

## Ellen G. White 1896 Letters 1-100

Lt 1, 1896

Anderson, Mrs. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 8, 1896

Mrs. R. Anderson

Carlton, Victoria, Australia

Dear Sister:

I wish to express to you my surprise and regret at the publication in the Review of my letter containing a reference to yourself. I had written in my diary an account of the meetings in Melbourne, and afterward sent a copy of it to Elder Olsen, who feels great interest in your husband and brother and their companions. I stated the facts in order that the Lord's name might receive glory for the manifestation of His grace upon human hearts. But I assure you that the publication of this matter was without my knowledge and consent. I have given my friends permission to publish extracts from my letters concerning our work and travels, but have directed that personalities should be omitted. I was as much surprised as you to see this matter in print.

I have feared that the blunder would greatly annoy and perhaps offend you. I learn that you have been offended, and you would naturally hold me, in a measure, responsible. I ask you to pardon me for the share I have had in this unfortunate occurrence. I will try hereafter to give my correspondents directions so explicit that nothing of the kind shall occur again.

I trust you will not allow this matter to be to you a stone of stumbling. I value your soul, because I know the value of every human soul for whom Christ has given His precious life. When I consider the price paid for every one, I would not grieve the purchase of His humiliation and agony. Far rather would I lose my life.

I know, as but few others could know, what that day meant when you decided to take your stand under the bloodstained banner of Prince Emmanuel. There was joy among the heavenly angels. “The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.” [Zephaniah 3:17.] My heart was made to rejoice, and I pray that you may not allow prejudice to close your mind against the message of truth which God has sent to His people. The work in which I am engaged is not my work; it is the work God has given me to do. I am seeking to lift up Jesus, to direct the people to God's Word, and I ask you to make that Word your guide continually.

Understanding the trials through which you have passed, my heart is very tender toward you. Cling to Jesus, I beseech you, for He gave His precious life for you. All the trials you shall endure here for the

truth's sake, for Christ's sake, will work for you a "far more exceeding and eternal weight of glory," while you look "not at the things which are seen, but at the things that are not seen; for the things that are seen are temporal; but the things that are not seen are eternal." [2 Corinthians 4:17, 18.] We are standing on the verge of eternity. In that great day when the judgment shall sit and the books shall be opened, every one shall be judged according to the deeds done in the body. Better, my sister, bear the cross in this world, following in the self-denying path our Saviour trod, than to have every wish gratified here, and lose heaven, lose eternal life.

Disappointments you will have, but ever bear in mind that Jesus, the living, risen Saviour, is your Redeemer, your Restorer. He loves you; and it is better to share His love than to sit with princes and be separated from Him. To be ranked with those whose gold cannot be counted, and yet to be poor in the estimate of God and the heavenly angels, would be eternal loss. In the converted soul the love of God supersedes the love of the world. The life of faith is a life of peace and rest and joy in the Holy Spirit.

God grant that the power of the world to come may be your strength amid the temptations and trials of this present evil world. When tempted, let it be your thought, "I am a Christian, and cannot be governed by worldly maxims and customs. I am a Christian, and whatever others do or say, I must serve God with an undivided heart. Christ is touched with the feeling of our infirmities. He suffered and died for me, and I will not deny my Lord and rank with those who drove the spikes through His dear hands and feet, fastening them to the accursed tree."

Bear in mind that God's people are always to be a little flock compared with the teeming millions of the world. They may be poor in this world's goods, and they appear to be in the minority; but if they stand for the truth as it is revealed in His Word, they have God for their refuge. While from the heart obeying his commandments, they are standing under the broad shield of Omnipotence. God is a majority. When the sound of the last trump shall penetrate the prison house of the dead, they shall come forth with triumph, exclaiming, "O death, where is thy sting? O grave, where is thy victory?" [1 Corinthians 15:55.] Standing then with God, with Jesus Christ, with the heavenly angels, with the loyal and true who shall come forth from their graves, we shall be with the majority.

We are not to live by bread alone, but by every word that proceedeth out of the mouth of God. This is the maxim of eternal wisdom. Dear sister, let nothing separate you from the Saviour. In Him your and my hopes of eternal life are centered. A life of dependence upon Jesus is a life of entire consecration. In such a life you will be adding grace to grace. Come daily to Jesus, who loves you. Open your heart to Him freely. In Him there is no disappointment. You will never find a better counsellor, a safer guide, a more sure defense.

In Christian love.

Lt 1a, 1896

Anderson, Brother and Sister; Belden, Brother and Sister

Avondale, Cooranbong, New South Wales, Australia

January 14, 1896

Dear Bro. and Sr. Anderson and Bro. and Sr. Belden:

I have a little counsel for you from the Lord. I have been talking with the brethren, telling them the light which the Lord has given. This word was come to me for you: Be careful, and let not your labors be largely preaching. You cannot, Brother Anderson, accomplish good in thus doing. Speak short; both yourself and Brother Belden, and have the living bread of heaven to give to those who shall come to hear; for if you talk lengthily, there will soon be a loss of interest. Speak the important truth right to the point. If your souls thirst for the water of life, you will have the living water to impart to others, but if your own souls are not quickened by the life and Spirit of the Lord, the Lord would not have you make dry and uninteresting remarks.

Bear in mind that to be a minister does not mean that you must do much preaching. Brethren, I entreat of you to keep your own souls in the love of God, and never let the wellsprings dry. A cold, joyless discourse will kill the church. Bring animation into your words and prayers. There must be no cheap, faithless sermons given. The truth abiding in the heart, sanctifying the soul, will give you an appetite to feed on Christ, the Bread of Life, and as you partake of the heavenly manna, you will be able to say, Come and eat that which is good, and let your soul delight itself in fatness. Let all your energies be consecrated ability. The Lord wants you to represent the truth as it is in Jesus. Let there be nothing like striving for supremacy.

Brother Belden, you should not feel excused from speaking the truth whenever you feel like it. Your long experience has given you knowledge that it is your privilege to communicate; and again, it gives variety. It is good for you both to act a part in interesting those who shall come to the meetings. Let not your zeal be of that order to preach, but to minister. Speak words from hearts warmed with the love of Jesus. Show great respect for Christ in the congregation. Come to the point. Dwell upon the matchless depths of the Saviour's love. Let these two brethren share the work of presiding in the meetings, but I urge you to be short. Do not weary the hearers by your long talks on matters that do not interest them. There are those in the Island who believe all of Bible truth as far as they have heard it, but reject all the claims of God. The Lord will let His light shine into the chambers of the mind, and into the soul-temple, if they will only let it in.

Pray much; walk humbly with God; make personal efforts. If self is hidden with Christ in God, you will have scriptural, religious life and energy. We must keep asking earnestly. Make short prayers in meetings, and lengthy prayers when you talk and commune with God in your closet. We daily need to be imbued and sustained by His life-giving power. The requirement is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Luke 10:27.] Zeal, earnestness, and fervor belong to true worship, for God is a Spirit, and He seeketh such to worship Him who worship Him in Spirit and in truth.

Do not hold the people in your discourses more than thirty minutes. "Not slothful in business; fervent in spirit; serving the Lord." [Romans 12:11.] We may be instant in prayer. Bear in mind that it is the fervent prayer of the righteous that availeth much. Above all things, try to have a genuine interest in each other.

Do not selfishly hold yourselves aloof from one another. Let not the message of the Laodiceans, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot," be applicable to you. [Revelation 3:15.]

We have a wonderful truth, and our zeal and earnestness should be proportionate to the great truths we profess to love. Make yourselves friends. David exclaimed, "The zeal of thy house hath eaten me up." "My soul longeth, even fainteth for the courts of the Lord." [Psalm 69:9; 84:2.] Christ declared that it was His meat and drink to do His Father's will. The zeal that comes through such sanctification of the truth, makes the believer in the truth powerful, for he is the repository of sacred truth, and as he partakes of the truth, he will be a helpful Christian. Zeal should always be uniform, manifesting a holiness of character.

The Lord loves to hear our prayers, and He would have us receive the things we ask of Him; but if we have no faith, then we receive nothing. We have constitutional tendencies and cultivated tendencies, and the Lord would work in our behalf to help us overcome everything [in our] characters that is not Christlike. We need to encourage a vivid sensibility of our obligations to be missionaries indeed. The Holy Spirit must be with us if we would make a correct impression upon souls.

If there is the same old routine with us in our ministry as in the state church and other denominations, we can do no good. If we have advanced light and truth, we are to reveal that the truth is righteousness and power in the human agent. If we are tame and lifeless, we cannot be living epistles, known and read of all men. We are to awake unto life, for Christ is light and life. Missionaries must have the missionary spirit, and watch for souls as they that must give an account.

I beseech of you, Brother and Sister Belden, and Brother and Sister Anderson, to feel that you have a work to do for the Master. Your attitude, your words, your spirit, may be a living epistle. Let there be perfect unity and love between you. Let the love of Christ abide in your hearts, and be much in prayer. It is your privilege to walk in the light as Christ is in the light. Share your labors in presenting the truth in your meetings.

Brother Anderson will make a mistake if he supposes that because he is the elder of the church he must do all the speaking, for a change of gifts is positively to the advantage of the audience. Let these men feel that they are chosen of God to make the most of the talents God has given them, to improve and learn how to be better by practice. Let there be no tedious, long discourses. Just come right to the point. Pray right to the point, short and spiritual prayers. Let there be no striving to be the greatest, for if either of you do this, you will be found in the lowest place, for the spirit that prompts to this will lead you away from God. You will not feel that you must be constant learners in the school of Christ, and will become dead and lifeless, not living epistles. God help you, my brethren to strive lawfully for the crown of eternal life.

You do not have the privilege of assembling together to hear new views of the truth, which often stimulate to new vigor; and therefore the greater [is the] necessity of keeping your own souls in the love and grace of your Lord Jesus Christ. If you walk humbly with God, if you commit the keeping of your souls to him, he will give you to drink of that living water, that shall be in you a well of water, springing

up into everlasting life. You will never feel self-sufficient, never feel that you are capable in and of yourselves. You will press your way onward and upward. You will have words, good words, kind words, Christ's words to speak, and you will not be dry sticks, but living branches that bear much fruit.

The Lord God is the strength of His people, and as you are, in the providence of God, situated on one of the islands of the sea, you make God your dependence and your trust, you will be a great blessing to diffuse light. The endowment of grace you need daily, in order to walk circumspectly. Seek to cultivate the traits of character that will win souls to Jesus. We cannot for a moment entertain the idea that we have any sufficiency of ourselves, but we can through faith and the cultivation of every trait of character, striving not for the supremacy but to be more Christlike, grow up into Christ our living head, and become complete in Him.

Give your own selves to the Lord. Let your Christian life affirm in all your work, temporal and religious, that you are working by the will of God, making His Word your rule of daily life and practice, putting every fiber of selfishness away. You need not fail nor be discouraged. Sow the seeds of truth wherever you have an opportunity. God will water your own souls just as far and as long as you in Christ shall water others. Do all that you possibly can for the promotion of the truth. Do not get into strife, but with Christ in the heart you may contend for the faith in all meekness and assurance and love. Freely you have received, freely give.

Let it not be said that the laborers in Norfolk Island have no more religion than those of other denominations. We must, as workers together with God, come out of the frosty atmosphere in which our spirits will be inclined to live and breathe. No traditionary sentiments must cling to, and impede our movements. There are souls to be saved. "Ye are laborers together with God; ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] Our faith must be cultivated daily, and increase and grow, and we must understand what it means by enduring, seeing him who is invisible.

The Word of God must be administered with spirit and with life. It means life eternal to all who receive it. A tame, uncertain delivery will do no good. Improve in manner, voice, earnestness, and assurance, as if you knew what you were handling. O, faith must grasp more, much more than it does now! We can have the most precious truths, and deliver them in such a tame, uncertain lifeless manner in the interpretation, as to crush out from the precious meaning all the power to impress hearts and awaken consciousness, because our own hearts do not take in the solemn monitions. Do we believe the Bible? If we do, we will reveal it.

I write you this because I have been speaking these words to you in the visions of the night. We have hearts that can feel, and God wants us to have travail for souls; deep earnest feeling that will affect hearts, so that they shall believe.

Religion with us is a reality.

Lt 2, 1896

Anderson, C.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 3, 1896

Dear Brother:

I have some matter written for you, but it is laid away where I can not find it this morning. It was written for you while you were at Norfolk Island. I will mention a few items here, but cannot write much.

Your case was clearly presented to me. I was shown that you had mistaken your calling as a teacher of the truth. You have neither tact nor perception. You do not understand how to teach; you are not a teacher. You are not enthused with the subjects you present. You are dry, and very tedious. Even as a teacher in the Sabbath school there is so little life and moisture in your service that it would be better were you a learner rather than a teacher. Whatever you may believe, this is sound truth. You cannot communicate with spirit and life; you do not make your words acceptable. You should never consider yourself qualified to communicate the message of God that has been given us for this time to the people.

In commencing the work in a new place, I have many fears that you will become wearisome to your hearers, that they will weary of your lifeless discourses, and that by this means you will close up the way, so that when efforts in the future are made, the people will not have interest enough to come and hear those who could present the truth in such a manner as to attract them to it. Then they will be led to search for themselves.

I will place this matter more fully before you at another time. I should not be doing my duty were I not to present this to you, for you are deceived in the idea that you can present the truth to others in an acceptable manner. You should engage in some kind of employment by which to sustain your family. We will try to help you in this, but I can not feel clear to sanction your work as a teacher, however well you may understand the reason of your faith. You have not the qualifications necessary for this work; and you will not leave the best impressions upon the minds of the people. You will only spoil the field for those who could present the truth they understand. I write you this in the fear of the Lord.

Lt 2a, 1896

Anderson, Brother and Sister

“Sunnyside,” Cooranbong, Australia

February 26, 1896

Dear Brother and Sister Anderson:

We received your letter. It was very short, but I thank you for writing. When the question was asked in reference to your going to Norfolk, I thought seriously as to the advisability of this step, because I knew you had traits of character which would disqualify you for such a mission. There is not a vital energy in your manner of speaking, nor a vital current coming from you to the people.

The great difficulty with you is that it is almost an impossibility for you to comprehend the situation and adapt yourself to the necessities of the case. You need to be spiritualized, to be emptied of self, to humble your heart daily before God. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." [Matthew 5:6.] This is the main point—to be filled with the righteousness of Christ. All who hunger and thirst for the bread of life and the water of life shall be filled. If they continue daily to eat of the bread that came down from heaven and to drink of the living fountain, they will never hunger nor thirst for fame or for esteem among men; but will eat of Christ's flesh and drink His blood.

Christ has invited you, "Learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. Take my yoke upon you, for my yoke is easy, and my burden is light." [Matthew 11:29, 30.] There are many serious, important lessons for both of you to learn before you can find your way to the hearts of those perishing in their sins. When Christ is abiding in your heart you will reveal Him.

My brother and sister, you have need of the revival of the Holy Spirit in your own hearts, for unless you have the power of the truth in your own souls, you cannot possibly represent the truth to others. It would be sad indeed, my brother and sister, for you to present the truth to others in an unskillful manner, in a dull, listless, tame, commonplace way. You must be converted daily, as a vessel of honor to the Master's use. No tame, commonplace explanation of the Word will win the attention, and arouse an interest in others. You need to increase in faith and cultivate heart religion. You need a humble contrite heart, else self will seek for the supremacy.

You need to study the truth, the Word of God, with greater diligence. The lessons of Jesus Christ are for you to learn and obey. Be not content with a mere theory, but appropriate the truth to yourself. You must live the truth. You need that faith which works by love, and purifies the soul. Self-sufficiency will not serve the purpose of the indwelling of the Holy Spirit. The daily work of grace is needed. Study the Scriptures. Christ's teachings mean everything to you and me.

You may assent to the truth, but you cannot be an acceptable worker for the Lord Jesus unless the truth is inwrought into your heart and practiced in your life. You need to be quick of understanding; you are altogether too dull, too slow of comprehension. You have yet a grand experiment in casting yourself just as you are upon the Lord Jesus Christ, as in need of all spiritual grace and efficiency.

Setting apart any man as an elder does not make him a minister. He needs daily to receive the Holy Spirit by faith. He needs actual faith in the Word of God as the Word of God to him. The Holy Spirit must work the human agent, or else the agent will try to preach and pray without any evidence that he has Christ with him. He cannot feed the flock of God unless he has living bread from heaven to give to those who are hungry. If you have no sense of your short coming as a worker together with God, after Christ's similitude, you should certainly take up some other calling.

If there is any place in the world where the people need the fresh, vital manifestations of the power of the truth, it is in the islands of the sea. Wake up, Brother Anderson, wake up! I consider it a great misfortune that men who give evidence that the Word of God is not a controlling power in their lives should suppose themselves capable of holding forth the Word of life. The Word should have an all-

pervading [influence] upon them, that such an impression may be left upon all who hear the Word that they can with all sincerity exclaim, "Thy Word is truth." [John 17:17.]

All who hold forth the Word in such places as the islands of the sea, where religion is taught as a form of sayings, must have tact for the struggles they will encounter. They must not allow themselves to remain in stupidity or think it will be enough for them to retain dull routine, saying the Scriptures from habit, and repeating sentiments in a listless, commonplace way. This makes no impression upon human hearts.

The men who teach the Word must themselves live in hourly contact and conscious, living communion with God. Then the principles of truth and righteousness and mercy are within them. They must draw from the fountain of all wisdom moral and intellectual power. They must be inspired by the divine power; their hearts must be alive with the deep movings of the Spirit of God. A man may be a canvasser, he may be a tradesman, but even in that calling he must possess tact, ingenuity, and natural qualifications.

Let no man enter into the sacred work of explaining the Scriptures unless his own unclean lips have been touched, as were Isaiah's with the living coal from off the altar, and his iniquity purged away. More ability and tact and wisdom is needed to present the Word, and feed the flock of God, than many suppose. A dry, lifeless presentation of Bible truth belittles the most sacred message that God means shall go to the people.

I call upon you, my brother, to sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread. Your heart has not yet been vitalized by the deep and holy principles of the truth, which give earnestness to the human nature, and light to the soul, so that you can minister light to the hearers. You may show an ambition to do this, but your self-opinion, your self-sufficiency is an offense to God.

There is no virtue in striving for supremacy, in being ambitious for that species of power which God will impart only to the meek and lowly in heart. The source of all power is limitless, and if in your great need you seek for the Holy Spirit to work your own soul, and shut yourself in with God, be assured that you will not come before the people dry and spiritless. Praying much and beholding Jesus more, you will cease to exalt self. If you patiently exercise faith, and trust God implicitly, you will recognize the voice of Jesus saying, "Come up higher." If this work is first inwrought in your inner life, it will work outward.

The sons and daughters of the Lord should grow in efficiency. Their tastes, their appetites, must be brought into captivity to Jesus Christ. Their passions must be under control, in order that they may have a clear mind for the Spirit to operate upon. It is essential that gospel principles be received in the home life and the daily experience. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the fruits that will then appear. "They that are Christ's have crucified the flesh, with the affections and lusts." [Galatians 5:24.]

I bring you to Jesus; I point you to the Lamb of God, that taketh away the sin of the world. The chosen ministers of the Lord are to reveal Christ. The gospel demands of the human agent who receives Christ unreserved consecration of body and soul, of all their energies and capabilities, throughout the entire



period of their probation. But all that God claims of the human agent, in all His service, is that which a mortal man, aided by the divine grace, can render.

We need to reach a higher standard. We are forming our own destiny for eternity. By our words and works we will be justified or condemned. Every day is precious to you and to me, in making the very best use of every opportunity to improve our talents by using them not to please ourselves, but to glorify God. Galatians 1:1, 10.

Now is our sowing time. It is a very important matter to us what kind of seed we are sowing, for that shall be our harvest. He that soweth to the flesh, to selfish pleasures, selfish indulgence, shall of the flesh reap corruption; but he that soweth to the spirit [shall] reap life everlasting. The warning comes to us, "Be not deceived, God is not mocked: Whatsoever a man soweth that shall he also reap." [Galatians 6:7.] In all our life, day by day, we are sowing seed for the future harvest. Dear brother and sister, will you ask yourselves, "What shall the harvest be?"

The spirit must be carefully guarded, else words will be uttered and actions performed that will not be a blessing to any one. Words are carelessly spoken and forgotten, but these words, for good or for evil, are accumulating a harvest. If in words we sow wheat, we shall harvest wheat; if we sow tares, we shall harvest tares.

We need to awake and consider now as never before that we shall reap that which we sow in kind, but the harvest will be largely increased. Sow one seed in careless, unkind, harsh, overbearing, self-important words; the ears of our fellow men hear them, [and] put upon them their own construction. They put upon their own construction, which, when worked out in another human agent, is reflected back upon ourselves, and comes back to the originator. Sowing thus, we reap a very objectionable harvest. "They have sown to the wind; they shall reap the whirlwind." [Hosea 8:7.]

Every act of thoughtful kindness, obedience, self-denial, prepares the way for others to be influenced for good. The agents who are earnest, active, zealous in doing good, are co-workers with God, and have a rich harvest to gather, some thirty, some sixty, and some an hundred fold. The harvest is proportionate to the seed sown. Then how earnest should be our efforts to work in harmony with the heavenly intelligences. The universe of heaven is waiting to co-operate with the finite human agencies to save perishing souls, that they may win them to Jesus Christ. One soul saved for Jesus may save other souls. Thus the sowing goes on for time and for eternity.

There are many kinds of sowing in temporal business lines, and these works require diligence and activity, and earnest endeavor; but is the glory of God the aim and object of the life? What are you, a professed follower of Jesus Christ sowing to? Every characteristic of selfishness, self-love, self-esteem will bring forth a harvest. Every exhibition of sowing to the flesh is making a harvest of corruption. But all who sow to the spirit, ever keeping the glory of God in view, will reap life, everlasting life.

Dear brother and sister, work intelligently for Jesus Christ. Have faith in God; trust Him; arouse yourselves. You must not allow yourselves to sink down into inefficient nothingness. Wherever you go, whatever you do, you need to put heart and energy into your work. Do to the glory of God whatsoever

you have opportunity to do. He is a personal help in every time of need. He knows your every deficiency. He knows you have oft failed where you might have made a success had you put your whole heart into the work.

We are living in a time when every believer must show growth, else he will dwarf into nothingness. We may be complete in Christ Jesus by growing up into Christ, our living head. Think of the One whose feet have travelled the rough thorny path, and O how zealously He worked to save souls.

