with power from on high, we can be successful. The reception of the Holy Spirit in the heart of the worker is the sure method of working;

success is certain. There are souls to be saved, and we need to be so closely connected with our Saviour that we do know that we are doing His will.

While praying this morning my faith laid hold of the Strength of Israel, and I was blessed in believing for the work that would be done in Geelong. God can bless by few as by many. It is "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zechariah 4:6.

I am writing to Brother Murphet. I hope you will see him, and after he gives you the donation for us, please ask him if he will loan a sum without interest or with a low interest for a term of years. The land is not yet all paid for, but will be before we begin to build.

It is these things that make me feel I cannot leave Australia until there are further developments. I must see that building erected, if not finished. I hope you will be enabled so to present the situation that Brother Murphet will do the liberal thing and help us at once to begin to build. We will therefore pray to this end, that you may have the Holy Spirit with you to draw as firmly as possible on the Lord's side. I shall have copies to send you of that which I have written for our physicians.

As matters stand I dare not pick up in a hurry and say farewell to Australia. I must continue here until I shall see it is safe for me to start, having full assurance I am walking in the way of the Lord. I would go on the first boat if it is made known the time has come for me to go, but I shall remain here until I obtain further light and clear evidence of our duty. I put myself in the hands of God fully, and I want to be kept by His power and watched over and guided, and I believe I shall have His Holy Spirit if I am obedient to all His commandments. I cannot write to Brother Starr in this mail, but will send you both something tomorrow if I can get it copied. It is in the hand of my editor, Maggie Hare.

Maggie has come in for my letter. I must say God bless you, and close up with my signature.

Lt 202, 1900

McCullagh, S.

"Sunnyside," Cooranbong, New South Wales, Australia

August 25, 1900

Dear Brother McCullagh:

I would write you a few lines. I am instructed to say to you, Be on guard. You are not receiving altogether the best experience for your present and eternal good. You need to be connected in the work with wise men who shall save you from yourself. Your whole life education has not been of a kind to make you a man to be depended on. You need to be constantly on guard else the phases of an imperfect experience will develop uncertain features which will not tend to the healthfulness of the flock of God.

Wherever you may be you will naturally work for sympathy, and as you have done this so largely, it will become a natural phase of your experience in the present, and in the future experience. I warn you to keep off that ground. You will, if not guarded, fasten the people to McCullagh in the place of fastening their hold upon Jesus Christ, their only hope and their only helper.

I greatly desire that you shall have a sound, solid experience as to that which constitutes the pillars of our faith, a well-grounded foundation that storm and tempest cannot move. Your experience has not

been calculated to make your understanding of the Scriptures so certain and sure that you are past danger. You need to study the Bible more and understand it more perfectly. Growth in the graces of the Christian attributes means much more than human minds comprehend. You are in a church composed of strange elements, and they need a man with a Christian experience and healthful, sound mind to discern the true voice of the Shepherd from that of a stranger.

The greatest care should be exercised not to give credence to the manifestation of noise, loud shouting, hysterical gesticulations, and call this the Holy Ghost. It is the bodily exercise which profiteth nothing. It is not the loud shouting and the bodily exercise of moving about and throwing up the arms and shouting to the top of the voice that demonstrates pure and true godliness. I am instructed to say to you that you are to carry the work of the truth in clear, elevated dignity, that it shall not have one trace of wild fanaticism in it. You are giving encouragement to a mold and phase of experience that should never be encouraged, and the church suppose it is the Holy Ghost. The Holy Spirit does not thus demonstrate itself. Should you encourage this wild excitement, calling it the Holy Spirit, you are preparing yourself for one of the greatest deceptions that can come into the church. The Salvation Army's tactics are not to be taken up by Seventh-day Adventists, and their methods followed out, and the church become molded and fashioned to run in the line of gesticulation and loud, boisterous shouting and bodily exercises.

I am instructed to say you have not discernment in spiritual things to make you feel that you can distinguish the true and the false. Therefore you may well be afraid of your own judgment in managing the church interests. You need to humble your heart before God, for you will be tempted again as you have been, and will be in danger, constant danger, of leading in incorrect lines. The facts of faith and religious growth do not manifest themselves in noisy shouting and contortions of the body. The truth received in the heart never degrades the receiver, never works upon man's hearts and character to make him get up a sensational something and call that the testimony of the Holy Ghost. A precedent condition of growth is life. The life is in the seed, hidden under a cover to protect it. The whole life is hidden in the germ. Healthful growth is dependent upon a sufficient supply of nourishment.

The truth of God in Bible principles will give life to the soul. Truth, eternal truth, taken from the Word of God and stamped on the soul will develop first the blade, then the ear, then the full corn in the ear. Bible truth never makes the receiver uncouth, rough, and disagreeable. The truth of God refines the taste, sanctifies the judgment, and makes the receiver modest, meek, and lowly of heart. The mind will grow pure and elevated and ennobled as it is fed on the pure truth which is carried into the practical life. It is represented in (John 6) as eating the flesh and drinking the blood of the Son of God. Christ explained that "the flesh profiteth nothing." "It is the spirit that quickeneth; ... the words that I speak unto you, they are spirit, and they are life." "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven." John 6:63, 56-58. The Lord Jesus will indeed abide in the human heart.