The church militant is not the church triumphant. We are in the very thickest of the warfare. Shall we obtain the victory? Shall we come near to the Captain of our salvation, and be partakers with Him of His sufferings, that we may be partakers with Him of His glory? You need to be energized, else you will not do good. You need Christ abiding in the soul. You need the quickening influence of the Holy Spirit of God; you need fervor of spirit, zeal, and earnestness, proportionate to the value of the truth. And yet there need not be one grain of presumption and self-sufficiency.

My brother, broaden and extend your ideas, else you will narrow down, and be less and less capable of perfecting a Christian character. You are not to be discouraged, but work, for God has provided every facility whereby you shall have every advantage, that you may be a partaker of the divine nature, having escaped the corruption that is in the world through lust.

The Lord will do everything on His part, but unless the human agent will arouse himself to the necessity of zealous effort to know and understand the terms of salvation, he will sow to the flesh, and will of the flesh reap corruption. You have no time to take things easy. You must have fresh manna from the Lord's storehouse for your individual self, and then you can be sure that you have the bread of life to communicate to others.

The merciful heavenly Father wants the sheep and lambs of His flock fed. There must be no neglect in this matter. Whatever the prejudices of the people in Norfolk, they may be reached. Our Brother Cole needed the vitalizing influence of the Spirit of God to help him, to arouse him to overcome his slow, tame manner of work. May the Lord help us all is my prayer.

Lt 3, 1896

Blombery, S.

Sunnyside, Cooranbong, Australia

December 29, 1896

Dear Sister:

We received your letter in due time. When I wrote you in regard to coming to Sydney, Brother Semmens had a nice house and was giving treatment. There was not sufficient room to accommodate the patients, yet he was doing well. But the landlord sold the house, and Brother Semmens had to break up at the time of the Ashfield Conference, in November last. He was compelled to take a small house while

looking for a larger home. He did not succeed in finding a suitable place until about ten days ago. Now he has secured a house in a good healthy locality, but he has to be done up before he can establish himself and accommodate the patients.

We cannot read the future, but we decided to make a movement to obtain a standing for a Health Home. But this is just a beginning. We are limited for means, and all have to work on small wages. No one can specify that they will do a certain line of work and have their wish granted. Everything is new, and all who engage in this work will have to do their best in whatever capacity they can serve the interests of the institution best.

There will not be a special necessity for a matron until the institution gets on its feet. We can expect no favors from outside parties. They say, "Here are our hospitals. The sick can be treated there."

Sister Semmens has received her education in giving treatment to the sick without administering drugs. She gives massage and other hygienic treatment. Once that this Health Home is on its feet, it will recommend itself; but we have to move out cautiously, for we have no surplus of means. I am loaning money to Brother Semmens to make a start. He works for very small wages, and puts all he possibly can into facilities for treatment. He has the electric bath, which he uses in connection with his other treatment.

We cannot hold out many inducements now. We can move only as fast as our means will let us. We are bound about on every hand. By your letters we see that you desire a prescribed work, merely to act as matron. At present the institution cannot sustain a matron. It must have some one who will be able and willing to work interestedly in any line, as doing service for the Lord. This all who are connected with the institution are doing.

Brother Semmens has no ready means, but he has been at work receiving patients, and has had excellent success. He has but few facilities, and has to purchase everything to furnish the house, so that the greatest economy must be studied. To serve as a matron in this institution may embrace more than you are willing to subscribe to. Now, just now, everyone will have to do their very best in whatever place that they can accomplish the most good. We must have someone to act as cook. But to give you a specified line of work, as you have had in a hospital, where everything is in running order and there is abundance of help to work in any where [needed], would not be possible at present. If you can come to us as a missionary, to act a missionary's part, uniting with Brother and Sister Semmens, engaging in any line of work necessary, we would be very glad to have you come and take hold to help to give character to the institution, feeling that you are a part of it.

I thought best to tell you how we had been burdened for a suitable place. We have to pay £130 a year for the house and premises alone. This is quite a large sum. Brother and Sister Semmens, in order to help in this emergency, rent two rooms, and keep themselves. They pay 10/-[shillings] rent per week. I have rented one room, and will furnish it, so that when I go to Sydney to speak I can have a place of my own to occupy, and board myself. This will lay no burden on the family. The family now consist of Brother and Sister Semmens and her sister. Brother and Sister Semmens have each received a medical education. Sister Semmens' sister Mary helps in the cooking and also in giving treatment.

At present I am not able to speak in regard to your daughter. I was pleased with her appearance when I met her in Adelaide, and wished that she would take her position for the truth. Then we could better consider in regard to her being connected with the institution. But at present we cannot decide this question.

We are moving forward in faith, trusting that God will open the way before us. Now, I have laid the matter before you, and you may consider it. If you decide to come, we cannot, with the present state of things, assure you more than 16/- [shillings] per week, and this on condition that you throw your whole interest into the institution in harmony with Brother and Sister Semmens, lifting wherever you can for its prosperity. Can you, under the circumstances, do this?

Lt 4, 1896

To the Men who occupy Responsible Positions in the Work

“Sunnyside,” Cooranbong, Australia

July 1, 1896

Dear Brethren:

I cannot sleep after twelve o'clock, for matters have been laid open before me during the past night that have been presented to me from time to time since the Conference at Minneapolis. Some things which were then shown me, I could not fully comprehend, but I saw that methods were being devised and planned which would bring in corrupted principles. Some matters have been presented to me several times, in order that I might comprehend them.

The light which God has been pleased to give me upon matters relating to His work, I cannot now fail to understand too distinctly, for the things which I have been shown have become realities. I presented no false vision before the men in Battle Creek [when] I said that some were handling responsibilities which they were not fitted to undertake. When men like A. R. Henry and Harmon Lindsay refuse to be worked by the Holy Spirit, and yet consent to accept important responsibilities, Satan takes possession of their minds, and plans and devises for them.

When these men entered upon this work, they did not foresee the results, but step by step has been taken under the generalship of satanic agencies, who knew from the beginning what the results would be. Had they kept in touch with the divine character, they would not have done the work they have done, but while at Minneapolis they both closed their eyes to the light, and padlocked their hearts against evidence, in order that the Holy Spirit might not find entrance; and their course has testified to the result.

When Elder Olsen linked himself with these men, he perverted his spiritual eyesight, and saw things in a strange light. He knew that they were resisting the Spirit of God, but thought that by uniting with them, he could convert them. The result has been contrary to this, for to a large degree, they have converted him. His clear discernment between right and wrong has been injured.

From the beginnings of his work as president of the General Conference, Elder Olsen's policy has been a mistake. Instead of upholding that which he knew to be according to the law of God, instead of standing firmly as a faithful guardian for those holy trusts which would keep the <great> heart of the work pure, at any apparent expense or financial loss, he has tried to occupy a position on both sides. He has not been altogether in harmony with the men I have referred to, but so much so that Satan has stolen a march upon him. Unconsciously he has been ensnared, and his principles of integrity and purity have been corrupted. God has been dishonored, and His Spirit has been grieved.

Christ taught His disciples that the measure of divine attention bestowed on any of God's work is proportionate to the rank which that object occupies in the scale of creation. The little brown sparrow, apparently the most inferior of birds, is watched over by Providence. Not one falls to the ground without the notice of our heavenly Father. The flowers of the field, the grass which clothes the earth with verdure—all share the notice and care of our heavenly Father.

"Behold the fowls of the air," Christ said, "they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." [Matthew 6:26-29.] If the lilies of the field are objects upon which the great Master Artist has bestowed care, making them so beautiful that they out-rival the glory of Solomon, the greatest king that ever wielded a scepter; if the grass of the field is made into a beautiful carpet for the earth, can we form any idea of the regard which God bestows upon man, who was formed in his image?

God has given man intellect in order that he may comprehend greater things than these beautiful objects in nature. He carries the human agent into a higher department of truth, leading the mind higher and still higher, and opening to him the divine mind. And in the book of God's providence, the volume of life, each one is giving a page. That page contains every particular of his history. Even the hairs of his head are numbered. God's children are never absent from His mind.

And though sin existed for ages, seeking to counteract the merciful tide of love flowing from God to the human race, yet the love and care that God bestows upon the beings He has created in His own image has not ceased to increase in richness and abundance. "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.] He crowned His benevolence by the inestimable gift of Jesus. By this sacrifice, a healing flood of life and heavenly grace was poured upon our world. This was God's gift to man—a gift that defies all computation. By giving His Son, God made it impossible for man to say that he could have done more; and the mind of man is put to the utmost stretch in the effort to comprehend this wonderful love.

By thus pouring the whole of treasury of heaven into this world, by giving us in Christ all heaven itself, God purchased human affection and human ability. By yielding our minds to him, they will be cleansed from all selfishness and covetousness, and filled with unselfish love. The Lord directs every mind that will be captivated by His love, and reveals to it the mystery of godliness.

But when sin entered the world, it corrupted men, so that every imagination of the thoughts of their hearts was only evil continually. For centuries God looked with patience and forbearance upon the awful presumption of the antediluvian world, and upon His broken law, which a degenerate race was trampling under foot. Then He came forth out of His hiding place, and punished the inhabitants of the earth for their iniquity, sweeping them away by a flood.

But no sooner was the earth re-peopled than men resumed their hostility to God and heaven. They transmitted their enmity to their posterity, as though the art and device of misleading men, and causing them to continue the unnatural warfare, was a sacred legacy.

Christ came to announce to our world that He had brought to men the donation of eternal life. "To as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." [John 1:12.] But so constantly had satanic hatred against the law of God been cherished in the heart, and so widely had it spread throughout the entire race, that at the time of Christ's advent, every human agent who showed friendship to God and advocated the law was accounted as a traitor to the common cause. A wakeful impiety was exercised by the enemies of God, and those who departed from evil made themselves a prey and were treated as enemies <to the welfare of man.> The principles of injustice and fraud were wide spread, and a masterly power was constantly at work, seeking to bring into confederacy the forces of evil. This contemptible confederacy of boasted of its power in the very face of heaven.

The Lord of life and glory is coming the second time, without sin unto salvation; and I present the above picture for your consideration, for it has been presented to me as a representation of the state of things which <Satan is seeking shall> exist at Battle Creek. I might enlarge upon this subject, for it is deep and broad and high; but other matters must be presented before you.

The men who have been connected with the greatest interests upon this earth have tainted and corrupted the work of God. The instrumentalities which He designs shall be used in advancing His cause have been used to forward unlawful schemes, which are in direct opposition to the work which God has specified as His, <and which He cannot vindicate.> God has been forsaken by <the> men who have voiced decisions regarding His work, which has thereby become entangled. Men have seemed determined to place the mold and superscription of their human wisdom upon the work of God. They refused to be worked by the Holy Spirit, and brought in their own wisdom and devising. The result of this has been seen in various ways.

The sacred character of the cause of God is no longer realized at the center of the work. The voice from Battle Creek, which <has been> regarded as authority in <counselling> how the work should be done, is no longer the voice of God; but it is the voice of—whom? From whence does it come, and where is its vital power? This state of things is maintained by men who should have been disconnected from the work long ago. These men do not scruple to quote the Word of God as their authority, but the god who is leading them is a false god.

Men whom we had reason to believe would maintain their integrity against all wrong have proved to be <unreliable,> unable to bear the test of trial. Brother H. W. Kellogg was not proof against the

representations of Brother A. R. Henry and some others. Professedly, these men were working for the interests of the publishing institution, and though Brother Henry Kellogg at first declared that he would not adopt certain resolutions, or act upon certain methods, which he knew were not fair in business lines or in keeping with the way of the Lord, yet he finally accepted these propositions, which meant act after act of complicated robbery, robbery which was clothed in angels' garments.

I say complicated, for everything seemed to have reference to some other line and some other interest. This, <if you desire you can> define, but my guide cautioned me in no case to accept propositions coming from the board of directors of the publishing house in Battle Creek, for they meant robbery, robbery of those dependent upon the talents and abilities which God had given them. They meant robbery on the right hand and on the left, even more so than the men who advocated them could discern.

I have been brought where I heard conversations which must not remain a secret much longer. Brother Kellogg should have stood firm to principle, listening to no flattering representations, for he had a much longer experience than many others. But he sanctioned methods that he should never have approved. Had he stood firm in the love and fear of God, had he borne the test, holy angels would have anointed his eyes with eyesalve; he would have seen the cupidity, selfishness, and oppression that were robbing God's servants of their rights; he would have realized that the men who proposed these measures to him were actuated by unholy impulses and devisings, that they were men who did not plan with God.

It is impossible to designate to what extent the false has taken the place of the true, or how far deceptive principles have been carried in business deal. But the father of deception has been working through men, and has taken possession of one line after another, working in an underhanded manner to gain control of the whole, and conduct the work on principles which would be carried out at the expense of integrity. Satan has spread his net to entangle souls, in order that religious instruction shall not come to the people in God's way, but through men who would misapply, control, tear down, or exalt, just as they should see best. This deception took with Brother Henry Kellogg, and his approval gave strength to falsehood. The men who had power in their hands could then say, It is done.

They met with similar success when it came to my nephew Frank Belden's turn to be tempted. When he went to the office he was not prepared for the temptations which surrounded him, and he too sacrificed <right> principles. Thus the leaven worked. Others, whom I will not name, when brought into connection with the perverting influence, listened to representations that were not founded upon truth, but which were the inventions of human minds. All who adopted these resolutions confederated together to accomplish certain ends. They dismissed the Word of God from their counsels <in thus doing,> and consented to be guided by human influence in their high sphere of action. Thus souls were sacrificed on the altar of mammon.

The men who originated these specious inventions nourished and cherished them until they believed them to be truth, and set aside the simplest, plainest, and most decided injunctions in the Word of God.

Again and again I have been taken by my guide to hear words and assertions which were untrue, but which were spoken with great earnestness, in order to captivate the minds of men with reference to

authors and their books, and in regard to money and how it should be used. This seemed to be a subject upon which A. R. Henry was crazed, but his enthusiasm was the inspiration of Satan, and by the influence of the tempter the moral depravity has spread, till there is danger that it will corrupt every right principle in the life of Brother Henry.

Harmon Lindsay is no more pure in his integrity than is A. R. Henry. I have seen different ones come from interviews with them, dazed and bewildered, accepting theories concerning the course to be pursued toward their fellow men that were in direct contrast to the counsel of God.

Those who have gone to Battle Creek for the purpose of attending the General Conference, have been leavened by this wrong influence. The mind of Philip Wessels was leavened and corrupted by the false representations made to him when there. He has retained the arguments of some of the men in responsible positions, and the result is seen in his separation from God and his work. The men who were supposed to be trustworthy betrayed their trust and so corrupted his principles that he can see nothing clearly. I pointed out his danger to him, but he would receive no message from me. The fact that Sr. White received royalties was the stumbling block which was placed before him in Battle Creek.

I speak that which I have seen, and which I know to be true. The speculative spirit has been gaining supremacy in the Battle Creek publishing house, and oppression is seen in a marked degree. I must speak plainly, for a power from beneath, a power that works in the children of disobedience, is working in the men who are acting in opposition to the leading of the Holy Spirit.

Speculations <for years> have been entered into by some in responsible positions for the purpose of erecting large buildings, which would give the idea of great prosperity. The men who have planned this, put forward as their reason that it would give character to the work, but the real reason is pride, selfishness, avarice, and covetousness. These large buildings would not be erected by self-denial and self-sacrifice on the part of the men to whom God has entrusted his work.

Some seek to erect large buildings in order to give an impression of the blessing of God, while in their hearts they devise every possible plan to take from their brethren that which is their due. They have <evidenced [that] they have> no conscientious scruples in regard to receiving all that they can possibly grasp, for Satan gives them the impression that in their cruel business dealing, they are doing God a service. Large buildings can give no Christlike character to the work, be they ever so imposing. Correct principles maintained, a righteous character developed by those in God's service, firm resistance against evil—these will do more to honor God than the finest buildings.

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord.” [Jeremiah 9:23, 24.]

Not only have these men corrupted minds in Battle Creek, but they have carried their un-Christlike principles with them wherever they went. Elder Olsen made them his staff of honor, and as they accompanied him on his journeys, they tainted and corrupted the minds of the people <in various lines.>



The president of the conference has no right to burden the conference with a multitude of cares which will endanger the truth of God in his own heart, and in the hearts of others. He must not spend his time in trying to assist men who have devised plans and methods of dealing with are unfair, and the men that do this should not be paid the highest wages ever paid any one in the Office.

The president of the conference should learn whether the business transactions are carried on with the strictest integrity; he should know whether they are presided over by men who have pure, clean hands. His indignation should be aroused against the slightest approach to a mean, selfish action. Let one wrong deed be practiced and approved, and the second and third will follow in the same line of fraudulent deception.

“Hear ye now what the Lord saith; arise, contend thou before the mountains, and let the hills hear thy voice.” “Wherewithal shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God? The Lord’s voice crieth unto the city, and the man of wisdom shall see thy name; hear ye that rod and who hath appointed it. Are there yet treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.” [Micah 6:1, 6-12.]

This Scripture is applicable to those who, unwilling that any besides themselves shall have a chance, have been devising and planning to make merchandise of their fellow men.

I have been shown that some <men> worked with Elder Smith, in an underhanded manner, in order to lead him to place the lowest possible royalties on his books. Elder Smith was deceived in <the object of> these men; he thought that they were really trying to advance the cause of God; and they obtained their desire. Then they came to me and to others, telling us that Brother Smith only received so much for his books, and urging them that canvassers would rather handle books that would sell rapidly.

But the night after this plea was made, the matter was opened before me. I saw that they had visited Brother Smith, and obtained his consent to a low royalty, in order that they might present this as that which I and others should do. This was obtaining terms of royalty by fraud. I was shown the spirit that prompted these men to action.

In the days of Nehemiah “there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters are many; therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. ... Yet now our flesh is as the flesh of our brethren, our children as their children; and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in

our power to redeem them; for other men have our lands and our vineyards. And," writes Nehemiah, "I was very angry when I heard their cry and these words." [Nehemiah 5:1-3, 5, 6.]

I have heard from many the cry of unjust dealing, and knowing something of the inward working of these matters, I have been stirred with indignation. For years men have been working contrary to God's Word, ignoring judgment and justice. Shall we be compelled to follow the same course pursued by Nehemiah? We read of him, "I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one against his brother. And I set a great assembly against them." "Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies? I likewise and my brethren, and my servants might exact of them money and corn: I pray you, let us leave off this usury." "The former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver, ... but so did not I, because of the fear of God." [Verses 7, 9, 10, 15.]

Shall we call a halt? Shall we present the condition of things to the people? The most inconsistent plans have been devised by men whose minds were not moved by the Holy Spirit. Men have striven to bring their fellow men under their jurisdiction, but we cannot endorse their actions, for God regards not those who practice oppression, who make man an offender for a word, and who lift up and cast down at their pleasure, placing men in close places, that they may gain their own unjust ends.

Any one who has had courage, moral courage, to call these things by their right name, and who has refused to be drawn into the net spread for the unwary, who would not be robbed without making a protest, were not looked upon with favor by those with whom they disagreed. Members of councils and boards who would not uphold exaction and double dealing, but who took a firm stand for the right, were not invited to be present at the meetings where these plans were discussed.

A great crisis is coming upon us. If men still yield to men, as they have been doing for the last fifteen years, they will lose their own souls, and their example will lead others astray. God's soldiers must put on the whole armor of God. We are not required to put on human armor, but to gird ourselves with God's strength. If we keep God's glory ever in view, our eyes will be anointed with the heavenly eyesalve; we will be able to look deeper, and see afar off what the world is. As we discern its dishonesty, its craftiness, its selfish eye service, its pretence, and its boasting, its want of fair honest dealing in the ordinary intercourse of life, and its grasping covetousness, we can take our stand, by precept and example, to represent Christ, and convert <souls from> the world by our sound principles, our firm integrity, our hatred of all dissembling, and our holy boldness in acknowledging Christ.

Do not let the world convert you. Hold fast your profession of faith, maintaining your religious principles firmly but not stubbornly <refusing light.> Your religion cannot be in any other man's keeping. Honor the cross of Christ, and the cross will honor you. Let every man stand in God, not to be bought, not to be sold, but to reveal a Christian fortitude. Serve no man through fear of what that man can do <to you> that is disagreeable. Christians you cannot be if you depend on any other man's conscience. Christ died to give men moral independence, freedom to exercise their God-given ability. His servants are to be

circumscribed by no man or council of men unless they have decided evidence that the men or council of men are worked by the Holy Spirit.

God has given us all that we possess. It all belongs to Him, and we are not to sit at the footstool of any man to obey his orders, for God has made us free moral agents. He requires us to preserve our moral independence and not be bound about by any man. Our consciences are to be controlled by no power on earth. The Holy Spirit will work upon minds if we will hearken to its faintest whispers. It is the voice of your Advocate in the heavenly courts.

There has been merchandise carried on in our institutions. Why have my brethren upheld and sanctioned wrong? Why have they allowed their judgments to be controlled by those who neither fear God nor regard man? Why have their principles of right and justice been swayed and guided by another mind in matters of conscience? They may think it a better mind and a better judgment; but they are not to exchange their judgment for that of another man. Place your will and mind where the Holy Spirit can reach it, for it will not work on another man's mind and conscience to reach yours. But those whom it was thought had pure religious principles have shown themselves too ready to give up their own religion for that of another man.

God's servants are to resist sternly any deviation from righteous principles. Nehemiah took his stand decidedly against the first encroachment of man's rights. He had his own brother officers to meet, but he separated himself from them and rebuked their plans to obtain control of everything. He stood as a reprover, frowning down their course, which was contrary to the Bible standard of righteousness. When urged to confederate with them in their course of injustice, he gave a decided testimony, "So did not I, because of the fear of God." [Verse 15.]

Lt 5, 1896

To those in Responsible Positions in Battle Creek

December 18, 1896

Dear Brethren:

I tell you in the name of Jesus that those who teach <and work> the most effectively and those who devise and execute plans for the glory of God are those who wait humbly upon God, who wait and watch hungrily for His guidance and His grace. The Lord has pledged His word to give to him that is athirst of the water of life freely. This will be in him a well of water, springing up into everlasting life. He promises to satisfy the deepest and the most urgent wants of his children.

The prayer of Paul for his brethren was that they might be filled with all the fulness of God. Those who are thus filled will never disappoint us or grieve the Spirit of God. They are more anxious to be rich in faith and abundant in experience than to possess the richest treasure that earth can give, for they have Christ in the soul as the well spring of life. And what then? They reveal a fountain of inward piety, making it manifest that they have the mind of Christ, and that they live and breathe in a pure, wholesome atmosphere.

My brethren, how could you think that the Lord would direct His people to place confidence in the men that are working in council in Battle Creek? Would the Lord lead those in your councils to reach out the arm of power to gather in more and more responsibilities, loading down the General Conference with the new order of things, and with new methods? Would He direct them to take the responsibility of embracing everything? Consider the spiritual condition of those who are willing to accept the position of stewards of money, stewards of other men's consciences. If you had any just sense of what these things involve, you would not venture in such a line, even though you had twice the talent you now possess. You simply do not know yourselves what you are about. In order to manage the responsibilities connected with the essential work of the Conference, a board of men who understand justice and equity is needed. They should be able to take in the situation of the work at the very place where they are located, where so many people are collected together.

Not one twentieth part of the home missionary work is being done in Battle Creek that should be done to set things in order in the large business establishment of the public house. A most thorough reformation is needed at the heart of the work, and yet there is such blindness, such blindness, that men have allowed things to drift as they have. Where are the men who have the fear of God before them, who love God, who love their fellow men, who feel a tender regard for the youth, who can be trusted with the work? Where is the man who can act as president of the General Conference in its present tangled, confused, crippled condition? Any man, even though he did his very best, would now be criticized and regarded with suspicion, because the people have been educated to look to Battle Creek as the power of God, the sanctuary where dwells the presence of God.

O that men would learn to consider and to move cautiously where sacred responsibilities are to be borne. If the people only knew the true inwardness of the management at Battle Creek and the workings for a few years past, many would start back with pain and horror. I fear that their faith would be so uprooted that they would never again have faith. Why do not men consider? Why are they not slow to move when taking up new methods and when grasping increased responsibilities under the management of men who do not hesitate to assume the responsibility of other men's consciences and other men's stewardship?

There are men at the heart of the work who do not realize their responsibilities. They do not realize how many there are who are in positions of trust who have not a correct knowledge of God, whom to know aright is life eternal. They know not what it means to sanctify the Lord God in their hearts. They do not know what it means to make God their fear and their dread. Had they known this, they would now be humble men, fearing God, the living God. But like Jehu, they have been driving furiously forward, to assume burdens which they cannot carry. It is because men know so little of true godliness, because they have so little genuine experience in the building up, little by little, of the work and cause of God, that they make long strides without God to lead the way.

I beseech you to seek God, emptied of self. You will then be in a favorable position to be taught. Sanctify the Lord God in your hearts. He is high and exalted, and the train of His glory fills the temple. He is too wise to err or to be deceived, too just to be biased by any human opinions, too mighty to be resisted,

too great and awful in His majesty to be contemplated. Read Isaiah's description of what he saw, and as you read, bow low in the dust before Him. Reverence the Lord of hosts.

Self-abasement is highly appropriate for all who handle sacred things in Battle Creek. Self is to be abased, not now and then, but continually. God has commanded you to put sacred fire upon your censor, but you have used common fire altogether too much. There are men who, if God allowed it, would assume absolute control over the mind and conscience of their fellow men, though they know not by experience what self-control is. The Lord may forgive your iniquity, and O, if the Lord will in His great mercy turn His face toward you, appreciate His love as you have never done before. In proportion as you, who stand as guardians of faith and trust, have correct views of God and His holiness and glory, your fear to offend Him will increase. This is positively essential before you can be where God can impress your minds by giving you views of Himself.

Sometimes the case seems hopeless to me, because you have been treading in the very footsteps of the Jewish nation. You are repeating their history. The whole heavenly universe is astonished at the spiritual condition of things in Battle Creek. Now and then there is a comfortable, easy feeling, but this is not the deep moving of the Spirit of God. All heaven sees that if you had a more correct experimental knowledge of the truth, you would never assume jurisdiction and command over your fellow men as you have done. You would never think that you could take control of the great interests all over the field, nigh and afar off. It is because of a departure from God that such gross ignorance in regard to the management of His work has come in.

You have given the heavenly intelligences no chance to co-operate with you, for you suppose yourselves to be wise in judgment and in making decisions. Your supreme love for self is an over-mastering power. You know not by practice what genuine love for your neighbor means. But Christ says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." [James 2:10.] It is, as you may know by Adam's transgression, not the greatness of the act that constitutes it a sin, but the fact that you are at variance with God's expressed will in the least particular. This shows that sin reigns in your heart. You still have communion with the enemy, and you cherish his attributes. The heart is divided. There has been a virtual denial of the Holy Spirit of God and a rebellion against His law.

Were men permitted to have their will and their way with regard to their fellow men, their brethren in the faith, we have had a representation of what would be if God's hand did not cover His people. Such positions I have never seen assumed by Seventh-day Adventists. I have been made to appreciate the value of the human soul, and have some little sense of how much one soul is valued by God. Then I have been shown how little men value the souls for whom Christ has died.

A spirit that has ruined the faith and corrupted the principles of many has had a controlling power in the office of publication in Battle Creek, and to a large extent has pervaded the whole office. The little respect shown to some of those employed has done much harm. This spirit has been exercised toward men far more righteous than those in position of trust. Again and again my soul has been agonized beyond expression over these things, as they have been transacted before me. You have departed far

out of the way. By unfair practices you have perverted your sense of righteousness. The love of self predominates, and the love of Christ is almost extinguished.

No action is transacted toward one of your fellow men in which God is not concerned. He is the eternal, universal guardian of justice. You cannot get away from His presence, if you would. He takes part against all who would commit one act of wrong against their fellow men, high or low, rich or poor. His own hand is spread out as a buckler over the rights of brother toward brother. No man can wound or bruise the soul or rights of his brother without smiting against the hand of justice which holds the sword.

Were men free to depart from the Lord's requirements and could set up standards of duty for themselves, there would be a variety of standards set up, to suit different minds. Men would feel competent to take the government out of the Lord's hands, and act as gods themselves. The law of self would be exalted. The will of men would be made supreme, and the high and holy will of God, His purpose of love toward His heritage would be dishonored and disrespected. When men feel free to choose their own way, they are in controversy with God. There is no place for gods in the heaven above. God is the only true God. He fills all heaven. Those who now submit to His will shall see His face; His name will be in the foreheads of all who are pure and holy.

All who work for God in our land should have the Martha and the Mary attributes blended. Self and selfishness must be put out of sight. God calls for earnest women workers, who are prudent, warm-hearted, tender, and true to principle. He calls for persevering women, who will think far less of self and their personal conveniences, who will take their minds from self, and center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls. Lukewarm, self-indulgent, self-centered, covetous souls will be found to be the chief stumbling blocks to the work of God. Those are to be found in every enterprise that God has instituted.

Those who work for God will find some people inapproachable. They appear to be offended that you should invade the privacy of their faith and devotion, and do not look graciously upon those who are workers together with God. These workers must look away from self to Jesus, giving careful attention to the directions found in His Word. Christ must be formed within, the hope of glory. The soul must be divested of all self-complacency. Look away from self to Jesus. Make a most earnest effort to imitate your Pattern, Christ Jesus. The human agents who are working together with God will have the spirit of prayer. They will strive to have transcribed on their hearts and expressed in their lives the holiness and righteousness of the Son of God. No stiff Pharisaism will be seen, but forbearance, mercy, love, humility, and peace will appear in their lives.

O what is our excuse, my sisters, that we do not devote all the time possible to searching the Scriptures, making the mind a storehouse of precious things, that we may present them to those who are not interested in the truth. Will our sisters arise to the emergency? Will they work for the Master? They must have the Spirit of Christ as well as being called by His name. They must walk even as He walked, purifying their souls from everything that defileth, even as Christ is pure. When Christ died to redeem the entire human race from ruin, he certainly meant greater things than our eyes have witnessed. The Lord never intended that the very large majority of the people in the world should die in their sins.

Lt 6, 1896

Brethren Who Occupy Responsible Positions in the Work

Avondale, Cooranbong, New South Wales, Australia

January 16, 1896

Dear Brethren who occupy Responsible Positions in the Work:

The Lord has a controversy with you. I have no need to specify the reason; you have had them laid open before you again and again. The clean hands, the pure, unselfish, holy purposes have not been brought into your practice, and the benediction of God has not come upon many of those who handle sacred things. The lifting up of the soul and speaking vanity, and the lifting up of men to manage their fellow men, body and soul, is all open before God, with whom we have to do. There is no man or set of men that can manage men. "All ye are brethren." [Matthew 23:8.] The Holy Spirit of God alone can do this. When you, because of your position, supposed you could say the word, and it would be done just after your idea, you made a mistake. Truth, honor, and integrity have been compromised to gain certain advantages. Justice hath fallen in the street, and equity cannot enter.

Religious principles have been corrupted. We will either make more pure, noble, and holy principles held by God's heritage, or else we will mislead by false proposition, unholy schemes, saying, "The temple of the Lord, the temple of the Lord are we." [Jeremiah 7:4.] The work and cause of the Lord is sacred. There is to be no mingling of human, common, unholy fire with God's offering. This has been and is still being done. But men are blind, and see not the result of their zealous efforts. The question is, Shall those who are called from place to place act a part in the sacred work of God, use the fire of God's own kindling, or shall they use the common fire, of which not one spark should be used, to kindle the incense upon the censers which are offered to God.

The spirit which was manifested to the believers by those who established the work in Battle Creek, led them to understand that there was no hidden closet. All was open and clear as the light of day. But the Lord's holy purpose has been grieved. Heaven has manifested its purpose to impart power to those who believe; and the Holy Spirit has been revealed. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered, and said unto him, if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." [John 14:21-24.]

Obedience is the first price of eternal life. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Verse 26.] This is the work of the Holy Spirit. The Comforter is to reveal Himself, not in any specified, precise way that man may mark out, but in the order of God; in

unexpected times and ways that will honor His own name. Those who are unbelieving do not receive the richest endowment of grace, which would make them wise unto salvation, patient, forbearing, quick of perception to appreciate heavenly ministrations, quick to discern Satan's devices, and strong to resist him. God cannot do His mighty works for them because of their unbelief.

Now, just now, is our day of mercy and salvation. The Lord God who dwelleth in the holy place, sees every soul that shows contempt for the manifestations of His Holy Spirit. God has revealed Himself again and again in a most marked manner in Battle Creek. He has given a large measure of His Holy Spirit to the believers there. It has come unexpectedly at times, and there have been deep movings upon hearts and minds, a letting go of selfish purposes, and a bringing into the treasury many things that you were convicted God had forbidden you to have. This blessing extended to large numbers, but why was not this sweet, holy working continued upon hearts and minds? Some felt annoyed at this outpouring, and their own natural dispositions were manifested. They said, This is only excitement; it is not the Holy Spirit, not showers from heaven of the latter rain. There were hearts full of unbelief, who did not drink in of the Spirit, but who had bitterness in their souls.

On many occasions the Holy Spirit did work, but those who resisted the Spirit of God at Minneapolis were waiting for a chance to travel over the same ground again, because their spirit was the same. Afterward, when they had evidence heaped upon evidence, some were convicted, but those who were not softened and subdued by the Holy Spirit's working, put their own interpretation upon every manifestation of the grace of God, and they have lost much. They pronounced in their heart and soul and words that this manifestation of the Holy Spirit was fanaticism and delusion. They stood like a rock, the waves of mercy flowing upon and around them, but beaten back by their hard and wicked hearts, which resisted the Holy Spirit's working.

Had this been received, it would have made them wise unto salvation; holier men, prepared to do the work of God with sanctified ability. But all the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit. Had Christ been before them, they would have treated Him in a manner similar to that in which the Jews treated Christ.

What moved the people at Battle Creek when they humbled their hearts before God and cast away their idols? In the days of Christ, when He proclaimed His mission, all bare witness, and wondered at the gracious words that proceeded out of His mouth. But the unbelief whispered by Satan began to work, and they said, "Is not this Joseph's son?" When the Lord Jesus perceived their questioning unbelief, and saw that His gracious words were fading from their minds, He said unto them, "Ye will surely say unto me this proverb, Physician, heal thyself. Whatsoever we have heard done in Capernaum, do also here in thy country." Then Christ stated facts to them, and said, "Verily, I say unto you, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman which was a widow. And many lepers were in Israel, in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." [Luke 4:22, 23, 25-27.]



The Jews considered that this was spoken against them, and that those of a heathen nation should be represented as favored by God before the [Jewish] nation, was a statement that should not be tolerated, "and all they in the synagogue, when they heard these things were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong." [Verses 28, 29.] While they were contending among themselves, Christ passed through the midst of them, and went on His way. Certainly this was one of the places where Christ could not do many mighty works because of their unbelief.

The very same spirit has been manifested in Battle Creek. Those who opened the door of their hearts to temptation at Minneapolis, and carried the same spirit home with them, will realize, if not now, in the near future, that they resisted the Holy Spirit of God, and did despite to the Spirit of grace. Will they repent, or will they harden their hearts, and resist evidence?

There is much that needs to be set in order in every institution that is in operation in our world. Finite men are not to make themselves lords, and seek to govern men's minds and principles, when their own minds and their own principles are very shaky. This uncertainty is being communicated to the churches by men in prominent positions. Unbelief goes in the very atmosphere. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain.

All who truly love Jesus Christ will now stand enlisted under His banner, eager to magnify His name and accomplish His will. Every opportunity is given in an open field for the manifestation of love and loyalty. There is nothing that Christ hungers and thirsts for so much as whole hearted disciples, possessing His love and gentleness. Who, I ask, will in those days of approaching peril, when the faith of everyone is to be severely tested, comprehend through the Holy Spirit's teaching the design of God to win all the ability, all the God-entrusted endowments of Christ, to the service of the Prince of Peace? Who will extend the work of God to all places where they are ignorant of the light?

In the cities of America, as well as in foreign countries, a great work is to be done. God calls for cheerful co-workers, and they are not to be repressed, discouraged, and disheartened by counter-working agencies, who themselves refuse to be worked by the Holy Spirit of God. God's ministers are in service to God.

There are large numbers willing to devote their time to home missionary work if they see that it is pleasant and agreeable to them. They wait for something to do and work to be brought to them, but they lose physical, mental, and moral efficiency in so doing. In every neighborhood, consecrated ability will do much in personal effort, but let not men prescribe for their brethren according to their ideas. Let the oppression of human minds forever cease, and let the Holy Spirit have a chance to work. Let all who can read and discern the signs of the times, know that Christ is nigh, even at the door. Let love for God and Christ grow daily, and let love for your brethren be without dissimulation. Let faith be in constant use. Believe God because He is God. Put your human, world loving spirit under the molding of the Spirit of God. The question is asked, "When the Lord cometh will he find faith on the earth?" [See Luke 18:8.] Faith, then, has become almost extinct.

One of the dangers to which God's people will be exposed is this: The delusions that are coming upon a world that has turned from the truth. These will be of such deceptive power, that the apostle, under the inspiration of the Spirit of God, declares, "If it were possible, they shall deceive the very elect." [Matthew 24:24.] Our work now is to confirm our souls in the faith—that faith which is a working faith, which works by love and purifies the soul. Faith—living, active, working faith—we must have. Christ demands this of us. Verily Christ hath need of us now to represent Him. Not the cold, harsh, denunciatory, overbearing and ruling power of the prince of darkness.

Those who are Christ's friends will now do whatsoever He commands them. Stand, therefore, having on the whole armor, and having done all, to stand. Let the soul temple be cleansed of prejudice, of that root of bitterness, [and] hatred, whereby many are being defiled. Cling to the mighty one. Communicate to others light, with cheerful words, and with courage in the Lord. Labor to diffuse that faith and confidence that has been your own consolation.

Let it be heard from every lip and voice, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." [Revelation 14:12; 16:15; 19:7, 8.]

Some have been and are still refusing to put on the wedding garment. They still wear their citizen's dress, and despise the garment woven in the loom of heaven, which is, "Christ our Righteousness." "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." [Verse 9.] Who are friends of Christ today? Do you feel an intense desire for the robe of Christ's righteousness? Are you sensible of the filthy rags of your own righteousness? Then let the truth come into your practical life. If you are friends of Christ, show it in words, in spirit; manifest love to Jesus, and love for the souls for whom Christ hath died.

The sentiments of truth are the elements that constitute a symmetrical Christian character. We are far, far from being Christians, which is to be Christlike. We need the Holy Spirit's efficiency. God lives and reigns. The very reason that the Holy Spirit's manifestations were not accepted as precious tokens from God, is that there was not a receiving of the grace of God. The Spirit of the Lord has been upon His messengers whom He hath sent with light, precious light; but there were so many who had turned their face away from the Sun of Righteousness that they saw not its bright beams. The Lord says of them, They have turned their backs to Me, and not the face. There is need of seeking the Lord most earnestly.

I tell you, my brethren, the American Sentinel should not have become what it has. Scathing remarks are made with pen and voice that cannot reach hearts. The bitterest opponents of truth have not had the light we have had; and after years professing to know God and Jesus Christ whom He hath sent, there are many who are not in 1895, wise as serpents and harmless as doves. They are so ready to put on the war dress and show themselves. They do not know what the voice of invitation means, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [Matthew 11:29.]

Crowd the Sentinel with straightforward truth. Keep out your thrusts, for you dishonor God in making this showing. Let there be a humiliation of soul before God. This lording over God's heritage as though the endowment of the talents of the mind, the soul, the principles of men are to be under the jurisdiction of men, is permeating our churches with a spirit after the same order. There are many getting where the Lord can do nothing for them. They will not recognize the spirit or voice of God, but treat His words as idle tales. Many have breathed the atmosphere that has surrounded the souls of men in positions of trust, who have not only thought in their hearts but expressed with their lips, "My Lord delayeth His coming," and their acts reveal the sentiment. [Matthew 24:48, 49.]

Who will now understand these things that I write? There are men who have known the truth, who have feasted upon the truth, who are now divided between infidel sentiments. There is only a step between them and the precipice of eternal ruin. The Lord is coming, but those who ventured to resist the light that God gave in rich measure at Minneapolis, who have not humbled their hearts before God, will follow on in the path of resistance, saying, "Who is the Lord that I should obey His voice?" [Exodus 5:2.] The banner all will bear who voice the message of the third angel is being covered with another color that virtually kills it. This is being done. Will our people now hold fast to the truth? "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:12.] This is our standard. Hold it aloft; for it is truth.

Lt 7, 1896

Brethren in Battle Creek

Granville, Sydney, Australia

May 11, 1896

To my brethren in Battle Creek:

All secret working is open to the eye of Him with whom we have to do. To handle men as if they were machinery, binding their freedom by methods and terms, is an offense which God will not tolerate. This work cannot be done without imperiling souls. But too often men seek to harness men and drive them as horses are driven. Right principles are perverted by selfishness and covetousness, which is pronounced by God to be idolatry. It is easy for men who suppose their power to be unlimited to follow the guidance of their own spirit, and make propositions and decisions that turn the work out of the straightforward channels in which God designs it shall travel into crooked paths. But because a man is in a position at the heart of the work, where he thinks no one would dare to say to him, "Why do ye so wickedly?" he should not seek to rule as a lord over God's heritage.

These words God has been and is still addressing to those who are standing in high places of trust. Many have been corrupted, some more and some less, by your deceptive reasoning. You have thought that whatever your councils decided would stand as the voice of God, that whatever your councils decided, would stand as the voice of God; but this supposition must no longer exist. You have the Word of God; you have the message which God has given; but you have turned away from obeying this word.

My brethren, angels of God have veiled their faces at the partiality and hypocrisy which has been shown by some. Deceptions similar to that of Jacob are practiced, and the time has come to investigate the teachings of Christ to ancient Israel.

God will in no case justify any attempt to turn man from his rights. He will not excuse men for grasping all they possibly can, by deceptive reasoning, irrespective of their own agreements, or of the result their course will have upon those disappointed and wronged. Do as you have been doing a little longer, and the confidence of the people in any voice from Battle Creek will be destroyed. The word of the Lord to you is, "Who has made man? Did you, who treat him as your machine, give him flesh and blood, nerve and muscle? Did you create the mind, the intellect, with which he is to serve me in my appointed way? Who entrusted man with talents, that he might make the best use of them, and return them to God? I the Lord have created man. I the Lord gave him reasoning powers. I the Lord redeemed him with the blood of my only begotten Son. By creation and by redemption he is mine. I will demand of him the talents which I loaned him to do my service."

Those who have sought unjustly to ruin their fellowmen, who have taken man, soul and body, under their control, will have an account to render to God. Some in Battle Creek have sought to guide and control God's human instrumentalities.

God says, "They are mine, mine to work, mine to impress, mine to imbue with my Spirit, mine to use to My name's glory. I give to every human being opportunities to use and improve his abilities and talents, to advance My work, to proclaim My righteousness in the earth. How dare you dictate <and seek to control> My chosen instrumentalities? The buildings which in your pride you have erected do not glorify Me. The salvation of one soul is more to me than costly mansions, than gold or silver. But you have made an atom of a world, and a world of an atom. These buildings will soon perish, but they have not a living soul. The souls I have bought at an infinite price—the gift of my only begotten Son—you have failed to appreciate. Some have been treated with partiality and <others with> indifference, as though they were mere machines. Some have been driven away from Me, and led to despise Me, because of your insincerity and unjust dealing. These souls I will require at your hands. The riches of a world sink into insignificance when compared with the loss of a soul. And yet you have treated those who would not voice your man made commandments, your human resolutions, as though they did not possess souls capable of living through the eternal ages.

Christ died to bring life and immortality to light through the gospel; and therefore man is of value in God's sight. He is to do his part, working where he finds himself best adapted, for God has given him talents and power to use these talents. He is to cultivate his capabilities. He is not to be a machine, a shadow of another man, but is to use his God-given intellect, and with humble, contrite heart ask God for wisdom. He is not to absorb another man's propositions simply because that man is in a high position of trust, but is to remember that there is a fountain of living water from which he may drink and drink again. The source of divine power is open to all.

Man is only finite. At best his sphere is limited. If he is a branch of the living Vine, he must, with other branches, draw nourishment from the parent stock. <This makes him of value with God.> If men do not

draw daily sustenance from the living Vine, they cannot bear the fruit of the Vine, and are cast forth as worthless branches, to be consumed.