I have time to write but a few words, but I would caution you to be guarded on every side and not in any wise by self-confidence give place to the devil. There will be severe trials before you but never, never put confidence in your own judgment as supreme.

Lt 203, 1900

Sharp, Brother

On Steamer Moana

September 10, 1900

Dear Brother Sharp:

I am much troubled in your case. You were presented to me as seeking to gather too many responsibilities which you could not possibly carry. You would leave many things undone that will need to be done. You will not be favorably situated for your spiritual or physical health. The experience of the farm management has not been that which it should be. We will do our best to secure a manager who has ability to be a director. This the sanitarium must have. There has been a management that must not be repeated.

Last night light was given me that God has men fitted for positions of trust and that these men will have managing ability. Yourself and Dr. Caro need just such help and must have it. That will be for the interest of the sanitarium. The light given me is that Dr. Kress and wife should serve the sanitarium as judicious physicians to hold the fort. You do not see beneath the surface, and should you continue to grasp the responsibilities that are connected with the institution, which someone fitted for the work must bear, then your life will be sacrificed.

God calls upon you to fill in your place, but there is enough for all to do, if you will place yourselves in line. The work must be shared with men of God's appointment. The outlook is not as it should be. A word to the wise is sufficient. (Treat this judiciously. Be wise as serpents and harmless as doves.)

Lt 204, 1900

Sister

Crystal Springs, St. Helena, California

December 14, 1900

My Dear Sister:

I feel more sorry for you in your affliction than I can express. While praying for you, I was blessed. Your prayer I could not hear, except words that were telling the Lord of your devotion and what you had done. Then I knew you had not been blessed, else you could not have said the things you did say. I hope that these words will never be spoken again.

Last night I could not sleep for a long time, for I thought of you, sick and perhaps on your death bed, and not in the mind you should have. I slept after some hours. Then the Lord presented some things distinctly before me, I was instructed to present to you. There are those who have mistaken your impressions in religious lines. You have a large stock of individuality, and self-will has been translated by you into conscientiousness. The interest of your relatives in you has not been appreciated. The judgment of many has been set aside. Your own mind and your own will have been a controlling power. You have not honored the Lord. You have not carried with you the influence that you might have carried of a pure, cheerful, fragrant Christian life. You have mistaken your calling and your duty.

True, wholesome religion should characterize the life of Christ's disciples. We are ever to represent proper self-denial, but you have carried your ideas of health reform until that which might be a blessing

has become to you a curse, and the sad part of the matter is that others connected with you must feel the disappointment and suffering. You do not suffer alone. You have not carefully taken care of the house you live in, which is your body. You have had perverted ideas of your eating and drinking. You have refused to take counsel of those who loved you best. You have not given your body proper food to make a healthful current of blood. What mistaken ideas you have had!

There is the blood system and the nerve system in Christianity, the same as [that which] constitutes the great agencies of healthful human physical life. The heart is the reservoir of the blood which circulates through the whole machinery, and through the blood the food is assimilated to the nourishment of the body, thus preserving and maintaining its usefulness. The food supplies the blood, and the air—the fresh, pure air of heaven—should be freely taken into the lungs, for it is constantly vivifying and purifying the blood current which circulates through the body. The blood may be starved by not taking sufficient nourishing food to carry forward its work, and the quality of the blood changes in its dispensary work throughout all parts of the human system. The life of the flesh is the blood. If the blood is not receiving the pure, vital air to purify it, and sufficient food is nourish and enrich it, [it cannot properly] do its marvelous work as it circulates through arteries, capillaries, and veins to every portion of the human building, repairing the bodily waste and cherishing the bodily growth.

I will say no more upon this point, because you are too feeble to take it in, but it becomes one who ought to be teachable to regard the advice and counsel of others. This you have not done. In your weak, ill-nourished condition, you were unprepared to resist malaria and the consequence is you are now as you are, your life hanging upon a mere thread.

But do not charge your sickness to the Lord, but to your presumptuous venturing in a course where God has not led you. Your religious ideas you have held to tenaciously, and they were not correct. You have not to leave your testimony as a pattern for others to practice, but tell all you have connection with, while you do live, not to follow your example in thinking they are doing God service in practicing that which you call health reform, which is a great mistake. Do not now maintain the idea that you have been the one who has suffered for Christ's sake. You have not been required to do as you have done. You have self-will and stubbornness in your own life practice. Correct now, my sister. Put everything straight.

That which you called conscientiousness is a species of fanaticism, and it may be to the ruin of your house, your body. That which has worked so deleteriously with your body has perverted your religious experience. You have misrepresented "health reform," which is the most precious reformatory truth in connection with the third angel's message. You should not have continued in self-will, but now will you see your mistakes?

Lt 205, 1900

White, W. C.; White, May

San Francisco, California

December 21, 1900

My Dear Children Willie and May White:

I arise this morning at two o'clock. I cannot sleep longer. My heart is troubling me considerably. I went to church and there were two stoves in the two aisles, with long pipes reaching halfway up to the

ceiling. A large crowd was in the church. I had been there about fifteen minutes when I became almost breathless. I then told Elder Corliss I could not speak. There was so little vitality in the air. Not a window was opened. I told him I would make an effort in the afternoon, if I became stronger. I would sit and listen to him.

I sat near where he was standing. I then felt a dizziness and thought I would soon become unconscious. Just then Sara touched me. I knew I was not safe to start up and move, for I might create a sensation by falling headlong. I had got behind the organ on the platform, determined not to move, hoping the infirmity might pass away. But never was I more glad to have Sara touch me, which had an influence to arouse me. I said to her, Take me right out of here. She helped me to get into the anteroom and then in the cars. We went to my room. The bed was my resort until time for meeting in the afternoon.

The ventilation is poor but special efforts were made to get in clean air as much as possible. I had my dinner on a tray, then attended the meeting and spoke. I had to hold on to the stand the whole time, but I spoke. I should say no meeting was appointed in afternoon, but when Elder Corliss found I could not speak he asked would I speak in the afternoon. I told him I would try. He asked the congregation, if Sister White would venture to speak in the afternoon, would they come out. A ready assent was given and the congregation in the afternoon was large; not as large as in the forenoon because many of the Sabbath school children were not present. There was a large company of intelligent-looking people present.

After I had ceased speaking, Elder Corliss made some remarks and called them forward. There was a decided movement and many responded. I made some remarks too, in reference to this phase of the meeting, then left. I think it may be in the providence of God, for in the afternoon there were several members present that were not there in [the] forenoon. I did not regain my vitality. I am depressed; have heart difficulty.

Now as this is an important meeting and I cannot do one-half I would be glad to do, I think you had better come, and if you cannot be spared to come at once, come as soon as you can. I dare not take on anything extra, for I am greatly let down. The meetings you suggested to me, morning meetings, must be carried on. Elder Corliss would be glad to have worked, but he says you are the one that understands all about these special meetings. "He is," he said, "a capital worker in lines where I have no experience, and now we need him here now." I lay the matter before you and there leave it.

I may, if I do not increase in vitality, come home the first of the week. Home is the best place for me. There was, the past night, the clattering of carriages and trams until after midnight.

If you come and take hold in morning meetings, I think you could do a most important work that Elder Corliss cannot do, lacking the experience. I think you had better come and make this meeting all it is possible. I shall speak Sunday. Follow your own convictions, but they need help.

Mother.

Lt 206, 1900

White, W. C.

Oakland, California



December 26, 1900

Dear Son Willie:

You see that which I have written. Will you please to prepare it in right shape for The Review and Herald? I have not made a nice job of writing it, but do not blame me.

Elder Daniells is doing a good work in Oakland, and there have been arrangements made that I shall speak in Oakland Sabbath at three o'clock p.m. Elder Daniells [will speak] in San Francisco in the morning, then he comes to Oakland in the afternoon and quite a number will come from San Francisco. That will finish my work here I expect.

Elder Daniells is doing much good. He has meetings, giving Bible readings to the office hands at seven o'clock a.m., and in the evening he just talks to the church and does not preach. Brother Jones and the many in Oakland were not satisfied unless I came over here, and I shall let Brother Daniells keep his work for it is just what they need.

Elder Corliss is very bad off with what he sometimes calls la grippe, sometimes influenza. Yet he is doing his best. He insisted on your coming, but he has not thought best to have another weekday meeting after Christmas, [but wait] until Sabbath. So we will not call you from your work, for there is so much work to be done in the office they cannot get out to the meetings in the weekday time.

Sister Mills from Healdsburg was here today. She says Ella is nicely fitted up with a good dress. She is very well pleased with Ella. She was pleased that she took right hold herself to do all that she could, and I am glad to hear Ella is much liked in the school.

Now Brother Jones says he has sent you the copy of the matter he has let me have. Do your best to get it out right. I am very nervous and tired. Make all the excuses for me you can, for I cannot do any better. I wrote four pages; then it seemed so poor I wrote again, but I will send all, and if you read it, you can from both get out something.

Mother.

Lt 207, 1900

Davis, Marian

Sanitarium Farm, Hornsby Junction, New South Wales, Australia

January 10, 1900

[Dear] Marian:

Will you send me my second-best vester? The best vester is distinguished by smooth buttons such as I use on my dresses. The second-best has larger button. The vest is old and lined throughout.

I would be pleased to have the ribbed-stitch cloak with velvet cuffs. If you have any pieces like that cloak that I could put in and enlarge the sleeves, it would be much more comfortable for me, but if not, I can use it until I get home.

I sent you a letter this morning, but I may not [have] made my meaning plain. My head is not just as straight as it ought to be.

Later on I will write more particulars. Love to all the household.

I will say we did not get here any too soon. It commenced raining. Brother Taylor has taken dinner with us.

Your sister in Christ Jesus.