Let all remember that however flourishing they may appear to be, they do not bear the Vine; the Vine bears them. The power to produce fruit is not in them, but in the parent stock. As they draw nourishment from the parent stock, they bear abundant fruit.

Every branch has a work to do. Christ says, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now are ye clean, through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." [John 15:2-8.]

This figure of the vine and the branches is a precious representation of the living Christian and the dead, fruitless professor, who claims to be of Christ, and yet does not the works of Christ.

The character of a man's work is determined by the fruit he bears. Look into his home life. Is he gathering with Christ? Do his spirit, his words, and his actions testify that he has learned in the school of Christ to be meek and lowly, to wear Christ's yoke of perfect obedience?

"As the Father hath loved me," said Christ, "so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." [Verses 9, 10.] Every soul that has a vital connection with God will reveal the works and ways of God. The doing of the commandments of God is his absorbing interest. He receives light from Christ and radiates it to others.

When men are selected as counsellors, they are looked upon as guardians <to protect> the rights of those with whom they are connected. To all in this position I would say, When any man, high or low, rich or poor, needs sympathy, advice, or help, bind that man to your heart by wise, compassionate, tender love. <Let there be no harshness, no demeaning,> for he is Christ's property, beloved of Jesus Christ. Satan has bound him up with sin; he finds sorrow and pain and <misery in> sin. He is seeking for Jesus. Lift Him up, the Man of Calvary for one soul saved is worth more than <the riches of> a world.

But this work of soul saving has been neglected; personal efforts have not been made. Men in responsible positions, craving large buildings "to make an appearance, and give character to the work," have neglected the only means that can give character to the work. The only way they can do this is to abide in the vine, and show by their good works that they are vitally connected with it. Thus they can represent Christ <in the fruit they bear> and diffuse light to the world. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" "And the Lord shall guide thee continually, and satisfy thy soul in

drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Isaiah 58:6, 11.]

Christ says of His work, "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." [Isaiah 61:1-3.]

The further the Pharisees separated from God, the more eager they were to manufacture commandments restricting the freedom of their fellow men. They bound heavy burdens upon them, grievous to be borne. They transgressed the commandments of God, and mingled with them the traditions and maxims of men. These traditions they exalted above the Word of God. "In vain do they worship me," said Christ, "teaching for doctrines the commandments of men." [Mark 7:7.]

This is true in regard to those who have done a work which God has not authorized them to do. The very work that should be done, brought to view in (Isaiah 61:1-3), has been strangely neglected. Some have been very ready to pronounce judgment upon the work of their fellow men, because it did not exactly represent their ideas. But has God pronounced them infallible? The spirit they have manifested in pronouncing judgment upon God's messengers shows their fallibility, and their ignorance, both of the Scriptures and of the power of God. These men are counterworking the work of God. They have felt at liberty to make decisions and laws which would bring talent under their jurisdiction. They have placed themselves in the judgment seat, to control their fellow men. But has God appointed them to do this work? He would say of them, "What doest thou here? Who sent you on this journey? Who gave you this errand to perform? Who made you a <critic and> judge on matters of doctrine? Who appointed you to pick and to choose the words and expressions which my servants shall use?"

God is true. God is trustworthy. He speaks to men, and moves upon human hearts. The very words you would cut out <of this article> are, it may be, the very words God has said should be written. God has been imparting light to His people in large measure; and He has not set up an inquisition at Battle Creek to decide questions which should be taken to Him. He does not design that those to whom He has given His Holy Spirit shall be worked by men who need a much larger measure of the grace of God before they can decide what is truth and what is error.

It has been the misfortune of some in Battle Creek to be afflicted with a defective eyesight. Like the Jews, they see everything in the light of their own understanding. But does this prove them to be infallible? This spirit cherished ruined the Jewish nation, and God will not sanction it in any of His professed people. Men need to pray for the heavenly enlightenment. God calls upon all, high and low, to fasten their eyes upon an uplifted Saviour, and make their souls secure by being clothed in the garments of his righteousness.

I have been shown that the ability and talents of every man are entrusted to him by God, and that men are never to be so controlled that they will express and act another man's mind. God has given every man his work. To one He gave five talent, to another two, and another one. To each individual is entrusted some peculiar gift. Every man, woman, and child is in possession of <varied> talents which may be sanctified to the Master's use, and for which he is responsible to God, the donor.

To be "talented" is not to be applied to a favored class, whose privilege it is to look down upon others as being deficient in tact and intellect. The whole family of God is entrusted with talents; they are responsible agents, and are to trade upon the Lord's goods, and learn to acquire more. God will bless all who will use the abilities which He has entrusted to them. If they are faithful and humble, realizing their dependence upon Him, to whom they must render an account of their mental and physical endowments, they will receive wisdom from Him, as did Daniel, who looked to God for wisdom, and then put into exercise every power that God had given him, until he became a trusted man in the kingdom of Babylon.

From the lowest and most obscure to those highest in position, each one has his place in the family of God. Each one has been entrusted with gifts. He is to make the most of his talents, putting them out to the exchangers. The smallest gift should not be ignored or despised. It is not the number of talents that makes men valuable in the sight of God, but the way in which they appreciate and employ their talents. God's gifts are not to be used to glorify self. They must be prized as His gifts, and sacredly consecrated to His glory.

While probationary time lasts, men should work the works of God, "for the night cometh, when no man can work." [John 9:4.] God requires of everyone vigilant work, combined with faithful waiting and watching. Working alone will not do. Bustle and continual activity is not enough to satisfy the requirements of God. We must "rest in the Lord, and wait patiently for him." [Psalm 37:7.] <We must not move hurriedly.> We must work and watch and pray and wait.

God's children must cultivate personal piety. With humble, contrite hearts they must cherish the love of God, fearing to walk contrary to His will and way. They must be active in every line of service, "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] With unceasing watchfulness, and sincere, earnest prayer, they must keep their lamps trimmed and burning. Every opportunity that presents itself to serve God must be improved. By use our gifts will increase. Christlike virtues are active. The talents are exemplified by representing Christ in every line. This is Christian character, shining in Christian virtues. This is Bible religion. "Take heed to thyself, and to the doctrine." [1 Timothy 4:16.] The neglect of personal piety will make the most <so called> splendid endowments of no value in the sight of God. The most splendid service <so called> is nothing to Him unless the soul, body, and spirit, are devoted to His service.

The responsibility of each soul is measured by the endowment of grace he has received from God. All are to be laborers together with God. Those who feel sure that they have large ability, that they have been entrusted with a great work, must reveal the character of that work. They may engage in many lines, they may lead a very busy life; but this is of no account with God. Are they yoked up with Christ? is

the question God asks. Do they work in Christ's lines, or do they reveal their hereditary and cultivated tendencies?

"We are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] All are to labor as Christ labored, increasing in spirituality and growing in wisdom and knowledge, "and in favor with God and man." [Luke 2:52.] Growing—how? To the full stature of men and women in Christ. But when a man in a position of responsibility grows in self-sufficiency, and lifts up his soul unto vanity, feeling <the inclination> to act as ruler toward any member of God's family, wait no longer, relieve him of his trust, for God is not with him. <He will hurt souls.> He is venturing a warfare at his own charges. He feels capable of doing a great work without Christ's help. He will exalt himself as a man of superior wisdom, who must be highly esteemed. He thinks that his brethren must do as he decides.

God is given no chance to work, for he will tell what this one shall do with his talents, and what place that man must occupy <as if he was God.> He will take it upon him to lord it over God's heritage. It is not safe to keep any such one in the work in which eternal interests are involved; for he will mingle selfishness, injustice, and unrighteousness with his service. He is a backslider from right principles, and has forgotten that he was cleansed from iniquity.

The Lord is now proving every man's fidelity. Some will surrender soul, body, and spirit to the Lord. The church is made up of large and small vessels, and a large revenue is brought to the Lord from the goods He has lent. But God alone can judge the capabilities of His servants. He alone has the power to discern the time and the talents employed for Him. If those entrusted with few talents are faithful in their work, they receive just as large a reward as the one to whom a larger number of talents was entrusted. When men think that they can decide who has accomplished the most good, and treat God's workers accordingly, they often make serious mistakes. The man who is humble, and does his work as unto God and not to man, may not make as great a show as the man who is full of bustle and show; but his work counts for more. Often the ones who makes a great parade calls attention to himself, interposing <himself> between the people and God, and his work <proves> a dead failure.

Those whom God has highly gifted carry a weight of responsibility which they must meet in the judgment. They are responsible for the improvement or the abuse of their talents. If the steward is not faithful, he will be challenged and condemned for corrupting his power, and dishonoring his God. We are trading upon God's property. Are we presenting Christ in character? When we seek to reveal the character of Christ, accepting the gift of the Holy Spirit, God will work with us. We will be Christlike. No rebuffs, no harsh, stinging, condemnatory words will come from our lips. We will not lock the door of our hearts against the Holy Spirit's entrance. When God works, we will not say, "It is fanaticism." No guile will be found in our lips. We will be holy in all manner of conversation, serving God with singleness of purpose. Then we shall be prepared for a pleasant day of reckoning.

In the day when God comes to make up His jewels, the works of every soul will stand out clearly and distinctly, not heaped together in an indiscriminate mass. He who bestowed the gift will scrutinize the returns received from every talent. He knows just what men have done, and will reward them accordingly. Happy will those be to whom the words of commendation are spoken, "Well done, thou



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 25:21.]

The trouble with those in Battle Creek is that they have forgotten that God is not dependent on their fluency or on their business ability. God could do more or them were their hearts humble and contrite, for He can use such workers, while the self-sufficient He cannot use. God will select whom He will for His work. The Lord Jesus when on earth selected fishermen, whom he knew would be willing to be molded. He did not measure their efficiency by their knowledge of grammar or by their business ability, but He prayed to His Father, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.]

There is a diversity of gifts. If those who have received many talents feel the need of keeping proportionately near the Saviour, of keeping closely yoked with Christ, if they understand that they must live by every word that proceedeth out of the mouth of God, their endowments will be used in such a manner that they will be a rich blessing to their fellow men. But men have been proved in Battle Creek, and it has been made manifest that they have not all been "diligent in business, fervent in spirit, serving the Lord." [Romans 12:11.] They have been ready to tell this man what he must do, and that man what he must do, and so the ordering and directing has gone on. They have made rules and resolutions and agreements with their fellow men, only to change and break them, to promise and not perform. Yet notwithstanding their failure to practice well-defined, Christian principles, they have been anxious for more power, anxious to take more responsibilities.

God has written in the books of heaven, "Weighed in the balances, and found wanting." [Daniel 5:27.] Many have given abundant evidence of their selfishness. They have placed themselves as judges, to judge their fellow men. Yet their cruelty and injustice have not been sufficiently discerned to enable those connected with them to see to what a pass we are coming. God is displeased. His anger is kindled against the men who have acted as gods. Like the Jews they have been loading the cloud of vengeance, which must at last break upon them. Unless they shall now understand that the souls of men are not given into their hand, that they cannot act out their selfish, avaricious covetousness under the plea that it is for the cause of God, there will be no remedy for them.

Wake up, brethren, wake up, before it is too late for your characters to be changed. "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." [Isaiah 55:6, 7.]

Lt 8, 1896

Brethren in America

"Sunnyside," Cooranbong, New South Wales, Australia

February 6, 1896

To my brethren in America:

The great office work of the Holy Spirit is thus distinctly specified by our Saviour, "And when he is come, he will reprove the world of sin." [John 16:8.] Christ knew that this announcement was a wonderful truth. He was nearing the close of His ministry on this earth, and was standing in view of the cross, with a full realization of the load of guilt that must be placed upon Him as the Sin-bearer. Yet His greatest anxiety was for His disciples. He was seeking to find solace for them, and He told them, "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." [Verse 7.]

Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing.

Today, as in Christ's day, Satan rules the minds of many. O that this terrible, fearful work could be discerned and resisted. Selfishness has perverted principles; selfishness has confused the senses and clouded the judgment. It seems so strange that notwithstanding all the light that is shining from God's blessed Word, there should be such strange ideas held, such a departure from the spirit and practice of the truth. The desire to grasp large wages, with a determination to deprive others of their God-given rights, has its origin in Satan's mind; and by their obedience to his will and way men place themselves under his banner. Little dependence can be placed in those that have been taken in this snare, unless they are thoroughly converted and renovated; for they have been leavened by wrong principles, which they could not perceive were deleterious in their effect.

O if those in the various fields, in America and all over the world, were working according to the Bible rule, and were striving to uproot selfishness, what a work would be accomplished for the church! But sins which have from time to time been pointed out, are lying at the door of many, sins which the Lord regards as of no light character. If men would only give up their spirit of resistance to the Holy Spirit, the spirit which has long been leavening their religious experience, God's Spirit would address itself to their hearts. It would convince of sin. What a work! But the Holy Spirit has been insulted and light has been rejected. It is possible for those who for years have been so blind to see? Is it possible that in this late stage of their resistance their eyes will be anointed? Will the voice of the Spirit of God be distinguished from the deceiving voice of the enemy?

There are men who will soon evidence which banner they are standing under, the banner of the Prince of Life, or the banner of the prince of darkness. If they could only see these matters as they are presented to me; if they could only see that, as far as their souls are concerned, they are as men standing on the brink of a precipice, ready to slide over to the depths below, I do not think they would stand trembling on the brink another instant, if they had any regard for their salvation.

It is not the will of God that any shall perish, but that all shall have everlasting life. O could I be assured that in the coming Conference my brethren would feel a sense of what pure principles mean to them and to all with whom they are associated, my heart would leap with joy! If those that have wandered so far from God and from true righteousness would show that the Holy Spirit was striving with them, that

they were conscious of their guiltiness in departing from the Word of God, and acting as blind leaders of the blind, I should have hope. When these do awake from their paralysis, they will be overwhelmed with a sense of lost time, lost opportunities, which were given to them that they might show their appreciation of the infinite compassion of God for fallen man.

Every soul that will accept Jesus as his personal Saviour will pant for the privilege of serving God, and will eagerly seize the opportunity to signalize his gratitude by devoting his abilities to God's service. He will long to show his love for Jesus and for His purchased possession. He will covet toil, hardship, sacrifice. He will think it a privilege to deny self, lift the cross, and follow in Christ's footsteps, thus showing his loyalty and love. His holy and beneficent works will testify to his conversion, and will give to the world the evidence that he is not a spurious but a true, devoted Christian.

Men are now earnestly plying every art and trade in order to satisfy their desire for more gain. If they would use this tact and zeal and careful thoughtfulness in an effort to gain something for the Lord's treasury, how much would be accomplished. When men who are thoroughly selfish accept Christ, they will show that they have a new heart, and instead of grasping all that they can possibly obtain to benefit themselves, instead of making bitter, stunted sacrifices for the Lord, they will cheerfully do all that they can to advance His work. The spirit of grasping, which has been so largely developed, will die, and they will heed the words of Christ, "Sell that ye have, and give alms." [Luke 12:33.] They will work as laboriously, with zeal and energy and earnestness to build up the kingdom of God, as they have worked to obtain riches for themselves.

I tell you the truth. We are far behind our holy religion in our conception of duty. O if those who have been blessed with such grand and solemn truth would arise and shake off the spell that has benumbed their senses and caused them to withhold from their God their true service, what would not their well-organized efforts accomplish for the salvation of souls! What a change would be seen in the principles carried out! The world, the flesh, and the devil would not blind men and women as to what constitutes pure, sacred, loyal principles.

The Word of God appropriated is the preparation for eternal life. But men have placed such an interpretation upon this Word that it has been made meaningless. Heart and conscience have been hardened and corrupted. Brethren, in the name of Jesus I ask, Do you believe the Word of God? Are you sons and daughters of God? If you are, it is because you have been converted, and have received Christ into your soul-temple, and your minds have been brought under a new law, even the royal law of liberty. O if I could have the joyful news that the will and mind of those in Battle Creek, who have stood professedly as leaders, were emancipated from the teachings and slavery of Satan, whose captives they have been for so long, I would be willing to cross the broad Pacific to see your faces once more. But I am not anxious to see you with enfeebled perceptions and clouded minds because you have chosen darkness rather than light.

The divine Spirit reveals its working on the human heart. When the Holy Spirit operates upon the mind, the human agent will understand the statement made by Christ, "He shall receive of Mine, and shall show it unto you." [John 16:14.] Subjection to the Word of God means the restoration of one's self. Let

Christ work by His Holy Spirit, and awaken you as from the dead, and carry your mind along with His. Let Him employ your faculties. He has created your every capability, that you may better honor and glorify His name. Consecrate yourself to Him, and all associated with you will see that your energies are inspired of God, that your noblest powers are called into exercise to do God's service. The faculties once used to serve self and advance unworthy principles, once serving as members of unrighteous purposes, will be brought into captivity to Jesus Christ, and become one with the will of God.

There is a work to be done in the churches. Young men and women must be trained and educated, and then places will be found for them in the work. You are worried and perplexed because Dr. Kellogg is gathering in disproportionately in the medical missionary work, because his work far exceeds the work done in the churches by the General Conference. What is the matter? It is plain that the light given by God has not been acted upon. Men have supplanted God's plans by their own plans. The prosperity of the medical work is in God's order. This work must be done; the truth must be carried to the highways and the hedges.

But the heart of the work, the great center, has been enfeebled by the mismanagement of men who have not kept pace with their Leader. Satan has diverted their money and their capabilities into wrong channels. Their precious time has been passing into eternity. The earnest work that is now being done, the aggressive warfare that is being carried on might long ago have been just as vigorously carried on in obedience to the light of God. The whole body is sick because of mismanagement and miscalculation.

The people to whom God has entrusted eternal interests, the depositaries of truth pregnant with eternal results, the keepers of light that this to illuminate the whole world, have lost their bearings. Has God made a mistake? Are those at the heart of the work chosen vessels that can receive the golden oil, which the heavenly messengers, represented as two olive trees, empty into the golden tubes to replenish the lamps? Are those in Battle Creek, the man and women that God has appointed to do the most solemn work ever given to mortals, in partnership with Jesus Christ in His great firm? Are those whom He has bidden to communicate light from the burning lamps to others, that the regions of darkness may hear the saving message, doing their duty?

What are we doing? Do you believe that this is the period in which we are to labor as never before for the salvation of sinners? How much better you would have been, employed in doing this class of work, than in taking up lines of work which the Lord never set you to do. Who, I ask, in your councils, in your Foreign Missionary Board, are Christians, in heart and soul? O that every one of you could serve for a time in foreign countries! Then you would know, much better than you now do, what self-denial and self-sacrifice mean. And if you were permitted to return, you would work much more diligently, intelligently. Your nay and your yea would be spoken with a much graver burden, and with a sense of the responsibility involved. But as yet, you have not touched even the border. The indifference with which decisions are made in regard to these things is an offense to God.

Where you are, you have every facility for work, and you know nothing about the hardship of starting the work in new fields, among a people that have scarcely any knowledge of missionary work. Workers are appointed as missionaries to these foreign fields, and then they are left to get along as best they

can, while those at the heart of the work think it is very important to do something that had better be left undone.

O if you could only once have a sense of how the Lord looks upon your course for several years past, you would hide your heads for shame! You would labor, you would deny self, that you might send all you could possibly gather to foreign fields. If you only knew what you should know, the calls of missionaries would stir every fibre of your being. How intensely you would labor; how self-denying you would be, that you might send facilities to those who must have them. Missionaries must have facilities, or else it is their duty to leave the field, for they consume their God-given strength in doing very little.

O, if those who profess to know the truth had the Spirit of Christ, the self-sacrificing Redeemer, who gave up His riches, His splendor, His high command, and did all that a God could do to save souls, they would deny self, lift the cross, and follow Jesus. How will you who love worldly treasure answer to God in the great day of judgment for your feeble and sleepy efforts to send the truth to regions beyond? The money expended in bicycles and other needless things must be accounted for. As God's people you should represent Jesus; but Christ is ashamed of you. My heart is pained, I can scarcely restrain my feelings, when I think how easily our people are led away from practical Christian principles to self-pleasing. As yet many of you only partially believe the truth. The Lord Jesus says, "Ye can not serve God and mammon," and we are to live by every word that proceedeth out of His mouth. [Matthew 6:24.] How many believe His Word?

The Lord abhors your selfish practices, and yet His hand is stretched out still. I urge you for your souls' sake to hear my plea for those who are missionaries in foreign countries, whose hands are tied by your Nays. Satan has been working with all his powers of deception to bring matters to that pass where the way will be hedged up for the want of means in the treasury.

Do you realize that every year thousands and thousands and ten times ten thousand souls are perishing, dying in their sins? The plagues and judgment of God are already doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway. Do we fully believe that we are to carry the Word of God to all the world? Who believes this? "How then can they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" [Romans 10:14.] Who has faith, faith that will enable him to practice this word? Who believes it in the light which God has given?

The Lord calls for united action. Well-organized efforts must be made to secure laborers. There are poor, honest, humble souls whom the Lord will put in your place, who have never had the opportunities you have had, and could not, because you were not worked by the Holy Spirit. We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain. When we are truly consecrated to God, His love will abide in our hearts by faith, and we will cheerfully do our duty, in accordance with the will of God.

But the little interest that has been manifested in the work of God by our churches alarms me. I would ask all who have means to remember that God has entrusted this means to them to be used in the advancement of the work which Christ came to our world to do. The Lord tells every man that in the

sight of God he is not the owner of what he possesses, but only a trustee. Not thine, but Mine, saith the Lord. God will call you to account for your stewardship. Whether you have one talent, or two, or five, not a farthing is to be squandered on your own selfish indulgence. Your accountability to heaven should cause you to fear and tremble. The decisions of the last day turn upon our practical benevolence. Christ acknowledges every act of beneficence as done to Himself.

Lt 8a, 1896

Brother and Sister

“Sunnyside,” Cooranbong, Australia

April 1, 1896

Dear Brother and Sister \_\_\_\_\_:

With the Bible open before you, are you inquiring, Is this the way of the Lord? Is there not light in the Word to show you how to train your children in the way they should go? Prayer should be offered to God from unfeigned lips. Guidance and heavenly wisdom will be given you if you ask in faith. If you are controlled by the Holy Spirit, you will be enabled to see serious defects in your methods of management. You will see that your way is not always perfect, and this will lead you away from unholy practices and will repress many an unholy plan. By carefully walking in the fear of the Lord, the religion of the Bible, the religion of Christ, a religion of purity and peace will be the religion of your home. The Holy Spirit will infuse a right influence into the practice, and your family will be guided to holiness and to God.

You are in need of far greater wisdom than you now possess. You need the Spirit of Christ. Then your hearts will be turned toward your children in tender forbearance and love. Your children are God’s property, and any injustice done to them He will surely requite as though done to Himself. The father or mother who represses or oppresses the souls of the young, laying burdens on them that the Word of God does not warrant, will have to render an account to God.

My brother and sister, you should stand on a firm foundation, perfectly united. But the wife should not blend with her husband in seconding his severe, condemnatory practices in the home. She should not become infused with his criticizing spirit. She must not submerge her individuality in that of her husband. She has a soul to save or to lose. She cannot with safety put the grand truths of the Bible on one side as matters of no consequence in the common, everyday life. She needs the guidance of truth in her home. The peace of God should rule in her heart because great truths are brought into immediate contact with the things of daily life. She should follow God’s broad principles in the regulation of character.

The father of the faithful, Abraham had a strict regard for the fear of the Lord. He who searches the heart said of him, “I know him that he will command his children and his household after him, that they shall keep the way of the Lord, to do justice and judgment.” [Genesis 18:19.] Abraham cherished home religion. For this reason the Lord selected him to be a representative man. I know him, He declared, I

know that he will not betray sacred trusts, nor yield to any guidance but Mine. He will keep My law. He will not show in his family the blind affection or indulgence that is the ruin of children.

Parents and children are alike the subjects of the heavenly Father. Alike, they are to be ruled by God. No license is given in God's Word for parental severity or oppression or for filial disobedience. The law of God, in the home life and in the government of nations, flows from a heart of infinite love.

Children must receive religious instruction. But religious instruction means much more than ordinary instruction. It means that you are to pray with your children, teaching them how to approach Jesus and tell Him all their wants. It means that you are to show in your life that Jesus is everything to you, and that His love makes you patient, kind, forbearing, and yet firm in commanding your children after you, as did Abraham. An influence that is a power for good should surround the father and mother.

Parents cannot with safety be in any way overbearing. They must not show a masterly, criticizing, fault-finding spirit. The words they speak, the tone in which they speak, are lessons either for good or ill, to their children. Fathers and mothers, if cross words fall from your lips, you are teaching your children to speak in the same way, and the refining influence of the Holy Spirit is made of none effect. Patient continuance in well doing is essential if you would do your duty to your children.

Some farms are so neglected that they look as though they had no owner. The briars and thorns are allowed to grow up. Trees that should be trimmed in their season are left to branch out as they will. They become one-sided and disproportionate. Trees must be trimmed in order to show symmetrical growth, and the ground must be tilled in order to yield a fair return. So it is with the home. It should ever be a training school. Here the children should receive their first lessons. The smallest child should be properly disciplined. From the pillar of cloud the Majesty of heaven gave Moses lessons to be given to the children of Israel. He directed that memorials of the miraculous escape from Egypt should be preserved.

When the children should inquire regarding these memorials, they were to be told of the great events that had taken place when the children of Israel were leaving Egypt, and of the wonderful deliverance the Lord wrought in bringing them out from bondage and oppression, that they might serve Him and keep His Sabbaths. The water provided them from the rock, the bread sent from heaven, were marked events that were never to be forgotten. The capture of Jericho was to be kept fresh in the memory. No human general devised the plan for taking this city. No human hand touched the massive walls. The Captain of the Lord's host gave His orders to the heavenly army, and down came the walls of Jericho. These exhibitions of God's power were to be repeated by the Israelites to their children. The commandments of God also were to be often repeated and kept before the mind.

I must speak to you, Brother and Sister \_\_\_\_\_. The Lord has done a good work for you, but this must not stop where it now is. It must advance and be more distinctly revealed in the home life, in tenderness, forbearance, and gentleness. Nothing but the truth, practiced in the home, shown in wise discipline, can give you an education that will be of the right kind to carry into the church. My brother, you have important lessons to learn. You are too self-indulgent. There is too much of self seen in your character. Work in the fear of the Lord. Bring sunshine into your home. You cannot walk in your own wisdom. If

you try to do this, you will surely commend what the Lord has forbidden, and withhold from your children what He has sanctioned.

You should understand the Lord by His dealing with you. Your life out of Christ was indeed a sad life. Your self-indulgence was great. Habits of intemperance bound you as with bands of steel. But the Lord had pity upon you, notwithstanding that you provoked Him to anger by your self-indulgent life. You saw and believed the truth, and it began its work of purification upon your character, bringing you into harmony with God. You felt that your children must be trained, that a solemn responsibility rested upon you to do this. But you did not stop to realize that justice has a twin sister, love. Justice and love must blend in the home. Stern commands, faultfinding, and threats must not be heard. Your tendency to speak thus is not only calculated to do your children great harm, but it is doing you harm.

The maxim that should govern in every Christian home is, I must love and fear God. Teach your children to keep the way of the Lord. But never seek to drive them. Parents who do not strive earnestly to keep the way of the Lord, who do not feel under any obligation to treat the younger member of the Lord's house with tenderness and respect because they are the Lord's property by creation and by redemption, cannot enjoy God's blessing. Words that intimidate, creating fear and expelling love from the soul, are to be restrained. A wise, tender, God-fearing father will bring, not a slavish fear, but an element of love into the home. If we drink of the water of life, the fountain will send forth sweet water, not bitter.

My brother, your overbearing words hurt your children. As they advance in years, their tendency to criticize will grow. Faultfinding is corrupting your life, and is extending to your wife and to your children. Your children are not encouraged to give you their confidence, or to acknowledge their faults, because they know that your stern rebuke is sure to follow. Your words are often as a desolating hail, which breaks down tender plants. It is impossible to estimate the harm thus done. Your children practice deception in order to avoid the hard words you speak. They will evade the truth to escape censure and punishment. A hard, cold command will do them no good. Bind your children to your heart. Let the Bible be opened before them, and a "Thus saith the Lord" impressed on their hearts. One higher than human father or mother addresses all children.

Your wife is not spared. If she makes a mistake, she is criticized and censured. The tree which should bear grapes produces wild berries. Sister \_\_\_\_\_ is becoming nervous and fractious. She feels her lack of ability and strength to manage her children. She is losing her sweet disposition, her patience and forbearance. If this continues, the children will have little love for their parents. The mother should hear words of encouragement, not of criticism, faultfinding, and censure.

Parents, you need daily to realize the value of the human soul. You need to be filled with love for those for whom Christ died. How does the Father of all say we are to act? What has He to say regarding home education? Make God supreme. The mind of God once known is to be the rule of our lives. In obeying God's commands we bring religion into the home.

Children are to be brought up in the nurture and admonition of the Lord. The Word of God is to be our only rule. A harsh, dictatorial, overbearing spirit will expel Christianity from the home. The love of God cannot dwell in the home where this spirit is cherished. There are those who love God who feel deeply



because things are not right in the management of your family. They sigh, they cry, because of the atmosphere in your home. Brother and Sister \_\_\_\_\_, patient tenderness is fast disappearing from your home life. Your words and deportment need Christianizing. How is it possible for you to bear responsibilities in the church where you are daily disqualifying yourself to deal with human minds. The very same overbearing, masterly spirit that you manifest in the home would be brought into your church life. Any deviation from ideas that you might suggest would be regarded as an insult, a want of appreciation of your ability and wisdom. For this reason, unless you reform, God cannot use you in His work.

The Lord will teach and guide you if you will do His will and walk in His way. You need to criticize your actions in the management of your home. Seek daily to humble yourself before God. Do not exalt yourself. When difficulties arise because of your high opinion of self, seek the Lord in humble, earnest prayer. Submit yourself to Him to be taught by Him. He will preside in your home and will fit you for the home above.

Lt 9, 1896

Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

February 5, 1896

Brother \_\_\_\_\_:

I have been searching over my old writing and letters written long ago in reference to your hereditary tendencies, and while doing this, there seemed to be a voice speaking to me and saying, Write these things again; keep them before him, for he is traveling over the same ground. His words are not My words. He takes responsibilities that no man has a right to assume over any fellow being. These men are in my service, and the words of censure and severity are uncalled for.

In the night season I was conversing with you and saying to you and to others, Thus saith the Lord, when the truth is abiding in the heart as a living principle, the lips will only utter words of truth and righteousness. What is it that creates unhappy disturbances in the elements? It is the meeting of contrary substances. What creates war, devastation, and death? Passion coming into collision with passion, tyrants seeking to oppress their fellow men; because ambition will not be satisfied to walk humbly and meekly with God, seeking to know His will and His way, and doing His work with a contrite heart.

My brother, you need the truth in your heart. You should search the Scriptures most diligently, laying aside all other reading but your Bible. Practice the teachings of the Word, and listen to the voice of duty. Your work is not to take the place that God alone can occupy—to command your fellow men. Those who are associated together in the office of publication are in God’s service, and are ever to be treated as one man should treat another. You are all under the Great Master, Christ Jesus.

Unless the religion of Jesus Christ is in the heart, controlling the life, and is revealed in the character, it will be worthless to the professor. Shall the sanctifying truth be kept far away from the center of your being, lest the man in office shall have that faith that works by love and purifies the soul? Unless your heart is guarded, it will become crowded with many things that ought not to be there; you will not daily seek counsel of God, studying His Word, and keeping it as a living principle in the soul; and your words to your fellow workmen will be of a harsh, sharp, and dictatorial character, arousing the passions of the human heart and creating disturbances in the human minds that soft, well-guarded, respectful words, which should always be spoken, would never create.

Souls are perishing all about you for want of the saving influence that you need to have. Let the influence that pervades the soul, the words that come from the lips, be pure and kindly; let all dealing be of a kindly, thoughtful, upright character. With the gospel of truth ever kept before them and the redemption of Christ offered to them, yet souls are perishing because of the perversity of man toward his fellow man, which keeps bitterness in the soul and poisons the springs that should always be refreshing, like a well of water springing up unto everlasting life. Truth must ever have the ascendancy. If the heart is drinking in the waters of life, the words that flow forth from the lips will be kind, tender, helpful, and refreshing.

Brother \_\_\_\_\_ there is need that you change at once. From the light that God has given me, no man should continue to occupy a position as overseer in any branch of business unless he has a well-guarded heart and can control his spirit, for otherwise he will stir up the worst feelings of the human heart, and often bruise a soul that he cannot in any way heal. Every individual must take a positive position. The Office has been long afflicted with elements that are not congenial. A holy, heavenly atmosphere does not surround the souls of the workers. The will of God and the truth is opposing and protesting against the passions and perversity of the character of men because of their hereditary and cultivated tendencies, for it is as a spiritual malaria. At times it acts as a cyclone, and then there is war in the heart, passionate words on the lips, and the result is that souls are drawn upon Satan's battleground to reveal his attributes in retaliation.

The converting power of God upon human hearts creates a blessed, heavenly atmosphere where Satan is not revealed. Satan will oppose this reformation with all his might. He is working in order that spiritual life shall not exist, and when God begins to work upon human hearts, of necessity there is fighting over every inch of ground. Satan works that human agents shall not be brought into living connection with the source of all power, for then his own power over words and actions will be at an end. Ere the truth can do its work to bring the heart of man into conformity to the will of God, there is need of continual, determined resistance. If any heart will love God supremely and his neighbor as himself, it must earnestly contend for the faith once delivered to the saints. The enemy of all good will array himself against decisions to keep the way of the Lord, to do justice and judgment.

If truth will take possession of the soul, we must contend for it inch by inch. The Holy Spirit alone can and will work with the human agent to vanquish the enemy. In this conflict man must not war in his own armor. He needs the whole armor of God that he may stand against the enemy, who is seeking to convert to his own service the words and works of the human agent. He may have enemies in his own

home, in his own family, but his greatest enemy is in his own hereditary and cultivated tendencies. Nothing but the Spirit of the living God can bring man off victorious in this warfare. We urge truth, living truth, as a positive necessity in the hearts of men, to make them right and keep them right in the sight of God. The truth as it is in Jesus has a living, quickening influence on all the human faculties, working from the inward to the outward.

I have a message from the Lord to the human agencies who are associated together in the Review and Herald Office. If you would have the approval of God, you must begin right. The work must begin at the heart, for from it flow the issues of life. Earnest prayer, coming from a sincere contrite heart, will be heard and answered of God. Let the believer pray, "Create within me a clean heart O God, and renew a right spirit within me," and the promise is sure and unfailing through every phase of experience. "A new heart also will I give you, and a new spirit will I put within you." [Psalm 51:10; Ezekiel 36:26.] Let the prayer go forth from unfeigned lips, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. ... For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." [Psalm 51:12, 13, 16, 17.]

March 11, 1896

I have written out the substance of what I was impressed to speak. I beseech of you, Brother \_\_\_\_\_ that you seek the Lord earnestly, and do not relax your effort to become a kind man in your service of God in the Office. If you lack the tenderness of Christ, Satan will use your words to create a disaffection which need not exist. You need a personal abiding Christ in your heart.

All need to experience the converting power of truth. Then men who are in the service of God in their several positions of trust will learn of Christ as superior. Having men who are their equals under their direction, they must begin at the beginning and have the heart right with God through the deep, new, creating power of His grace. Then every man will study the interests of the man with whom he is associated, and the spirit of kindness and Christian love exercised by the men in authority will be reflected back upon others. "All the building, fitly framed together" will grow "unto a holy temple in the Lord." [Ephesians 2:21.] The church would become a living representation of Christ. The world would not so often be encouraged in its ungodly deeds by the example of men who claim to believe the truth and to be followers of Jesus Christ, but who hold the truth in unrighteousness because they are not daily converted, heart and soul, to the truth.

With many spiritual life is not a living, active principle, because they are not in communion with the living God. I entreat of you to read (Ephesians 2), for this chapter was pointed out to me as applicable to you. Also read chapter 4:1-3 and chapter 6. Supposing all who are associated together in the Office study this chapter. Here is presented the duty of servants: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the

same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." [Verses 5-9.]

Note the following injunction in (verses 10-17): "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 taking the helmet of salvation, and the sword of the Spirit, which is the word of God."

Also read (Colossians 3:10-17): "And have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, 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. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Let the heart be melted and subdued by the Holy Spirit of God. The very first daily aspirations should be for the favor of God that the heart may be right with God. Then you will have sweet peace in your heart. The Holy Spirit evidences that He is working the human agent, and the working of the Holy Spirit in the heart will surely reveal itself in the words. The Scripture will have a new power. You will have a keen appetite for the Word of the living God. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." [Colossians 1:9-12.]

Brethren who are associated together in the Review and Herald Office, you may inquire, How may I know that I am a child of God, how may I know that I am an heir of God and joint heir with Jesus Christ? When you walk in all humility of mind before Him, when you are habitually studying His Word with a view to gain a set purpose, to have a knowledge of the only true God and Jesus Christ whom He hath sent, you may know this. By beholding Jesus, by dwelling upon His perfection of character and striving to be like Him, pure, tender feelings will take the place of hardheartedness. The soul will be stirred to its very depths with intense desire to be like Jesus and to be led by His Spirit. Then the fruit will appear, and

you will walk in love. You will love God with your whole heart, and will listen to every whisper of His Holy Spirit.

All who seek the Lord diligently will find Him, but all must seek Him as a little child. The Holy Spirit is sent to take the truth from the sacred page, where God has placed it for the benefit of every soul whom He has created, and stamp that truth upon the mind. It is a terrible loss to keep the truth in the outer courts. By this we close the door of communion with God, and listen to the voice of a stranger, who presents temptations that are flattering to the natural heart.

The lessons of Christ are for every soul to learn and practice. This is higher education. The truth must come into your heart. Then there will be seen works corresponding to the truth. There is no hope for any man, high or low, rich or poor, who will not listen, contemplate, receive, and practice the truth. By his own will his soul is exiled from God. A mortal, moral disease is upon him, for which no human invention can find a remedy. The voice of truth must be obeyed. If one sin is cherished, one wrong practice is retained, the whole body becomes contaminated, and becomes an instrument of unrighteousness. Not to give ear to the voice of God and obey it is to diffuse a spirit of revolt to other souls, and sow the seeds of disaffection. Let such an one step down from his elevated, influential position, and take a narrow sphere, so that his insubordination shall not leaven the minds of many.

Lt 10, 1896

Belden, Brother and Sister

Avondale, Cooranbong, Australia

February 3, 1896

Dear Brother and Sister Belden:

Last evening I heard that there was a boat going to Norfolk Island today. Sarah Belden informed me. I can only write you a few lines this morning.

We are thankful for the goodness and love of God. We praise His holy name that in Him we may trust and not be ashamed. It is not best for us to look on the dark side and walk in the shadow of the cross. We must have faith in God; we must believe and trust God to be our Healer, our joy, and our song. Many trying things will cross our pathway, but we must present ourselves before Him as children, asking of a parent the things we need. We must tell the Lord exactly what we want. And He says, "Whatsoever thing ye ask in my name, I will do it." [John 14:13.] Have we proved this true? Then we have accepted it, and appropriated it to ourselves personally.

If prayer were offered with humility and contrition of soul, in simplicity, short prayers, right to the point, with unflinching confidence in the name of Jesus Christ, rich blessings would be received, because we take God at His word, telling Him exactly what we want, and believing we receive the things we ask of Him, whether it be in temporal or spiritual things. Rest your whole soul's burden in the hands of God. It is your privilege to ask; it is His prerogative to discriminate what will be for your real good, and what

would be an injury to you. We need much more of the childlike simplicity [in] which we tell the Lord all our necessities, and He will satisfy them abundantly, according to the riches of His liberality.

After this promise, the Lord Jesus adds His practical lesson, If you do really love Me, show Me that love by first keeping My commandments, “and I will pray the Father, and he will give you another comforter, who shall abide with you for ever; even the Spirit of truth.” [Verses 16, 17.] He is not only the Comforter, but the Spirit of truth. He will not frame a falsehood to deceive you, for there is no comfort in error or in a lie. There is satisfaction only in the truth. The truth makes free.

The office work of the Holy Spirit is to reprove sin and bring in righteousness and judgment. Words of encouragement are to be spoken, even in reproof, but our comfort does not always come in order not to disturb, lest there shall be trouble. We may speak the truth in a way that it will do no good, and we may bring in our own temperament and conceal the truth to avoid displeasing a friend or neighbor. But if this is done, the Holy Spirit is not using the human agent as a reprover, and we repeat the sin of Aaron, pacifying, when the eyesight should be clear to discern evil and state it plainly, even if it places us in an unpleasant position, because our motives may be misapprehended.

We must not suffer wrong upon a brother or any soul with whom we are connected. This neglect to stand up firmly for truth was the sin of Aaron. Had he spoken the truth plainly, that golden calf would never have been made. The same spirit that led him to shun to declare the whole truth for fear of offending, led him to act a falsehood in pointing to the golden calf as a representation of the one who brought them from Egypt. Thus one unfaithfulness leads to another.

Our duty is to speak the truth plainly; live the truth; maintain the truth; and leave the comfort to follow. The Holy Spirit dwells in the heart as the Spirit of truth, and through the truth, dwells in the heart as a Comforter. “I will not leave you comfortless.” I will not leave you orphans, but “I will come unto you.” The best evidence we can have to prove our love to God is to obey Him. “He that hath my commandments and keepeth them, he it is that loveth me.” [Verses 18, 21.] Here is the true test. To do His will is the best evidence we can give to show that we are believers in Jesus as our personal Saviour. We evidence we love Him by doing His commandments. The evidence that we love Him is not pretension but practice. You may read this to some who need it.

Sometimes I have a mind to leave everything and come down to see you. It is not impossible that I shall do this. I long for retirement, but I find it not. Our family continues to be large, <numbering fourteen,> but we feel deeply that now is the time to work. A large and over-shadowing falsehood, the corruption of truths that are ancient, the invention of falsehood in regard to the Sabbath of the fourth commandment means ruin to souls, and if possible we must roll back the moral darkness, for its element is to eclipse truth. A mixture of truth and error prevails. The truth is overcast by error so largely that the error predominates. Every truth is made of none effect by corresponding error, and the Word of God so interpreted as to administer to the superstitions and falsehoods of man, is filling our world with the false instead of the true. The Lord Jesus Christ appears as in opposition to all error, for Christ is truth. Our gospel is a knowledge of the truth as it is in Jesus. A saving knowledge of a personal Saviour will lead us into <extensive> fields of truth.

Dear brother and sister, I want to see you very much, but this is not favorable or easy. I hope to hear how you are prospering.

We have a garden here on a small scale, and it is doing well. We have the testimony that with care taken off the trees and vegetables in the dry season, we shall have good results. Our trees are doing well. Some of the orange and lemon trees are not doing as well as the apricot and peach trees. These are doing real well, and I can testify by experience that false witness has been borne of this land. On the school ground, they have tomatoes, squashes, potatoes, and melons. The trees are doing well, but have been neglected. We know that the land will do well with proper care.

The bell is ringing, and I must go to prayers. I hope to see a very much better showing next year, because everything put into the ground this year was weeks behind the proper time of planting. But we have had things to eat out of our own garden. We could wish our oranges looked better; they are rather small. We shall replace what die out.

We hope you will be prospered. The sweet corn has done nothing; how is yours?

Lt 11, 1896

Belden, Sarah

“Sunnyside,” Cooranbong, New South Wales, Australia

September 28, 1896

Dear Niece Sarah Belden:

I commenced writing to you and Sister Burnham some days since, but my eyes have been troubling me. My whole head was full of pain. I could not respond to your letter.

Minnie Hawkins received a letter addressed to the girls, and which the girls read. I was surprised at your statements that your letters had been opened. Is this all the confidence you have in my workers? or is it me that you suppose have opened your letters? I have never opened letters of yours or read any letters written to you, unless you gave them to me to read. I have always considered this the meanest kind of theft. Every letter is sacred property to the one to whom addressed, and that you should make this insinuation is a crime on your part of supposing evil, and speaking evil of those who would never think of such meanness. I am sorry for that letter you wrote.

In regard to your not giving satisfaction, I told you all I had to tell. I can say nothing new. You were as an iceberg in my family. You gave me no confidence, no chance to understand you from the beginning to the close of your staying with me. If you would have taken it kindly, you could have, in some little matters, been helped. But you felt jealous of any suggestions made to improve in some things. In the bread line our family had sour bread a large part of the time, and I, at least, when you returned from Sydney, gave you the privilege of having nothing to do in the kitchen. I would freely give you your board, and you could have your time to prepare for your journey. But you chose to continue in the kitchen.