[P.S.] Send enclosed for W. C. White. Feared he might be away.

Lt 208, 1900

Davis, Marian

Summer Hill, Sydney, New South Wales, Australia

January 1900

Dear Sister Marian:

I have received the manuscript. I have not opened it, and I will return it to you again the first of the week, unless I decide to return it without opening it.

We go this morning, which is bright and sunshiny. We have had cloudy weather, I think, since the first day we were here.

Do you never fear that I cannot read your writing. I can read it readily. Thank you for writing. Now, the very first matter in pressing need is for you and W. C. White to get off some things for the printers of testimonies, the most essential upon the work we are doing here. I will write something if I only can have clearness of mind in regard to the closing up of the book.

W. C. White gave me to understand that the Heath Food Company would take all his time this week, if not part of next week. I learn Brother Robinson is expected today. I think he will remain here over the Sabbath.

Will you ask Willie for McKenzie's address? He wrote me a letter which stated he wished to see me and asked when I could give him an interview. This passed my mind. I want his address. Do not fail to send it.

I hope we shall all have strength from the Lord to do His will and honor and glorify His holy name. The Lord knows we are in the midst of perilous times. We do not want Satan to come in as an angel of light to intermingle his tares, in sowing with the wheat, and we shall be unable to distinguish, for want of clear eyesight, the tares from the wheat. May the Lord God of Israel anoint our eyes with eyesalve that we may see all things clearly and discern between the evil and the good plants.

I expect now the carriage to take us to the sanitarium farm at half past seven o'clock.

My hope and prayer is that this year, 1900, may be the best year of your life and the best year of my life and all our lives.

Love to the household.

I wish my cook to bake me some of those gem cakes, slightly sweetened but without the raisins, thoroughly baked. Should she bake me a few buns made in the same way as the gem cakes, they will keep, if I take care they are in a dry place, and will be better months old.

If I can only get dry, thoroughly baked bread, or the buns and gem cakes, I shall be happily provided for, but we have no means to cook anything here on the sanitarium farm.

I am gaining [a] little strength, for which I am very thankful. The Lord help you all at home, is my prayer, and keep you and our family in His love.

I am very sorry I did not see Maggie [Hare]. I thought I told her I wanted to see her before she left. I did want her and Jessie to remain one day, or over one train, with us at the farm, and see the place.

In love.

Lt 209, 1900

White, Ella May

Crystal Springs, St. Helena, California

December 20, 1900

Dear Granddaughter Ella May White:

I was disappointed in not coming to Healdsburg. The rainy weather is my excuse. I wanted to come, but could not for the rain. I would be pleased very much so to have met with the church during the Week of Prayer. Elder Corliss was very urgent for me to unite with them in San Francisco. I have spoken only once to them in San Francisco. This is a very important center, and I decided this was my work at this time. I leave this morning, accompanied by Sara McEnterfer.

I saw when I was awakened at twelve o'clock the stars were shining brightly, and I sincerely desire that we shall have pleasant weather now. I hope that you may be able, during the holidays, to come to this place and make a visit in your home. I shall not be able to come at present to Healdsburg, but expect to visit Healdsburg before I shall go to the conference.

Sister Burnham is here helping Sister Peck in preparation of books. I am hoping she will prolong her stay, for she is helping along nicely. I have written six pages to Brother and Sister Druillard. It is now half past three o'clock. When this letter is mailed, I shall send a letter for the church.

I hope, Ella, you will not take too many studies and that you will not tax your brain nerve power too severely. Be guarded on this point. Your ambition may lead you on and on, and you will generally have all you will consent to do. A word of caution you may need at this time.

Mabel is helping her father sort his papers and keep his office in order. He says it is a great help to him.

And my dear Ella, keep your own heart in the love of God. Let nothing separate you from your Saviour. You want every day a fresh, new experience in the divine life. You need to ask counsel of God, and pray for the Lord's protecting care. It is never safe to take ourselves in our own hands. Every day pray most earnestly to God and ask Him to bless you, to keep you, to help you to become a blessing to all with whom you associate. You want the blessing of the Lord daily, then you can reveal Christ to all around

you. Watch unto prayer. Let your words be few and well chosen. The words are a precious talent entrusted to us of God. Then use words to be a blessing. "For this is the will of God, even your sanctification." [1 Thessalonians 4:3.] Let every jot and tittle of your influence be on the side of the Lord Jesus. This character building is a great, grand work, and in your words and deportment you can show your respect for your Saviour. This companionship is of great value to you. May the Lord bless you.

In much love.

Your Grandmother.

[In margin:] I wish you to go and see that old lady that came with us from Lemoore. Do not neglect this. Tell her I remember her, and may the blessing of God rest upon her.

Lt 210, 1900

Irwin, G. A.

Sanitarium Farm, Hornsby Junction, New South Wales, Australia

January 1900

Dear Brother Irwin:

I have been at Summer Hill nearly one week. During that time my mind has been exercised decidedly in regard to some things. A letter came to me from Brother Sisley in reference to the question of royalties.

Again I will tell you frankly that there is no use in my continually writing to the brethren in responsible positions in Battle Creek. All the matter has been verified in a plain, correct statement, made by one whose business it was to search out the matter in regard to the means which never came to the Southern field. That matter is yet not clearly and properly adjusted.

In reference to your position, you have not done that which the president of the General Conference should do to set this matter in order, and God will not remove His censure from the conference until clean work is made and everything has been done that can be done to make full restitution. God is dishonored and the work has languished for years because of selfishness and robbery of the Southern field. There is a great deal of feeling and criticism which is not called for or just or honorable in regard to the carrying forward of the work.

[There should be] restitution both of principal and interest. When I heard in regard to the \$1,000 that was restored for The Gospel Primer for the loss sustained, and divided between the two men, I was surprised beyond measure. All I have [to] say is you are not walking in the light. You need your spiritual eyesight anointed. You do not act like men who have the working of the Holy Spirit. The light given me is that a most sinful neglect of that means coming to that field through the [spirit] of selfishness at every point, and taking that means from the field by driving the men in hard places, was robbery in every sense of the word. The Spirit of God was abused, and all through the lack of principle [and] perverted ideas. All such things God hates.

I was shown [this was] acted out in the Norman case, with his appropriation of money which did not come to the cause to God. Our own people are acting out and representing the acted symbol. In their own work [can be seen] the disappointment they have made others to feel—the insincerity of their true

missionary spirit, and their apparent willingness to do so much yet doing scarcely anything. Every kind of excuse and determination is evidenced not to do the work in restitution to the Southern field that should be done.

It is presented to me that in the past light has been given and entirely disregarded; that those who figure in these things have blinded their perception in spiritual discernment so deeply they have no real sense of what justice and mercy and equity and truth is. God may in mercy bring every one of them over the same ground. They have been willing to see others struggling to do the work. They will leave that same ground to be placed in the position they were willing to put others in. The plainest light [now] given will be as unheeded as that which has been given. There is a spirit to question, to criticize, to envy, to [be] jealous, and to make, as they suppose, every plausible excuse for going directly contrary from the plain will of the Lord.

My soul is grieved for the Lord Jesus, and I feel an holy indignation stirring my soul as the whole matter and its result is opened before me of what could and should have been done for the Southern field in aggressive warfare that is not done and years lost. I am unable to make any more explanations, for I am instructed they will be unheeded. They pull impatiently away the shoulder; they refuse to take the counsel of God.

And you do not act in this matter, considering all the light given, as the position you occupy demands you should act. You are, I fear, in danger [of] acting as [did] Elder Olsen. There is not a semblance of justification of the course pursued by men in office before you came in to bear the great responsibilities which were required to you to bear as president of the General Conference. In humility and armed with the Spirit of God you should long ago have set things in order, for there were those who would have worked with you. I had rather hear of nothing at all being done than the trifling representation to redeem the past by the restitution made by the people who have been instructed.

Why do they not show their sense of their neglect? Do their feeble, fainting, half-hearted, unwilling works bear any effort to redeem the past? God will not make them the men to come near to Him, to whom He will communicate light either in blessing their own hearts, or in means to be used, for they are under the rebuke of God. "Neither will I be with you any more until the accursed thing is put away from among you," was said of Achan who dissembled and stole and worked in crooked lines. [Joshua 7:12.] I shall not specify names.

Recently a pamphlet was presented to me to read of the many dishonest transactions that were practiced by men to secure every farthing possible—out of others who were stretching themselves to advance the work by just measure, to make aggressive warfare—and God said, I hate robbery for burnt offerings.

But I have borne the messages God has given me. The light was that if the publishing institution had been worked by the Spirit of God, they would have charged nothing for the publication of The Gospel Primer, which was to be used to work the hardest locality of the missionary field in the world; and that was in some sections of the south, and still is, attended with great peril to the workers. Whatever has been done in some sections has been done at sacrifice at every step. There [has been] reluctance to put into the field [that] which was brought in contributions in response to an appeal the Lord instructed me to make to the people—to work those very perilous sections while the work could be done without so great peril as now. The donations never came to them.

Letters have come to me from all parts of the country, first in congratulation for the help and relief to the Southern field, then inquiries were made [as to] what was done with the means that was raised. Then the light [was] given that misappropriation and robbery of the Southern field was an evidence of the perverted principles brought into the work and cause of God.

The great displeasure of the Lord in this transaction was as the case of Achan. [He] was the means of the withdrawal of the Spirit of God from the whole Israel of God, [so] that defeat in the place of success was the result for a sin they did not know. But the Lord took [Joshua] to do for the matter. He was praying, lying prostrate in humility upon his face, because all Israel was humiliated before their enemies in being overcome [at] Ai. Thirty-six men [were] slain. What was the word? [Read] Joshua 7:8, 9-13.

Is this the way of the Lord's dealing with Israel? Is not the way of the Lord and His dealings expressed in every case similar? Is there not a cause for the strong dearth of means? [When there is] any action among those of His church that is sinful, the whole church bears the rebuke of God until that sin is hunted out and dealt with according to the grievous character of the sin.