But the breadmaking I transferred to Sara, and then Sister Lucas had it given to her. All have felt much better satisfied. We have had good, sweet bread. All that I condemn myself [for] in this matter is that, to save your feelings, I allowed the sour bread to come on my table so long. It was doing injustice to a large family of workers in order to save you from having sensitive feelings on this subject. I am sure that all that was done in this line to suggest to you improvement was not always done. When I should have done it in justice to my family of boarders. When Sara has, by my request made suggestions about the dough rising, that you should have better bread when the yeast was used, you said it was too much trouble; you would go back to the old practice.

We know you can get up good meals, but you are not always as particular with painstaking effort to do this. We have nothing to charge ourselves with in respect to dissatisfaction because you wanted some changes made in the cooking line. You might have had help in the cooking line, but you wanted no one to meddle with you, and took it as a reproach on you if anything was attempted to be done in this line.

One thing I hope, that you will open your heart to the influence of the spirit of God, and be converted, for unless changes do take place in you, and the peace of God rules in your heart, you will not long retain the truth under the influences you have chosen to place yourself. I know your spirit is not right with God. After you had sold me the articles of furniture you had, I said, The book case I have no special need of, but I want it because Byron made it; I do not want it to go out of the family. What was my surprise to hear Minnie say that you had given the book case to her mother because she thought so much of Byron. Do you suppose that your Aunt Ellen did not think much of Byron?

I have sometimes thought that you could not feel the disappointment and distress I felt in the death of Byron. It cut into my very soul. My heart ached every time I thought, Byron is dead, Byron is dead. I was willing to do anything for you. But you shut yourself within yourself, and made no effort to come close to my heart. You were an iceberg that could not be melted. But I think it a wonderfully strange thing that you could not have appreciation enough to see that I could appreciate that article of furniture as much as a stranger.

But these things I leave now. I am sorry for this letter. It reveals a spirit not under the control of the Spirit of God. How you could do these things I cannot for the life of me determine. Your letter is a complete mystery to me.

I have had a special interest in my sister's children, and Byron and Lillie in particular. And your course of action in some of these things has left the impression on minds that strangers cared more for Byron than his own mother's sister. What kind of perception have you shown? What kind of tangible evidence has been given to you of the wonderful appreciation of Sister Lacey above the interest I have ever manifested for Byron—my sister's son. There are reflections cast upon me and those associated with me. What kind of influence shall I expect will go forth from you in respect to me and my household? The enemy is blinding your eyes. You have only yourself to censure if you have not found peace <and rest> in my home.

I can say this much, I have told all to treat you just as if you were my own child. I know I have done so, whatever you may suppose or imagine to the contrary. I gave you three dollars per week for doing the



simple cooking, Edith helping you, and doing up all the scrubbing, and taking all the real burdens on herself. You had no care, and took no interest for a room in the home. I never wanted you should. You did no washing, not even your own clothing, as a general thing. You did no mending, not a stitch to keep things in repair. Your own room was taken care of by your roommate, and all I hope is that you will never have any heavier burdens than you have borne in my house. Notwithstanding, Sister Lucas did all the breadmaking, there was no change made in your wages.

But I must close. I am sad at heart. I thought to be a blessing to you; but your own disposition has not allowed you to appreciate any of my efforts. Others can appreciate them, but it is not in you to do it.

In sorrow.

Lt 12, 1896

Belden, Brother

November 24, 1896

November 24. I am somewhat rested this morning, and I feel that I must write a letter to Brother Nobbs. I was apparently in your midst, speaking very much after the manner I have written to him.

I have had the matter presented to me in regard to the work on Norfolk Island. There is more looking to the discouraging features, and losing faith, than looking to the Lord, the mighty power that is waiting our demand upon its abundant resources. "The great day of the Lord is near and hasteneth greatly, even the voice of the day of the Lord. Even the mighty men shall cry there bitterly. That day is a day of wrath, a day of trouble and distress. ... Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. But the whole land shall be devoured by the fire of his jealousy, for he shall make even a speedy riddance of all them that dwell in the land." [Zephaniah 1:14, 15, 18.]

That God that ruleth in the heavens is our God. We have made a covenant with Him by sacrifice. "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord come, before the day of the Lord's anger come upon you, seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's fierce anger." [Zephaniah 2:2, 3.]

The Lord would have us increase our faith and hope and reliance upon Him. Let us thank God that we have a refuge into which we may flee. We want more joy in the Lord. We realize His mightiness to punish, and we want to have a continually increasing assurance in His mercy, His love, His kindness and compassion to those who love and fear Him. We want constantly the power, the fervor, of the first love, the fresh luster of His beautiful garments of righteousness. We are to show forth the goodness of God.

"He that believeth on the Son of God hath the witness in himself. He that believeth not on God hath made him a liar because he believeth not the record that God gave of his son; and this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life. These things have I written unto you that believe on the name of the Son

of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." [1 John 5:10-13.]

Please read the two following verses. 1 John 5:14, 15. Precious words. What a foundation we have for our faith! Then let us stand securely. We have need to cultivate faith. Ever be cheerful. Consider these words: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.]

May the Lord help you to appropriate the promises which are so rich and full and free. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." [Hebrews 11:6.] Be constantly resting the soul in the love of God. Trust his promises as Yea and Amen through Christ Jesus.

In much love.

Lt 13a, 1896

Burnham, Sister

Avondale, Cooranbong, Australia

January 5, 1896

Dear Sister Burnham:

I have not received a line in regard to your intentions with reference to my work. I greatly need help, and I want you especially to help me. You know how I am situated, and if you can come freely, I will do my best to make you happy. I should mention one thing. I have received the idea that you had for a salary £2 per week. While on our way to Tasmania I asked what wages Sister Burnham had and was told it was £2. I thought I could not venture to pay that sum—\$8 per week is all I could engage to pay. I pay Marian seven dollars and a half, and she pays her board. You desire to pay your board. You could do this, and secure a room as you desired. So you see how the matter stands.

You have stated that while you were laboring for me you had to work ten hours per day. If so, it is news to me. Had you intimated the matter to me, you should have had this plan changed. I require nothing unreasonable. If you are in the habit of working eight hours a day, eight hours it shall be. The staff is in the hands of my workers. They are not at any time specified the exact hours of labor. I leave that in their own hands. I give them the work, and they must conscientiously [know] how much time to put in, and I never investigate to see if they are putting in full time, but trust the matter wholly with them.

I have now said all that I think it best to say, for I have written you before, but please answer me decidedly one way or the other. I have thought that I should send to South Lancaster for Sister Hall, who is a teacher in the school there; but I do not want to do this if you will come. What do you say? Will you

come, or not? If you come, we will be more than pleased to have you. Marian is desirous for you to come. We need you, now, very much.

Lt 15, 1896

Corliss, J. O.

“Sunnyside,” Cooranbong, Australia

July 20, 1896

Dear Brother:

In the past I have been much perplexed with reference to the work in Sydney and its suburbs. I could not understand why the work did not prosper, but I now have a better understanding of it, and it is no marvel to me that prosperity did not attend it. A decided change was needed in the hearts of those who were giving the truth to the people, for God could not work while the spirit that was cherished by some of the workers was manifested.

Elder Corliss, you have not always manifested the spirit of Christ. You did not link up closely enough with your brethren, and they stumbled over the spirit you manifested. The hard feelings which you cherished against W. C. White were the out growth of the imaginations of your own heart, and your tirade against him was ill-adapted to better the mistakes you thought he had made. Willie kept this matter entirely from me, but the scene was presented to me by the Watcher who was present. Your wife and daughter heard your words to W. C. White. Was what you said likely to be as a soothing medicine to your wife? Did you give your daughter an object lesson which would be of value to her in after years?

Look back, and see the impetuous temper you have shown at the very time when fiery zeal needed to be repressed. These outbursts do great harm to others, and your life is endangered every time you lose your self-control. No matter what your position in life, all such manifestations of temper are inspired by the enemy of God. Keep out of the pressure of important responsibilities, for if you attempt to carry them, your natural temperament will burst forth like a sweeping hurricane, and this too, when you know that your deeds are witnessed by the universe of heaven. Your greatest danger is your unwillingness to submit to the control of God, who alone can keep you from becoming a channel through which Satan will work, and your inclination to perform an amount of labor disproportionate to your strength.

You overwork, undertaking labor for which you are unfitted by weariness. Your brethren do not require this of you. They beg of you to take a rest; but you are not willing to give the work into other hands. Self wrestles for the mastery, and if it is allowed to gain control, Satan fills your mind with false thoughts against those who are trying to help you. My brother, by your course of action you have done harm to those with whom you are associated, and your brethren have been thrown into great perplexity by your conduct.

Had you linked up with your brethren, had they done far more, and you far less, you would not have lost control of yourself through overwork, and exhibited such an un-Christlike spirit. Far better preach less,

and take time to reveal the truths of the gospel in your daily life. If fulfilled, your ambition to carry heavy responsibilities will work harm, not only to yourself, but to others. You have not the experience, gained by faithfulness in little things, which would fit you to fill hard and important places. Christ says to you, "Come apart from the confusion of battle, and rest awhile." [See Mark 6:31.]

I saw that the Holy Witness came near to you, saying, In mercy and love your brethren have relieved you of heavy responsibilities. This has been a wise course for them to take. You have [felt] yourself competent to undertake important trusts, but you have not rightly estimated your own qualifications. Is it safe for you to feel that you can control and lead the minds of others when you cannot be depended upon to control yourself?

The Lord has helped you in a special manner, but did you give Him all the glory, or did you think that J. O. Corliss should be credited with the ability? The Lord has watched over you, and when He has seen that you were in danger, He has sent you warnings, to save you from the sinful exhibition of yourself, but you have taken yourself into your own hands, shaking off the hands of the Lord, who was trying to place you in a correct position.

Not only do you wrong yourself by this course, but you place stumbling blocks in the way of other feet. Your wife and children will see things just as you see them. You can give a coloring to their ideas which is false and misleading. The Lord loves Sister Corliss; but she has failed decidedly to exercise proper restraint and government over His children. God is not in this. His heart is grieved when by word or action we leave an example which will lead others astray.

God has given you talents and ability, but these gifts are not to be misused and consumed faster than the supply is furnished. What you can do calmly, under the divine guidance of God's Holy Spirit, that you may venture to do. There must be a change made by you. Before you can properly represent Christ, you must consent to be molded by His Spirit. The zeal you have manifested in your own behalf has been caused by the false impressions you have received. You have given heed to the phantoms Satan has placed before you.

You feel no difficulty about doing what you like, and because of your self-confidence, bungling work has been done. This self-confidence must die, or it will kill your spiritual life. Submit yourself to God, and then you will like to do God's will. Do not strive eagerly to do some great thing, but be willing to do what ever comes to your hand, if it is the Lord's work. Keep self under discipline. Keep your tongue as with a bridle. Learn in the school of Christ His meekness and lowliness. Let the peace of God abide in your heart; lean heavily upon God, but do not depend one jot or tittle upon your own strength. The submission God requires of you will make you strong in His strength, wise in His wisdom, a vessel "sanctified and meet for the Master's use." [2 Timothy 2:21.] You can be a vessel unto honor only by being meek and lowly.

The Lord has done great things for you. He has greatly blessed you by giving you light upon His Word. If you would eat and digest that Word, which is the flesh and blood of the Son of man, the Lord would give you most precious victories; but He cannot use you in His service while you permit self to appear in your

work. You must repress these uprisings if you would be a successful worker in the Lord's vineyard. If your heart is worked by the Spirit of God, you will impart that which you have received.

God will not work a miracle to counteract a wrong course of action in the home, in the church, or in any line of work. He requires you to follow a consistent course of obedience. He calls for efforts which are in harmony with the Holy Spirit's action. Your physical and spiritual life are at stake. Watch unto prayer, watch with ceaseless vigilance over the foes which surround you.

God will give you wisdom to use your entrusted talent aright if you will make Him your dependence at all times and in all places. Of yourself you can do nothing, but if you will abide in Christ, if you will yoke up with Him, the tendency to worry and complain, to sympathize with yourself, will be taken out of your life. If you will put your trust in Christ, whose you are by creation and by redemption, consistency will make your performance of the smaller as well as the larger duties. If you will consent to be guided and directed by Him, you will make straight paths for your feet, and the lame will not be turned out of the way by your example.

Your religion must be practiced in the home. You know how to give detailed directions from the Word of God for the guidance of others. If you would carry out these directions in your own life, many a serious error, which now mars your representation of Christ, would be removed. More pleasantness and cheerfulness needs to be brought into your home life. Let no shadows darken your mind, for your home needs an atmosphere of cheerfulness, contentment, and peace. Rich blessings will reward those who endeavor to bring the religion of Christ into the family. God's Word is true, and must be followed in all the walks of life.

By excluding from our hearts and lives the influence of God's truth, we exclude the richest blessings God is waiting to bestow upon us. By despising restraint when in the wrong, by taking offense at what others may do, we dishonor God. Think you that the true followers of Christ will meet with not trials and offenses in this life? "Woe unto the world because of offenses," Christ declares, "for it must needs be that offenses come; but woe to that man by whom the offense cometh." [Matthew 18:7.] My brother, cease to fret and complain. Hide yourself in Jesus, and seek power from on high, that you may reveal His meekness and lowliness. If you would have your brethren place confidence in you as a representative of Christ, you must overcome as Christ overcame.

Lt 15a, 1896

Corliss, Burr

"Sunnyside," Cooranbong, Australia

April 14, 1896

Burr Corliss:

You have greater privileges than many youth, more opportunities to learn lessons which will fit you for practical usefulness and enable you to form a character fit for the kingdom of heaven. God calls upon

you to improve these privileges and opportunities; but Satan is upon the track of every youth, trying to alienate him from God. Adam and Eve were created free from every taint of evil; there was in them no predisposition to sin, yet they fell by listening to the presentations of Satan, who so disguised himself that they did not discern in the serpent a fallen angel. They had been warned; for God had told them of the disobedience and disaffection of the highest created being, and they should have turned from the tempter when they found that his words differed from the words of God.

The experience of Adam is a constant warning and reproof to us. We are not to turn aside from the Word of God under any circumstances; but the Lord compels obedience from no one. He gives the human agent all the help that he required to become an overcomer, but leaves him free to place himself, with his inherited and cultivated tendencies, under the control and guidance of the Holy Spirit, or to follow his own imaginations, which are only evil, and that continually. He leaves him free to choose his associates from the pure and the righteous, or from among others. He compels no one to obey Him.

Had you understood and obeyed the commandments of God you would now be a pure, clean young man, possessing power to overcome temptation, and growing stronger and stronger in self-conquest. You imagine at times that you would like to be a minister, but your course of selfish indulgence disqualifies you for this position. You have been tried in school and out of school, and have been placed in positions calculated to make you useful to your fellow-men and approved of by God, if you had chosen to serve God. Had you done this, you would now be sowing seed unto eternal life. God's Word declared that "whatsoever a man soweth, that shall he also reap." Do you believe the Word of God? What are you sowing? "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." [Galatians 6:7, 8.]

I deeply regretted that you were not to attend the school in Cooranbong. I was afraid that the course pursued toward you by the leading men in this place, had been too severe, but one night the whole matter was laid open before me, and point after point in your own action was unfolded to me. Notwithstanding the privileges you have had, you have acted in a very ungentlemanly way toward your parents and toward those in the school who were trying to do you good. Your course of action has made their work very hard.

No reflection should be cast upon Elder Rousseau, but this will most assuredly be the result of the course you have pursued. I could not advise the managers of the school to retain you in the school while you were leading other boys astray. If you will not be influenced and controlled by those wiser than you, if evil practices seem more desirable to you than those set forth in the Word of God, you will influence others in the wrong direction. Said Christ: "Ye will not come unto me that ye might have life." [John 5:40.] The power of purpose to resist temptation comes from Christ alone.

Your course of action in the past has not been an honor to your parents. They know not what to do with you; and what courage can they have to expend their means in giving you opportunity to gain an education? If, in your present state of character, they should send you to school among worldlings, you would drink in the evil as an ox drinks water. If you had moral power to resist temptation, you could influence others to resist, but you are now so full of your own inventions, that an opportunity given you

to obtain an education would be worse than thrown away. You would pluck of the fruit of the forbidden tree of knowledge, and would feel a pride in thus showing your bravery. "Ye will not come unto me that ye might have life." [Verse 40.]

Take heed that there shall not be in you an evil heart of unbelief, for if there is, all your educational advantages will but give you a further opportunity of showing that you dare to do forbidden things. Your school opportunities will be of no good to you unless you guard your mind strictly. Should your life be extended to the full measure of the allotted years of man, and should you become converted, you will look upon your youthful works with disgust. There is nothing but satanic pleasure in doing evil; and if you will yoke up with Christ, God will give you strength to do the works of Christ.

Do you not appreciate the desire of your teachers that you shall become a student of whom they may be proud? But only in the strength which Jesus Christ gives you can you resist eating of the forbidden tree of knowledge. Evil actions repeated over and over again become second habit and bear a harvest of evil. One evil thought which you may instill into another's mind, one evil action in which you may educate him, may be the ruin of that soul. If you should attend any school to do that kind of work, I would say, Separate him from the school, for he is Satan's agent, be he the son of a minister or of a layman.

You will never be a success at anything until you commence at the very first step of the ladder, and climb step after step, round after round, not looking down but up, clinging to the ladder, which is Christ. You have been a wayward boy because you have followed the leading of satanic agencies. You have acquired the habit of using the poisonous weed, tobacco, and by your example and influence you have encouraged others in doing the same. Your course of action has been a burden to your father and mother.

At great expense you have been sent to school, but this will never change the heart of Burr Corliss and make him a Christian. You will never be placed in more favorable circumstances to develop a character which God will approve, than you were when at school in Cooranbong. As long as you persist in following your own way, you will be misshaped in character and a dishonor to your parents. Your name will be a reproach to them, and you will influence others who would do right, were there not a tempter working with them.

Why not now give your heart to the Lord Jesus. Forever discard the use of tobacco. In the past you have done this, but you did not say, In the name of the Lord, I will be pure and clean, and holy. You have used tobacco slyly, for your moral power is very flimsy. Your heart is not given to the Lord. Will you not seek for those things that make for your peace? The battle, my youthful friend, is no sham, no pretense. It is a warfare against the fallen foe who is playing the game of life for your soul. You will never win if you follow the imaginations of your sinful heart, as did the inhabitants of the Noachic world, but you may win if you are faithful and persevering.

At times you have good impulses, and you heed the impressions of the Spirit of God. But you have little real hatred of meanness, and you receive the enemy, who is playing the game of life for your soul, as an

honored guest. You glorify him by opening the door of your heart to him. You do not see him by your side, but he is there, and when led by satanic agencies, you lead others in the same way.

Your boyish ideas of love for young girls do not give anyone a high opinion of you. By letting your mind run in this channel you spoil your thoughts for study. You will be led to form impure associations; your ways and the ways of others will be corrupted. This is just as your case is presented to me, and as long as you persist in following your own way, whoever will seek to guide, influence, or restrain you will meet with the most determined resistance, because your heart is not in harmony with truth and righteousness. Not only will you disgrace yourself, but you will leave the impression upon the minds of many that your teachers were the real cause of your wrong course of action, for wrongdoing not only acts against the wrongdoer, but reflects upon those who were striving to the uttermost to keep him in the right track.

Thus it was with the work of Satan in the heavenly courts. He cast the cause of his defection upon Jesus Christ and upon God. If they had not so firmly resisted his plans, he said, he would not have gone on doing as he did. Wrongdoers always find sympathizers, and Satan so represented his case to the angels, that he drew many angels from their allegiance to God.

Satan carries on the same work now that he is expelled from heaven. When Christ was upon earth, [Satan] and his angels were busily engaged in trying to hinder the plan of redemption. Today “your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” [1 Peter 5:8.] God sends warnings, reproofs, and corrections, but these are frequently evaded and unheeded, because through his temptation Satan deceives the wrongdoer, causing him to suppose that he is unjustly dealt with. Satan has abated not a particle of his enmity and revenge against God because he did not prevail in heaven, and he works that reforms shall not be made on the earth.

Those who know of the work of the great deceiver should consider his work. By his deceiving power he works through every human agency that will be worked by him, seeking to convert men to his plan of action. When with earnest effort and prayer means are tried in our schools to elevate the students and lead them in right paths, Satan works through some of the students. By their influence he taints and corrupts others, leading them to disregard the rules of the school and carry out their own plans.

It is a most painful task to separate from the school the one who incites others to disobedience and disloyalty to God, but for the sake of the other students, it must be done. God saw that if Satan were not expelled from heaven, the angelic host would be in continual danger; and when God-fearing teachers see that to retain a student is to expose others to the influence of his ways, because he loves to pluck and eat of the wrong kind of knowledge, they should separate him from the school.

Satan will work with his deceiving energy upon all who will not allow their minds and characters to be assimilated to the character of Jesus Christ. Satan’s pretended homage to God has continued ever since his fall, and the eyes of all who love God must be kept open to discern the deception with which he, through human agencies, instills his evil principles into other minds.



Your father is a minister of the gospel, and Satan works most zealously to lead the children of ministers to dishonor their parents. If possible he will bring them into captivity to his will and imbue them with his evil propensities. Will you allow Satan to work through you to destroy the hope and comfort of your parents? Will they be obliged to look upon you with continual sadness because you give yourself into Satan's control? Will you leave them to the discouragement of thinking that they have brought up children who refuse to be instructed by them, who follow their own inclinations whatever happens?

Many parents are weighed down with the perversity of their children; they are broken down in the effort to devise some plan which will prove successful to save their children. Their children, who should have made them happy, are no comfort to them, for selfishness and sin have become sweeter to their taste than the pure and holy things of God.

You have good impulses, and you awaken hope and expectation in the minds of your parents; but so far, you have been powerless to resist temptation, and Satan exults in your readiness to do just as he wills. Often you make statements which inspire your parents with hope, but just as often you fall, because you will not resist the enemy. You can not know how it pains your father and mother when you are found on Satan's side. Many times you say, I cannot do this, and I cannot do that, when you know that the things you say you cannot do are right for you to do. You can fight against the enemy, not in your own strength, but in the strength God is ever ready to give you. Trusting in His Word, you will never say, I can't.