Joshua knew not the sin, but he did know that God's unseen armies were not with Israel, and the result was defeat, repulse, and death. Man's offense in Israel called for the unseen armies that were the strength of Israel to withdraw their interposition in behalf of Israel. How the men in holy office, bearing sacred responsibilities, venture to act their own will and way! Joshua 7:3-5. Here was defeat. What did it mean? Verse 6. Here was a great humiliation before God. Verses 7-9. There was the case laid open before God with a great sorrow because the name God would not be magnified before the people.

Lt 211, 1900

White, Mabel

St. Helena, California

November 2, 1900

My Dear Granddaughter Mabel White:

When I was at Cooranbong, just before your last sickness, I dreamed that we were working over you and praying for you, and we were greatly troubled because you were in nervous spasms and we did not understand the matter. In our perplexity One whom we knew was a messenger from heaven appeared in our midst and said to us, "This child needs special care. She should indulge in reading very little. The nerve of the eye is connected with the brain nerve. When the eyes are taxed the brain nerves are excited and soon become overcharged with blood. It is dangerous for her to read. When she takes a book in her hand she is not any more safe, for intemperance in reading will follow. She must not tax her brain in any way, for there will be danger that the eyes will be taxed and she may lose her sight beyond recovery unless there is a constant guarding of this inclination to read. It is a dissipation.

"She is obtaining no good whatever in indulging her passion for reading. The physical, mental, and moral powers are enfeebled. She only skims over the surface and fills her brain with hay, wood, and stubble. It does her only injury and creates a nervousness that will result in the increased passion of filling the brain with trash. And from the light given me this is one of the great evils that retards spiritual growth. They read those things that in no way enrich or improve the mind or the manners. No good whatever results from this."

Something must be devised for the child to do that is not of a sedentary character. Keeping her indoors is not good for her. She needs exercise in the open air. Light exercise, work, is much better for the child than sedentary employment. She becomes nervous by thinking much or reading much. But there is one Book which is safe, pure, elevating, ennobling, and is as partaking of the leaves of the tree of life. The Word of God is to be studied, not rushed over as you are forming the habit of doing with your storybooks. Nothing should be put into your hands in the form of bound books of many pages, for it [is] like putting brandy to the lips of the one whose appetite craves strong drink. He has lost his control and the right thing to do he does not do, which is to dash the cup from him.

Your brain is a fine, strong machine. You can injure it by exciting story reading. The Bible is to be your educator, but you have no right to depress or injure one organ of the body. Your happiness and usefulness in this world, and your salvation in the world to come, demands that you treat your body with sound care, because it is the Lord's property, not to be abused but to be carefully preserved to honor and magnify your Redeemer.

Your life is in no way to be trifled with. It can be extinguished by imprudence and presumption. There must be especial attention given to the reading subject of the books brought into the sanitarium that shall be allowed to the patients; no newspapers containing exciting rehearsals of news or books ... [letter ends here.]

Lt 212, 1900

Wellman, Mr. and Mrs. George O.

Cooranbong, New South Wales, Australia

April 27, 1900

Mr. and Mrs. George O. Wellman

Pacific Press

Oakland, California

Dear Friend:

A few months ago we received through Elder G. A. Irwin, your donation of \$500.00 in behalf of the advancing work here in Australasia.

We thank you for your gift. May the Lord bless you by opening the 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 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 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. In past years, Cooranbong has borne the name 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, my house was often used for a hospital for the sick. Sister McEnterfer was called every-where to attend cases of sickness. A great change has taken place. Many souls have been converted. But there is much missionary work 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 is needed there. We feel very anxious that the work in these places should be successful.

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 settlement on the railway line three miles from here. In this place a few families have been converted to the truth, and about fifty adults and children meet together on the Sabbath in a rented room.

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 only a few Sabbathkeepers in this place, but the people are willing to take hold and help us build a meetinghouse for 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 place of worship.

In the future our school must be an active missionary agency, as the Lord has specified, more than it has been in the past.

There is in every city and every suburb a work to be done in presenting the last message to a fallen world. And while we are trying to work these destitute fields at our door, the cry comes from far-off lands, "Come over and help us." [Acts 16:9.] These are not so easily reached, and perhaps not so ready for the harvest as fields nearer our sight; but they must not be neglected. We want to push the triumphs of the cross. Our watch word is to be: Onward, Ever Onward. Our burden for the "regions beyond" [2 Corinthians 10:16] can never be laid down until the whole earth is lightened with the glory of the Lord.

But what can we do? We sit down and consider, we pray, and plan how to begin the work in the places all around us. Where are the faithful missionaries who will carry the work forward? And how shall they be sustained?

Above all, how shall missionaries be trained? How shall workers be prepared to enter the opening fields? Here is now our greatest burden. Therefore our special anxiety is for our school. We must here provide suitable facilities for the education of workers in many lines. We see young men possessing qualifications that, if rightly educated, will fit them to become workers together with God. We must give them the opportunity. There are some who are placing students in our school, and are assisting them in defraying their expenses, that they may become laborers in some part of the Lord's vineyard. Much



more should be done in this line, and special efforts should be made in behalf of those whom our missionaries shall send from the islands to be trained as workers.