Burr, I appeal to you in the name of the Lord to turn before it is too late. Because you are the son of parents who are co-workers with God, you are supposed to be a well-disposed boy; but often, by your waywardness you dishonor your father and mother, and counteract the work they are seeking to do. Has not your mother sufficient to oppress and crush her spirits without your waywardness? Will you still pursue such a course of action that your father's heart will be weighed down with grief? Is it a pleasure for you to have all heaven looking upon you with displeasure? Is it a satisfaction for you to place yourself in the ranks of the enemy, to be ordered and controlled by him?

Oh that now, while it is called today, you would turn to the Lord! Your every deed is making you either better or worse. If your actions are on Satan's side, they leave behind them an influence that continues to work its baleful results. Only the pure, the clean, and holy can enter the city of God. "Today, if you will hear His voice, harden not your hearts" [Hebrews 3:15], but turn to the Lord, that the path you travel may not leave desolation in its track.

Lt 16, 1896

Cady, Brother and Sister

Ashfield, New South Wales, Australia

November 17, 1896

Dear Brother and Sister Cady:

We are sorry to learn of your affliction. If we were any where within reach, we would visit you. Your daughter has been with us, more or less, for a few weeks. It seems like being at home—your daughter and Brother Farnsworth, Elders Haskell and Starr. Your daughter has told us of your protracted sickness. We can sympathize with you, and pray for you, and this is all that it is in our power to do.

Christ said to Nathanael, in answer to his question, “How knowest thou me?” “Before that Philip called thee, when thou wast under the fig tree, I saw thee.” [John 1:48.] We see here that Christ saw Nathanael before Nathanael saw Christ. So it is now. Christ sees His children before they see Him. He calls them before they answer Him. He has them in His mind before they notice Jesus. How cheerful it is to realize that we have a sympathizing Redeemer, who identifies His interests with those of suffering humanity. You may consider Him as your Physician. He will, and does, give you grace. He will never leave nor forsake you. He will carry you from grace to grace. You need not be anxious. Simply rely upon Jesus Christ, your Righteousness and your Sufficiency.

Your mind may often be clouded because of pain. Then do not try to think; but just rest, and show that you have committed your soul to God as unto a faithful Creator. It is your privilege to show in your weakness and suffering that you do not doubt the love of God toward you, that you know that He is faithful who has promised, and that you trust soul and body in His hands, that He will keep that which is committed to His trust.

Let your mind dwell upon the goodness of God, upon the great love wherewith He has loved us, as evidenced in the work of redemption. If He did not love us, and consider us of value, then this great sacrifice would not have been made. He is beneficent in mercy and in grace. Let your heart and mind be at rest, like a tired child in the arms of its mother. His everlasting arms are beneath you. In all your afflictions Jesus is afflicted. What a privilege for you, now afflicted, to find a refuge in Jesus.

The gospel armor seems too weighty to be borne. Well, Jesus Christ is your armor. Hide in Him, and the wicked one will not harass or confuse your faith. Jesus has bequeathed His peace to you.

“Strong is the strength which God supplies

Through His eternal Son.”

Praise the Lord that you have felt the cleansing efficacy of the Saviour’s blood. Upon your soul the Sun of Righteousness hath arisen with healing in His wings. How empty and unsatisfying is every earthly thing. But Jesus, the precious Saviour, is your spiritual sustenance. He has linked your life with His life. The word of His grace is manna to the believing soul. The precious promises of the Word are life, sweetness, and peace.

Do not be troubled. Jesus loves you, and will care for and bless you. The active, aggressive battle you can no more fight, but you can let Jesus fight it for you. He says to you, Give your case entirely into My hands. “Be still, and know that I am God.” [Psalm 46:10.]

Dear Sister Cady, we hope and pray that the Lord will give you help and strength under the severe taxation that is upon you. That God that saw Nathanael under the fig trees sees you, and understands all your griefs and all your sorrows. The Lord Jesus will be your strength in this day of your affliction.

These words are very precious unto me, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst. ... Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." Christ explains His meaning: "The flesh profiteth not: the words that I speak unto thee, they are Spirit, and they are life." [John 6:35, 54, 63.] Yes, the Word is the living bread. Eat of it daily. It will be a sustaining power to do all that you must do. It will infuse immortal vigor into your soul, perfect your experience, and bring to you those joys which are real, and which abide forever.

It would be a comfort to you to have your children near you; but if this cannot be, never forget that you have Jesus. In your weariness, in the anxiety you feel as you see your loved one suffering, and cannot relieve him, be assured that Jesus Christ is your ever-present agency in the Holy Spirit, to cheer, to sustain, to bless in the varied experience that day by day you are passing through.

Bear in mind that Jesus is afflicted in all our afflictions. He became in our behalf a man of sorrows and acquainted with grief. You are being brought into profound sympathy with the fellowship of the sufferings of Christ as you are partakers of His sufferings. You will be sharers of His glory, which will be revealed. Let the grasp of your faith become more firm, and the measure of your love for Jesus deeper and more abiding.

The Lord permits great trials to come upon His loved ones. He tries them as gold. Now is your opportunity to show that you do trust in your Redeemer, even though in the crucible of affliction. Be cheerful. Let your cheerfulness be seen in your countenance, because you have Jesus by your side, to watch with you. You may converse with Jesus. You may say, "The Lord is my helper. I shall not be moved." [Hebrews 13:6; Psalm 62:6.] You may find blessed opportunities to speak to some soul words of courage, and sow seed that will spring up and bear fruit. Let all see in whom you place your trust.

Our period of toil, my brother, my sister, will soon be at an end. We shall see Jesus, and be made like Him. "And one of the elders said unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they that have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple. And he that sitteth on the throne shall dwell among them. And they shall hunger no more, neither thirst any more, neither shall the sun light on them, or any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water. And God shall wipe away all tears from their eyes." [Revelation 7:13-17.] We shall surely see and realize all these blessings. Trust in the Lord and He will strengthen thy faith.

In much love.

Lt 17, 1896

Caldwell, W. F.

May 7, 1896 [typed]

Dear Brother:

Instituted by God, marriage is a sacred ordinance and should never be entered upon in a spirit of selfishness. Those who contemplate this step should solemnly and prayerfully consider its importance, and seek divine counsel that they may know whether they are pursuing a course in harmony with the will of God. The instruction given in God's Word on this point should be carefully considered. Heaven looks with pleasure upon a marriage formed with an earnest desire to conform to the directions given in the Scripture.

We read in God's Word: "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 has 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.]

If we follow Christ, His Holy Spirit will work and speak through us, and we will be living epistles, known and read of all men. "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.] "And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." [Leviticus 26:11, 12.] "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [1 Corinthians 3:16, 17.]

Once let the barrier which the Lord has erected in regard to the marriage relation be broken down, and unless this transgression against the law of God is seen in its true colors, the sacredness of the marriage relation will not be appreciated, and steps will be taken which show an utter disregard for the Word of God.

The truth of God is to be held as more precious than anything else, and the man who will sacrifice truth to obtain a wife reveals that his appreciation of the law of God is of a very low grade, and that self-gratification rises superior to a "Thus saith the Lord." Of a man who will put his own impulses before the Word of God a woman may well be afraid, for he has no just appreciation of what marriage means. He who obtains his wife by disloyalty to God cannot expect the blessing of God to rest upon his marriage. He practices a lie in order that he may avoid detection, violates the law of God that he may gratify an unholy passion or indulge his fancy, and he cannot be happy. He who is not true to his God cannot be true to his wife.

Convicted of sin, he may repent of his action in yielding up the truth in order to obtain his wife, and may return to his obedience to the fourth commandment. But by doing this he places his wife in a most unfavorable position. She opposed the truth so strongly that she refused to marry one who believed it;

and in order to gain her consent, he dishonored God by giving up the Sabbath, leading her to believe that this would be always so. Now that he has changed, it will be very hard for him to make up for his lack of honesty. How distrustful he should be of himself! How careful he should be never, by word or action, to give her cause for a further lack of confidence. If thoroughly converted, he will do all in his power to be a faithful husband and father, bearing with meekness whatever opposition he may receive from his wife, remembering that she is placed in a hard position by being united to one who believes a truth she would not receive.

He will give her no occasion to think that he enjoys the society of young ladies more than he does that of his wife. He will abstain from the very appearance of disloyalty to his wife. He will not leave her to bear the larger share of the family cares, increasing her burdens by his exacting, fault-finding ways, but as increased responsibilities come, he will be tender and thoughtful, seeking to relieve her of all unnecessary suffering or anxiety. Even if she is not all he might desire a wife to be, he will remember that he has given her cause for a lack of confidence in him, and he is not all that a woman desires in her husband. He promised that if she would marry him, he would give up the Sabbath, and believing this she married him. This promise he has broken, and if he would once more gain his wife's confidence, he must be faithful and true in every particular, in small matters as well as larger responsibilities.

My brother, this is the course you should have pursued, but has it been so? Did you ask counsel and guidance of God before marrying your wife, or did you follow your own way? You bound yourself to love and cherish a woman who only accepted you on the condition that you would give up the Sabbath of God. But the man who yields to impulse and his own unconsecrated passions, and selects an unbeliever for his wife, and yields up the claims of God, promising to give up the Sabbath if she will marry him, takes a step that will bring unhappiness into his family. He sells his birthright for a mess of pottage. And the woman who trusts her life to such a man will never feel the respect for him that a woman ought to feel for her husband. Every marriage engagement should be carefully considered, for marriage is a step taken for life. Both the man and the woman should carefully consider whether they can cleave to each other through the vicissitudes of life as long as they both shall live.

But you chose between God and your wife, and made the choice by becoming disloyal to God. You determined to have your own way, and you sold the Lord God in a very cheap market. By this act you brought upon your Christian life the reproach of disloyalty. You imperilled your soul by buying your wife, and the result has been as might be expected.

Your object gained, you did what you had intended to do after you were married. You again accepted the Sabbath. But how did your wife regard this? What effect did it have upon her? A stumbling block was laid directly in the way of her regarding favorably your profession of faith. Having violated the law of God to obtain a wife, you were not happy in your marriage relations. Your wife did not forsake you, but you forsook her, leaving to her the care and responsibility of two sons. After you had been absent three years, you irreverently and recklessly disregarded the marriage relation by placing your love, or your fancied love, upon another, and sought to take another wife. Of how much confidence is a man worthy who will thus leave his wife and children and seek to contract a second marriage? Even before your wife obtained a divorce, you placed your affections upon another.

In taking this step, you saw no further ahead in regard to the importance of it than when you first showed your disloyalty to God in order to gain your object. You showed that you had no experimental knowledge of God, but that your desire to please self overbalanced your desire to please God. Under such circumstances could your second marriage have borne the signature of heaven? Would you have been a faithful husband and a wise father? Your first marriage was a violation of the law of God; by seeking to contract another while your wife was still living, you dishonored God and showed that you either had not a sound religious faith, or were not of a sound mind.

The divorce obtained by your wife was no more than could be expected. The man who will give up his loyalty to God in order to obtain a wife will not be loyal to his wife, and you yourself have laid the foundation of your trouble. The course you have pursued in your home life has been a mistake from the beginning, and your wife has reason to consider that she and the children would be happier without your company. Were I to hear of any woman purposing to enter into the marriage covenant with you, I would feel it my duty to warn her against it, for you have in your disposition the attributes of a tyrant. You expect a woman to submerge her will in yours, preserving no individuality of her own.

The spirit you manifested in your connection with your wife's mother was not as God would have it, but was directly against the principles contained in His holy Word. You are critical and exacting, and you have a harsh, cruel spirit. In your married life you have not pursued o a course which would keep your wife's love or win her to the truth, and you need much of the softening influence of the Spirit of the meek and lowly Jesus in your life, that you may not bring a reproach upon the truth which you profess.

Lt 18, 1896

Caldwell, W. F.

"Sunnyside," Cooranbong, Australia

April 9, 1896

[Brother:]

I am greatly distressed as I review the past, and as matters are brought to my notice by the spirit of God. I have a decided message to bear to you, Brother Caldwell. Special light in regard to you and your family was not given me until about two years ago. I was then shown that the attitude you manifested in your home life was unchristian. You began your married life by accepting a false sabbath, and by sailing under false colors. But a wife that was obtained by selling principles of truth, could not bring peace or happiness to the purchaser. God was dishonored by your action in this matter, and His truth was trampled in the dust.

When you gave up the Sabbath for your wife, she rejoiced that she had gained a victory, and Satan also rejoiced. But when she accepted a man who was willing to sell his Lord for her, she could not look up to him and honor him as a wife should honor her husband. When she married you under these circumstances, she did not distinguish between a heaven-born love, and an earthly love not of divine

origin. A man who will sacrifice his love for his heavenly Father for a wife, will also sell his wife for another woman. This quality of love is base; it is of this earth, and will never bear the test of trial.

The Lord does not revise the laws of His government, the laws which control His subjects both in this world and in the heavenly universe. Natural laws must be obeyed. But you were so determined to obtain your wife that you broke down every barrier, and broke God's law by yielding up the Sabbath; and you have been reaping only that which you have sown.

After marrying your wife, you again accepted the Sabbath. This was the right move to make if you made it in sincerity and in the fear of God. Said Christ, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." [John 14:21, 23.]

But you secured your wife under a promise which you afterwards broke. You paid a dear price for her, and by breaking your word, you have given her every reason to be tempted. Thus Satan has had every opportunity to deceive her, and he has presented this matter to her in his own light. You sacrificed the truth and sold your allegiance to God to obtain a wife, and after you again commenced keeping the Sabbath, your course toward your wife should have been entirely different from what it has been. You should have shown her all the tenderness, forbearance, and love which you manifested toward her before your marriage. But this was not done. You did not pursue a course which would keep her love. I myself cannot put confidence in you as a Christian, and under present developments, I could not give my consent for you to become a member of any church.

You thought that when you were once married, you could do as you pleased. This has embittered your married life, and your wife has had every reason for refusing to leave her home, and come to you to this country. Your acceptance of fanatical views was nothing in your favor and gave your wife an opportunity to strengthen herself against the principles of truth.

For years you have been away from your home. Leaving as you did was a wrong against your family. You have told me that you would never humiliate yourself by going back, never; but the Lord has presented this matter before me. I know that you cannot be clear in the sight of God until you do all in your power to be reconciled to your wife. You have a work to do in your family which cannot be left undone. This I stated to you last September. Whatever position your wife has taken, whatever course of recklessness and levity she has pursued, this does not excuse you from acting a father's part to your children. You ought to go back to your home and do all in your power to heal the breach, which you, a professed believer in the truth, have done more than your wife to make.

When you placed your love upon another woman, even though your wife had obtained a divorce, you transgressed the seventh commandment; but you have done worse than this. You loved another woman before your wife obtained a divorce, and you have said to <one,> "How hard it is to be bound to a woman I do not love, <when there is one I love, yes, the very ground she walks on.">

Your course while in my family was not open and frank. The transactions between you and the one upon whom you placed your affections were carried on under falsehood and deception. In the guise of false pretension, secret plans were carried out. The Lord opened these matters before me, and I tried to change the order of things; but the burden of soul was <to you and others> accounted a thing of naught. At this time you were giving Bible readings and taking a prominent part in such work. My advice and counsel was not asked in regard to this <important decision.> Had it been, I should have been spared much <pain> that followed.

When I talked with you in regard to your freedom in the company of young ladies, and told you that I could not have you in family while I went to Tasmania, your answer was that you had always been sociable with young women and had never thought that there was any harm in it. I told you that I knew there was harm in this freedom, and that I could not feel justified in leaving you in my family while I was absent.

When I told you that you could not remain in my family, you said that after settling your accounts, which would take about a week, you could go. But this matter dragged along, or was neglected, till about two weeks before our return from Tasmania, and then in July we went to Cooranbong.

This matter cannot rest here. I cannot be looked upon as keeping you from your home and family. It was a mistake, I think, to bring you into my family at all. I did this to help you; but I cannot let it be represented to others that we consider you a man worthy to engage in the sacred work which the Lord has given me. I cannot have this matter appear thus, for it places me in a wrong light.

I cannot appear to justify your course of action in your married life. Leaving your wife and family was an offense to God, and I must present this matter as it is, before the president of your conference, Mr. Williams. I had hoped that when you saw your delusion you would feel that repentance for your course of action that needeth not to be repented of. But my experience at Armadale, and the burden brought upon me there, made me a great sufferer, and matters in regard to your past life have been more fully opened before me.

Since coming to Cooranbong, at the time of the Bible Institute, I was taken by the Spirit of the Lord into the homes of those who professed to serve Him. I was taken to Brother Lacey's home, and there I heard your voice and the voices of the young people mingled in merriment and boisterous mirth. Judging by their words and actions, I would not have supposed that they had ever known God, or Jesus Christ, whom He has sent. My heart was made sick as I heard the revelling, and sore distress came upon me.

The heavenly Watcher was near, making a record of this godless course, and words were given me to speak to those assembled. I was referred to Joshua 7. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." "Up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take the accursed thing from among you." [Verses 10, 11, 13.]



I saw that I must bear my testimony to you, but I so dreaded to enter upon this matter again, after passing through the experience at Armadale, that I was unable to attend meeting. I tried to find relief of mind, but relief came only after I decided to bear my testimony. This I did last Friday.

When Sister Romero and her son, who had come from Melbourne for his health, were here, an excursion up the mountain was planned. I was persuaded to take my horses and carriage and unite with the company who were going to this picnic. The only thing that induced me to go on this occasion was the desire that Brother and Sister Romero and Brother and Sister Prescott might have a better idea of the country in which the school was to be situated. But when I saw you as the general of an army of young women, I said, I wish I were at home. There was nothing improper in the behavior of anyone on this occasion; but I was burdened and distressed to see that you, after passing through the experience you had, were ready to act as an escort for young ladies. That this should be, revealed much to me. I could not keep out of my mind the wife at home, and the two boys who needed a judicious, Christian father. I thought, What kind of a man is this <to engage in the work of God?>

I have been thinking that if the school has among its students a class who are reckless, if it has one married man in its ranks who, though a father of boys, still acts like a careless, inconsiderate boy, what influence will be exerted among the young men and young women <with whom he shall become acquainted?>

You have thought that you would receive the credentials of a minister of the gospel, but had these been given you, reproach would have been brought upon the cause of God. You have represented yourself as being a wronged man, but it is your wife who <has been most> wronged. She should never have been treated as you have treated her. You pursued such a course toward your little ones that your wife could not but be estranged from you. Her heart was wounded, bruised, and she was almost distracted by your overbearing, masterly government <in discipline of your children.>

After giving up Fannie, you placed your affections upon another. <This shows just what you would do if opportunities presented themselves.> You show young girls attention, and thus win their love, for if you choose, your manner can be very gracious <and attractive.> As these things have passed before me, I have felt indignant. I cannot, will not, keep silent on these matters. I determined that you should be unveiled as an unprincipled man. Your ideas of what a Christian should be are so much unlike the principles laid down in the Word of God that no responsibility in connection with the cause of God should be given you.

Lt 19, 1896

Caldwell, W. F.

June 7, 1896 [typed]

Brother:

I have labored with you and tried to make you understand the position that you should occupy, considering that you are a married man who has children in America.

You have not taken to yourself the counsel given you in the fear of God and love for your soul. I am disgusted with your folly. I am fully convinced that I cannot place responsibilities in your hands, neither can I trust you to help me in my writings, or to be a manager of my business. Could I secure the services of my nephew, Byron Belden, I am sure I would have good help, and far less trouble of mind.

I have had very little help from Fannie for many months, <not because she cannot work, but> her association with you has caused her to have an experience which has unfitted her to do anything in my work. I want you to understand that I am not pleased with your course of action.

The night before the picnic I heard much scrabbling around in the tent, and inquired of Ella White what it all meant? I told her it pained my heart to hear such loud laughing; it did not become Christians to indulge in such levity. The answer came, Maude Camp had baked up things to take to the picnic, and hid them away so that Caldwell could not find them, for Maude says that if he can get hold of anything like pies of cake he will eat them.

He searched all through her trunk, all through her bed, and every where he could think of looking, but did not find them. This is what we were laughing about. <I spoke with Maude [and] she gave the same report as did Ella.> This, thought I, is the example which is being placed before our children and youth, by one who is a husband and father, and who is entrusted with most solemn responsibilities. Such an influence, such actions, would counteract all that I might try to do. All these things are an offense to God. Such exhibitions show a coarse, uncultivated taste. It exceeds the limits of Christian sobriety, and of propriety. It shocks my soul.

Such things as loud laughter at the table, jesting, loud responses, to some silly remark made by the workman, jars upon my feelings like a note of discord. It is rude, it is reckless; it is more like the excitement of the irrational animals than that of reasoning beings. Such things show a brutishness and earthliness which is inconsistent with the profession of a Christian. It seems like death knell to spirituality, and all such merriment is weighted with pain to my heart. This boisterous laughing at every thing said sounds to me like drunken revelings, and is a disgrace to the man or woman who indulges in it. This cheap, common talk, and terrible boisterous laughter causes grief and pity in my soul. I have <oft> expressed what pain it gives me, for I think how such things must appear to the heavenly Messengers. My tent is so near the dining tent that I can hear all this.

“It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool: this is also vanity.” Ecclesiastes 7:5, 6.

“I said of laughter, It is mad; and of mirth, What doeth it?” Ecclesiastes 2:2. These things are painful to me. I am really ashamed of you for such exhibitions as this, searching through a young girl’s trunk and bed to find that which you wanted to gratify your taste with. You do not seem to have a sense of propriety and wisdom. Can you not see that your influence as a Christian leader is dead because of these things?

I cannot consent to have you as my agent, because you are not right in the sight of God. You can rebuke a child because she is not diligently employed, when it is none of your business to dictate in any such

matters, <for you love to show your authority.> I had told her that I did not have her come up here to work in the kitchen. I was paying Maude three dollars per week; her brother I gave one dollar per week, besides furnishing him with two suits of clothes and giving him his board, and it was his place to help his sister. Ella was not well and I wanted her to come up here where she could be out of doors in the woods and enjoy the rest. The mere matter of cooking was costing me four dollars per week, clean money, besides their board amounting to two and a half dollars, making five per week. Then one dollar for the washing makes it cost me ten dollars per week simply to get my house work done. Yet you feel it your privilege to tell the child that she had to go and help Maude in the place of playing around.