Men and women of different nationalities must be brought in. There will be "no color line" here. All may come who can be educated for any line of missionary work. Workers we must have, and in twentyfold greater numbers to supply the needs of both home and foreign fields. Therefore, the Avondale school must not be restricted in its facilities.

Our brethren have selected a site for our new sanitarium. It is about thirteen miles from Sydney, and is an excellent, healthful, location. The altitude is about 600 feet, and the place receives the cool life-giving breeze from the sea. Thus, while in the low-lying towns the atmosphere is impure, hot and oppressive, here it is pure, cool, and refreshing. Excellent roads and beautiful, picturesque scenery afford opportunities for pleasant drives. Freedom from the dust and smoke, the din and confusion of the city, will be most grateful to the brain-weary, and the sick.

Our retired location will offer comparative freedom from any of the temptations of city life. While affording the benefits of country life, our sanitarium will be sufficiently near Sydney to secure the advantages of connection with the city. There are two railway lines leading into Sydney. The stations are about 20 minutes' drive from the sanitarium farm, and there are trains running almost hourly to the city on both lines. Five or six little villages within a few miles of our site are fast filling up with residences of businessmen from the city. This district seems to be the most desirable of all the suburbs of Sydney. All who have seen our section of land speak in its favor. All are surprised that we have purchased it so cheap. We are sure that it possesses advantages above any other place we have seen.

In our sanitarium we wish to teach health and temperance principles from a Bible standpoint. All need to understand how to preserve physical health, that the bodies which God has created may be presented to Him as a living sacrifice, fitted to render Him acceptable service. In order that this may be, we must give the system healthful nutrition, but no artificial excitement.

The Lord has signified that He has purchased souls in all the churches. Many of these are blindly working to destroy themselves. To them light must be given as to the recovery and preservation of health. God's simple remedies will work miracles in restoring feeble, distressed, diseased humanity. And since Christ has given men and women His precious life to heal the maladies of the human family, should they not be earnest to co-operate with Him? Should not all consent to be healed through adopting proper habits of life and correct methods of treatment?

To all our brethren scattered abroad, I have made appeals in behalf of the Sydney Sanitarium. Many are poor but this will not shut them out from the privilege of giving.

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 that 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 still carried on from place to place. Camp meetings are the most efficient means of reaching the people, and in these meetings we have the greatest success. All classes, rich and poor, attend, and become intensely interested.

In all these gatherings we carry the temperance question forward with firmness. And in all places 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.

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 life. As they pray and as they speak, God is glorified.

Seeking for the soon coming of our Lord and Saviour Jesus Christ.

Your Sister.

Lt 213, 1900

Haskell, Brother and Sister [S. N.]

January 1900

[Note on copy: The following is a kind of a postscript to a personal letter written to Elder and Mrs. Haskell. It was received Feb 5, 1900.]

Dear Brother and Sister Haskell:

Satan has a scheme to corrupt through association, [the] work called rescue work, [through] the sight of the eyes, the hearing of the ears—the association and impressions made by Satanic agencies—that will be used to the very uttermost of Satan's power. [Through] his deceptive workings [and] the administration of the powers of Satanic agencies, many who have given themselves to the work of rescue will drown their own souls, [and] will, under doubts and difficulties, need similar work done for them. They may go beyond remedy.

The Lord does not want the work of the message of the third angel to be retarded. The most solemn message of mercy is to be given to a fallen world. Any kind of influence, any kind of sympathy created by pen or voice to gather the facilities of means, as has been done, and invested in this class of work, that the foreign missionary work shall be in the situation it is in today, is not the work of God.

We are in this country carrying forward the missionary work in connection with the gospel, just as it should always be carried. Those who carry on the work for the lowest classes should go to work for God's money which they have in abundance. But the enemy has worked to destroy principles of integrity and justice and righteousness through men who stood at the head of the work, so that the confidence of the people would be shaken in the leaders. Then Satan, seeing his chance, has come to make capital out of these errors. Dr. Kellogg has had a hard, trying time, and had many discouragements, but God is not leading him to gather and hold these interests he has created. He has not given Dr. Kellogg that work to do, and the result is that Dr. Kellogg will begin more and more to lose his reason and judgment. From being the physician God would have him to be, he will, to his own sorrow, become where he will have his own way and his own mind.

I must leave this just as it is—disjointed, scribbly—the best I can do this time.

Lt 214, 1900

Kellogg, J. H.

1900

[Dr. J. H. Kellogg:]

I was instructed to call for means from the sanitarium in Battle Creek to erect a sanitarium in a missionary field that would bring the knowledge of the truth to all nations and all classes of people. It is the Lord's work that is to be done in a short time. It is to this country the Lord has sent His workers. It is here in Australia, as well as in America, that the work of God should be represented, to do the same class of work in this country that has been done in America—not the same class of work that has been done in Chicago. The Lord opened before me that the means which was brought in to the sanitarium was diverted into channels [that were] continually absorbing but not producing.

The Lord does not mean that one portion of the field should use thousands upon thousands of [dollars], without any of the parties having a distinct knowledge of where the money is expended, while there are necessities laid before them for sanitariums where we have nothing to represent Seventh-day Adventists. There are many people and large interests and many extensive buildings spreading out in one plant. The conference money has been drawn upon unwisely.

The great object of sanitariums is to come in touch with the people. I was instructed to call for means on the principle that other objects should not come in to absorb the means so greatly needed to obtain a standing. [The work of the sanitarium] was to become a witness to all countries, nations, tongues, and people. The [managers] of one sanitarium that has been enriched should realize they have a duty to do to help sister institutions in other countries when it is impossible for them to do the building up of an institution in a new country where they are not known, where all physicians are looking upon with jealousy and suspicion.

It was opened before me that large currency was withdrawn from the treasury to do a work which others would do if Seventh-day Adventists would leave them to do it. In order to reach all classes of people we should have had thousands of dollars which [instead] have been expended [in a work that] is still absorbing means, and that will have far less widespread influence to accomplish the work God has given His people to do—to make known the truth upon the great question of the test that has come (and will be more decided) upon the Sabbath question.

“It is a sign between me and you throughout your generations forever.” [Exodus 31:13, 17.] That sign is the observance of the day the Lord has appointed. There has been a strange neglect and a deficient spiritual eyesight and discernment to do the very work that should have been done in this field. We should be far advanced in establishing God's memorials. We have made every effort in our power and yet debts are upon us, because we have not the means that others in America are using in building up that which is called medical missionary work. [They are] building more sanitariums when there is not sufficient call or dire necessity for them.

The Lord would be much better pleased if the Lord's workmen [whom] He has sent to a new field or foreign country were brought into the medical missionary work more decidedly. From the first entrance

into this field, I have done all [it was] possible for me to do, but we [still] have not taken up the work that has been prepared. We have taken it [to] a space in the very woods, among a people that were poor, having to have rations to be given. [We have made progress in clearing [the land], and in our agricultural work, and in building our school, but the sanitarium is not yet erected.

I have done as the Lord directed me to do with the instruction [given me] that the revenue was being absorbed where it would accomplish the lesser good—[doing a work] which would be done by those of the world and churches who had, as stewards, the Lord's money. [They are] taking upon themselves a work like a man building a tower without first sitting down and counting the cost. The positive word came to me that it is not the inspiration of God to neglect the fields which are ripe for the harvest to do the work that has been absorbing but not producing. Very few, comparatively, for whom all this outlay of means is used will be brought to the truth. This is the truth. Those who collect donations from the world to help the world will only be getting the money that is the Lord's. But the world will not evidence their interest to advance the gospel work to be done in getting the truth before [those] ready to perish for the bread of life and water of salvation.

Not a word have I written to you, Dr. Kellogg, my beloved laborer, that is any too decided. You say I have not told you the truth, but I have told you that pride and ambition and self-exaltation is the trap set for your soul. The Lord gave you a special work to do, and that work was to stand at your post. The sanitarium was to be the channel God ordained to represent the truth to all nationalities, tongues, and people. This sanitarium was to be kept on a high level, connecting with it the very best talent possible, in accordance with the elevating, ennobling character of the truth. But those who are brought out from all parts of the world—the needy, the oppressed, and [such] classes—if we had the funds of the world in our possession, such a work as you have organized could then be striving lawfully without robbing other fields that now have nothing to represent our work. But when we are called upon to make aggressive movements in new countries, God has appointed that the very first work and means shall be advanced from America to make the work of God a power in the new countries to prepare the facilities, that they shall be able to do missionary work even [if] in a limited, halfway manner.

We are instructed to call for means before thousands upon thousands of dollars are diverted to the calling in to do all this work, calling for workers to be sustained, and all free. But where is the liberality that God requires, to work upon principles that one established institution should, in its turn, do its best to [help] those whom the Lord has sent as His laborers to do a work similar, [but] in less proportion, to that which has been done in Battle Creek? This was the very first work that should have been done by the sanitarium already established.

I do not call upon Dr. Kellogg to give of his means, but he has received large donations and he has that money to use to prepare a work to be done in medical missionary lines; but the objects to which the money has gone has not established the very work in this country. Again I was directed to say that the sanitarium is not doing the work of disseminating the truth because so many other things are calling for means. Its Chicago work cannot be sustained by Seventh-day Adventists. The money is being absorbed and is not producing anything to bring it back [in return].

The word is: The sanitarium is in debt, but it need not be in debt a dollar. The drawing of means from it to sustain the medical missionary work [in Chicago] has hedged up the way of medical missionary work being done all through the Lord's vineyard. "My vineyard is the whole house of Israel," and [yet] thousands of dollars [are spent] to support institutions that have the name of doing all these things free,

while the free, liberal help is so much needed to establish one institution, one sanitarium, in this new world. Now I have presented the matter as it has been presented to me. I dare not send this to Dr. Kellogg.