I see that the constant tendency of your character is to be arbitrary and overbearing. I do not want you to connect with me in any line. Misapprehension produces unkindness, and unkindness provokes unkindness in return. You are petulant and create unkind feelings in others. Harsh, hasty speech, <censuring and accusing,> is common with you, and I cannot have such an element in my family. All harsh judgment is wrong, because our Master condemns it. Gentleness of words and actions is right, because Christ taught this in all His lessons.

I must now leave this place to return to Granville. I had thought I would leave Ella here that she might become stronger by running out in the woods and enjoying the fresh air; but I see that I dare not leave her, I must take her with me. <I would not have her under the influence of you and Fannie under any circumstances.>

I feel deeply over another matter, and that is your visiting Fannie in her tent. I have already decided that you two cannot work together. You are a married man, father of two children. If your wife has obtained a divorce from you, that does not leave you free to marry again, as I read my Bible.

When I conversed with you I counselled you to act as a Christian and be doubly guarded, and abstain from the very appearance of evil. But I, a gray-head woman, will no longer be on the ground, and in leaving so many workers here, I warn you that there will be need of constant watchfulness and prayer, that you may be kept from falling into temptation.

Before leaving I must lay down some rules. There is no call for Caldwell to visit Fannie's tent. Fannie has not been in working order for some time. Her association with you is largely the cause of this. I know this to be so, and therefore I say, Keep away from her tent. When I am away you will feel that you have a fine opportunity to get in to her society whenever you can; and I cannot go without warning you and charging you to keep yourself to yourself. I want no reproach brought upon me, nor upon this community, by imprudent, careless habits or practices.

I do not want you to have anything to do with the horses. You have not proved yourself a kind man in dealing with youth, or in the treatment of the animals. You love to show your authority when you have an opportunity. It is in you to be arbitrary. It seems to relieve your feelings to cut the horses with the whip. I have seen you do this quite often when you did not suppose I was watching you.

I told Willie that I could not have you superintend anything on my place, for you were in that state of mind that you would not be crossed even by a dumb animal, without being cruel to it and causing it to

suffer if you had a chance. Your own body should take the stripes just as deservedly as the bodies of the dumb animals. The same witness that stood before Baalim has stood before you, as indignant at your course of action as he was at the perverse spirit of Baalim in his exhibited cruelty to the dumb animal. The Lord looks upon every act of cruelty performed by those to whom He has given reasoning faculties. He sees how they act out the impulse of their own evil heart, in beating and abusing dumb animals, and He will requite for these things.

We are all making our future destiny. Decisions are being made for eternity. Every action of this kind repeated, is charged against you in the books of heaven, and against every human being who shall pursue such a course of action. There is a certain dignity possessed by dumb animals, and the Lord uses them as His agents to do good. He causes them to show sympathy and tenderness to their companions in suffering. There are vicious animals, as there are vicious human beings; but there are animals in the brute creation that naturally have affection for those who have charge of them, which is far superior to the affection of many human beings. They form attachments which are not broken without great suffering on their part.

At the stable, and in other places, I have seen you act the part of a tyrant toward the horses when you did not think that you were observed. I held my peace when I ought to have spoken to you. When you were hitching up the team, I have seen you strike Jessie on the head, and trash your own horse. But I did not want you to be tempted to tell a falsehood, and charge the blame upon the dumb animal, so I kept still. At times you have treated your own horse very cruelly. If the strokes you gave him had fallen upon your body, it would have been far more appropriate. It is your treatment of him that has made it impossible for you to go near his head.

You have whipped your horse most shamefully because he did not do as you wished, and you have also whipped Jessie, as kind and gentle an animal as any one could wish. People have asked me, Why do you allow him to have anything to do with your horses. He has whipped Jessie for nothing whatever, merely because he took a notion to. You may say, This is not true; but it is <true.> Your wrong habits of eating have so educated your moral powers that you have not the spirit of a Christian. Your temper is perverse, and your treatment of dumb animals is wrong.

I have been taken back in your life, and have seen the spirit which is revealed in you, working out evil. You delight to hurt and bruise. If the tenderness of Christ was in your heart, you would not treat animals as you do. Would Jesus do as you have done.

While at Tasmania, I dreamed I was travelling with a company, of which you were one. Several teams had passed on before yours. You felt annoyed at this. Your horses seemed to be weary, but you lashed them and scolded them, fuming and fretting, because you were behind. You kept touching them with your whip to make them travel faster, notwithstanding the poor beasts seemed to be doing their very best. A tall, dignified man stepped up and took your horses by the bridle, led them a few steps to one side, spoke gently to them, and calmed down their excited spirits. He then turned to you, asking your name, which he wrote in a book. He said to you, Do you remember Baalim? An angel spoke in behalf of his dumb animal, which he was ill-treating. This angel stood ready with flaming sword to destroy Baalim,

because he was going contrary to the will of the Lord, and following out his own will and way, after the Lord had said, Thou shalt not curse Israel. After this tall, dignified man had written your name in a book he said to you, "A merciful man is merciful to his beast."

Your spirit is after the attributes of Satan. The dumb animals are God's property. They cannot speak to utter a protest, but that God who watches over the little sparrows, so that not one falls to the ground without His knowledge, is watching you. He is present on every occasion when you manifest an evil, cruel spirit by beating the beasts which are doing you service. God will call you to an account for such actions. The development of such a character is an offense to Him, and the mischief done to yourself is great.

God created the dumb animals to be a benefit and a blessing to man; and any one who will vent his passionate, wicked feelings on the Lord's creatures is manifesting a spirit which is akin to the cruel spirit of Satan. Unless you are transformed in character, and view things in a different light, you will never see the kingdom of heaven. You are not a Christian. Does God deal with you, an intelligent, reasoning being, because of your perversities of character, as you deal with the animals that are not blessed with intelligence? These animals are guided and controlled by those who are required to represent a kind, tender, pitiful God. God will punish the abuse of shown to man or beast. You show a perverse, hard, unfeeling spirit in the treatment of those helpless ones who need tender, thoughtful care.

How does the Master of these dumb animals look upon man, made superior in every way by the gift of reason and speech, who will treat His creatures disrespectfully? Even though these animals may be His slaves, given to serve Him, they are not given Him to abuse, and it lowers a man in the sight of God when he treats animals in a cruel way. The record against such is, Unfaithful stewards. They can never enter the kingdom of heaven, for their temper is in accordance with that of Satan.

When any young woman sees a man pursuing a wrong course in the treatment of living creatures, she may well consider that the same spirit will be acted out in his treatment toward his wife and children if they do not meet his ideas and plans. By a repetition of acts of cruelty toward the dumb animals, a man educated himself to be harsh and cruel; he brutalizes himself, and instead of inspiring love and confidence in the members of his family, they are led to fear him.

In all the walks of life, there is a power in the Christian whose heart is filled with tender sympathy; but if that sympathy is used in sustaining evil, it is not after the similitude of Christ, and becomes a snare. Good is not to be treated as evil, or evil as good. Those whom God has made His agents, to give reproof and correct wrongs, are often hindered in their work by those who consider that God is using them as peacemakers. These stand directly in the way to counteract the work of God in condemning wrong and sustaining righteousness, and are pleasing the enemy and helping him. He who fears the Lord, and walks in the ways of righteousness, will not strengthen the hands of evil-doers, by sympathizing with them and upholding them, thus weakening and discouraging the efforts of those upon whom the Lord has laid unenviable and disagreeable work.

Sin is not to be clothed with the garments of righteousness; but those who do this may suppose that they are doing a praise-worthy act. God has naught to do with their words, Peace, peace, to the wrong

doer. When the Lord sets his watchmen to warn the wicked of his course, if any human being steps in as a middle man to lift that burden which the Lord wants the wrong doer to feel, he has the guilt of that wrong doer upon his own soul. The man or woman who would lessen the effect of the words spoken by God's messenger is helping the arch-fiend in His work. Let Satan, who is thus working the human agent, be confounded. Let not the idea of love and sympathy help the devil in retaining his power over the human agent.

May the Lord have mercy, and open the eyes of the unwise sympathizer, who carries on a warfare at his own charges. He engages in a work which God has never sent him to do.

Lt 20, 1896

Colcord, W. A.; Daniells, A. G.; Faulkhead, N. D.

"Sunnyside," Cooranbong, Australia

August 25, 1896

Dear brethren Colcord, Daniells, and Faulkhead:

I send you several articles, which you can use in the Echo if you choose. I am thankful to the Lord that it is as well with me as it is, and that I am still able to write. I am also pleased to see the talent displayed by my new workers, Maggie Hare and Minnie Hawkins. I did not suppose that either of them would show so soon that they were capable of doing the work that is now coming from their hands. I think we are often too negligent in developing talent which is close at hand. More persons should certainly be educated in lines of literary work, that when one is sick, or called away for any reason, another can step into the place and prevent any break in the work.

My brethren, I beseech you not to lay one stone of stumbling in the way of those who have followed their own judgment, and have left the office. Keep steadfastly to your own work, praying and offering up thanksgiving to God. The men who have lately left the office had no more reason for taking this course than had Korah, Dathan, and Abiram for following the course of action they pursued.

The Lord entrusted Korah, Dathan, and Abiram with a part in His work, but they failed in the performance of their duty, and became proud and rebellious. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown; and they gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" [Numbers 16:2, 3.]

I will ask you to read this history for yourselves. These men were guilty of a great sin in the sight of the Lord, and their course was made a lesson of warning to the rest of the congregation. They suffered the penalty of rebellion against God, for "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained

unto them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation of Israel.” [Verses 32, 33.]

There will always be those who, like Korah, Dathan, and Abiram, set up their own opinion and strive to be first; and they will do just as some in your experience at the office have done, irrespective of all consequences. But although those whom you supposed would understand the situation, and would stand firm to principle, have been swayed by the leaven of dissension, yet I beg of you to stand patiently and calmly. Go forward unitedly in the work of the Lord; let him handle those whose love to be first has led them to keep their own interest in view. They have sinned against Him by using their influence and advantages for their own benefit, without a thought of whether their movements would cripple the cause of God or hinder the dissemination of light. If prosperity attends their efforts, it will be the worst thing that can happen to them. They cannot see that their course of selfishness means a harvest which they will not care to reap; but the Lord sees it all, and He will judge them in righteousness.

I am often troubled and my heart sinks within me as I think how men, who have had light poured in upon them from almost every source, have cultivated selfishness. But our work is to hide self in Jesus and in His strength pursue a straightforward course of action. All through the history of our work just such crises as the one you have been passing through have come up. In every one of our institutions they have occurred, and they will occur again and again. But although the waves of circumstance cause our boat to pitch and toss, we are never to forget that the Master is on board. Our faith is too weak; we need to cultivate it more earnestly. Look to Jesus, and tell him of all your difficulties. Be cheerful; talk faith and hope and courage. Press forward in your work as fast as possible.

For a time those who have selfishly left the work, gathering to themselves all the advantages they could have seemed to prosper; but God Himself has wrought; and in the hands of unselfish workers, His work has prospered wonderfully.

Brethren, in your work be careful to sow only wheat, pure unadulterated wheat. Walk steadily and calmly. Walk humbly before God. Hide in the refuge which Christ has prepared for you. Do not talk of the inconvenience which for the time being has been brought upon the Echo Office. All this will work for the glory of God.

Not in your own strength or by virtue of your own merits can you serve God acceptably. Only by continual dependence upon Christ can you do the work of God in a way well-pleasing to Him. True Christians will meet with many difficulties; they will encounter many perplexities, but the way out of these trials is simple. Trustful dependence upon Jesus makes victory not only possible, but certain. Though multitudes be pressing on in the wrong way, though the outlook be ever so discouraging, yet we may have full assurance in our Leader, for “I am God,” He declares, “and there is none else.” [Isaiah 45:22.] He is infinite in power, and therefore all-sufficient, yea, omnipotent to save all that come to Him. There is no other in whom we can safely trust.

I have just received good letters from Professor Prescott and Elder Haskell. These I will read to you when I go to Melbourne.

In God's work we must all press together, standing shoulder to shoulder. By our words and actions we must show that we have entire dependence upon Jesus Christ and sincere love for one another. When we are a unit with Christ, we shall all be of one mind, and our work will tell on the side of right.

The Word of God represents the power of the Christian church to be an individual dependence upon Christ and a unity between the members. The union between the members of the church and the leader is illustrated by a temple and its foundation. The whole weight of the temple rests upon the foundation, without which it could not stand. So the members of the church of Christ are to build upon Him, for He is the only true foundation.

"We are his workmanship," writes Paul, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom the whole building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." [Ephesians 2:10, 18-22.]

"Ye also, as lively stones," writes Peter, "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:5-9.]

The union which exists between Christ and His followers is also illustrated by the relation which the head sustains to the other parts of the body. "And he gave some, apostles; and some, prophets; and some, pastors, and teachers." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight 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 framed together, and compacted by that which every joint supplieth, according to the effectual working in every part, maketh increase of the body unto the edifying of itself in love." [Ephesians 4:11, 14-16.]

Christ Himself compares the union between Him and His followers to the union which exists between a vine and its branches.

Brethren, I feel hurt when I see that so many decided thrusts are made against the Catholics. Preach the truth, but restrain the words which show a harsh spirit, for such words cannot help or enlighten any one. The Echo is a paper that should be circulated largely. Do not do anything that would hinder its sale. There is no reason why it should not be as a light shining in a dark place. But for Christ's sake heed the



admonitions which have been given in regard to making scathing remarks about the Catholics. Many Catholics read the Echo, and among the number there are honest souls who will accept the truth. But there is such a thing as shutting the door in their faces as they are about to enter. Put more cheering, testimonies of thanksgiving into the Echo. Do not hedge up its way, and prevent it from going to all parts of the world by making it a medium for hard expressions. Satan rejoices when one word of bitterness is found on its pages.

In His great mercy and infinite love, God has given you light from His Word. You have been led not only to see the light, but to walk in it, and Christ says to you, "Freely ye have received, freely give." [Matthew 10:8.] Let the light God has given you shine forth to those who are in darkness. As you do this, God will give you the wisdom of the serpent and the harmlessness of the dove. Let us be glad and rejoice that Christ has not only given us His Word, but that He has also given us the spirit and wisdom and revelation in the knowledge of God, and that in His strength we may be more than conquerors.

Christ is saying to us, "Come unto me. Right counsel and sound judgment belong to me. I have understanding and strength for you." By faith we must rest in Christ, remembering the words of one who inspired by God to write, "Thy gentleness hath made me great." [Psalm 18:35.] Ask God that He will give you much of the oil of His grace. Carefully consider every word, whether it be written or spoken. "Preach the word; be instant in season and out of season," using only the weapon which Christ used—"It is written." [2 Timothy 4:2.]

Lt 21, 1896

Colcord, W. A.

Avondale, Cooranbong, Australia

January 7, 1896

Elder W. A. Colcord

North Fitzroy, Victoria

Dear Brother:

I do not want to be over anxious in regard to my writing, but I am much perplexed in regard to the situation. I want to get out several books as fast as possible, and therefore I thought you would bring things to a head ere this—would surely have something decided; but was disappointed that matters delayed so long. I do not think it is as it should be. If you cannot keep two editors, why not say so, and have this matter settled. If Eliza [Burnham] is settled to have her own way, and to refuse my urgent solicitations, then I ought to send to America at once. I said I would pay her the same per week that she has been receiving. Some one told me that her salary was \$8. I understand she said she was having the easiest time she has hitherto had.

Now I know that Eliza is not a well, strong person. I know she needs to guard herself carefully, but then she must expect less wages, because she has not the strength and vitality to put into the work. I know her work is valuable. I understand that she says she has put in ten hours per day labor for me when she was working for me. This was never required of any of my workers. When the mails are closing, then extra time may have been given, but if she put in her labor, as she no doubt has done, it was not because it was exacted of her, but she did it herself.

Neither Marian nor anyone is required to do just so many hours. Whenever they ask, a day is given off, and not a word said as to whether they have put in their full time; not a question or a criticism made as to time or amount of work done. They are left individually on their own responsibility. Over and over I have repeated, Do not work when you do not feel well. I make no account of days when they do not do anything for me, whoever it may be. I never question their time, only to say, Let their wages go right on, when sick, when attending meetings, or when engaged in work for themselves.

In regard to Fannie, she has done very little of the work for one year. Since the Ashfield camp meeting, her mind has been diverted to other things, preoccupied with things that were of no service to the cause of God, and Satan has worked upon her imagination. It is not the work connected with me that has prostrated her nervous system. It is practicing a course of secrecy and deception and wrongdoing. It is not the requirements made upon her, but it is kindling a fire and walking in the sparks of her own kindling in connection with her wonderful desire for another woman's husband—lovesick sentimentalism.

It was not my work when at Preston that had that effect on her, that caused her to be nervously prostrated. It was her lovesick sentimentalism for a man in America, who has given up the truth. She expected he would write her, renewing his attentions to her, but no letter was received, and she almost blasphemed God because of His Providence. She would ask, "Why does God permit these things to be?" in such a spirit of vehemence and rebellion that I was frightened.

Now the appearance is that poor Fannie has broken down in her work for Sister White, as though I had worked her to death. This is not the truth, but such it will be regarded. Fannie has had her own way, and must suffer the result of her own course of action, but I must have the stigma, and the impression will go forth that poor Fannie is worked to death. I feel very sorry for the girl. I feel very sorry that she is suffering, but wrong impressions will be made in regard to my work. I have written this very hastily to go in the morning mail. I will write with reference to Melchizedek <in the future.>

Brother Colcord, I have received the impression that you want short articles for the paper, and more of them. I have not felt any special burden to measure the lines that I write. I think if there is more put into the paper of living religious practice, it would certainly be of great value, for this is what the people need. To keep out the living experiences, and yet present the controversial, is not according to the light which God has given.

You have a very large field to select from in the many testimonies. In Christian Education there is a rich supply; but if you think [it] not best to select and use these things God has given for the instruction of

His people, and all to whom they may come, then you are right in laying them on one side. But if those things are of value, let them speak.

I am a little puzzled over this matter. The request made is for "short articles, Sister White." This cannot always be, therefore I leave you my books to select from, which would be new matter to the readers in this country—Australia and New Zealand—and just what they need. I have felt no burden to write for the paper, because you had a new field of matter for this country, which would be a blessing to those who receive it. Selections are made of matter, apparently to fill up, from other papers. What the people want is instruction: What shall I do that I may save my soul? We need more, and still more, of vital godliness brought out in the papers.

Lt 22, 1896

Colcord, W. A.

"Sunnyside," Cooranbong, New South Wales, Australia

June 22, 1896

Elder W. A. Colcord

North Fitzroy, Melbourne, Victoria, Australia

My Dear Brother:

I received your letter this morning, and read it with much interest. You may use any matter that you choose for the Echo, leaving out, of course, the personalities. I think that it would be well for the letter to the Cooranbong church in regard to the school, to be put in the Echo.

We are in great need of money, and I scarcely know what to do with my workers. For some months I have not been able to settle their wages. We have almost reached the end of our rope. We are running up bills at Cooranbong and Newcastle, and I shall be obliged to write to Battle Creek and tell them that our orders must not be sent to the Echo Office to be cashed, but must come direct to us. We have poor people working for us who need the money they earn to provide food for their families. Entire families are dependent upon us. We are terribly perplexed to know what to do. If we could only pay off our workmen, such as Brother McCann and his boys, we would be relieved. We cannot allow things to come to this pass if we can possibly help it. But we shall not fail nor be discouraged, but will hope that the Lord will open the way for us all. He will be our helper.

I am looking for something that I have written definitely in regard to the office at North Fitzroy. I will do my best to find it, for it is important. I understand the peculiar temperament of Brother Miller. When he lays down a plan for himself, he does not allow anything to obstruct his course. Opposition only makes him more determined. If possible his will bears down everything. This is the way in which the matter was presented to me before Brother Miller left for America. I saw then that he was not in a position to be any help in setting things in order at the Echo Office. He, with some others, had very wrong ideas in

regard to the spirit which should characterize the work there. The same spirit that actuated the disciples when they disputed about who should be greatest, actuated these men.

“The disciples came to Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” [Matthew 18:1-4.] Who will be instructed? Who will humble his heart to learn? In this chapter there are most important lessons, given from the lips of the great Teacher. All should learn these lessons, imprinting them upon their memories as a safeguard against falling into the same error as did the disciples. Read this chapter carefully to those who are now under the influence of temptation, and who are determined to follow the imagination of their own hearts irrespective of consequences.

I was present in your assembly on one occasion, and was speaking to the church in regard to their danger, when One stepped into our midst whom we knew to be a messenger from God. The words that fell from his lips were such that the people sat with their eyes riveted upon him. A few covered their faces and would not look at the speaker, for it seemed to pain them. They writhed under his words, and were desirous to leave, but dared not. He said, “It is the essence of sin to allow yourselves to become a contradiction of God’s will. Had it not been for the perverting influence of sin, the character and conduct of God’s creatures would have <ever> been in perfect harmony with His will. But this is not the case, and because of this, it becomes necessary for every individual to search for the right way. By studying the Word of God, and carrying out its precepts in all their business transactions, men may carefully discern the spirit which controls the actions. In the place of following human impulse and natural inclination, they may learn, by diligent study, the principles which should control the sons and daughters of Adam.”

The Bible is the Guidebook which is to decide the many difficult problems that arise in minds that are selfishly inclined. It is a reflection of the wisdom of God, and not only furnishes great and important principles, but supplies practical lessons for the life and conduct of man toward his fellow man. It gives minute particulars that decide our relation to God, and to each other. It is a complete revelation of the attributes and will of God in the person of Jesus Christ; and in it is set forth the obligation of the human agent to render whole-hearted service to God, and to inquire at every step of the way, Is this the way of the Lord?

The question for the church to settle is, Who is prepared to stand up for the Lord at this time, even in difficult circumstances? After most earnestly asking the Lord in prayer, let the words be heard, “Who is on the Lord’s side? let him come unto me.” [Exodus 32:26.] Let there be no striving for supremacy, no strife, for God’s Word declares, “All ye are brethren.” [Matthew 23:8.] There is a wrong in your midst. Minds in the church are being leavened by an influence that does not proceed from God, but which has been introduced, not suddenly, but gradually, until the whole church needs to inquire diligently, What spirit is prompting us to action? Will it lead to unity of mind and to correct principles? As Christians, we are but one firm, and we are to act in all things as the Lord Jesus would act were He in our place. But there has been and is in the church an unsanctified independence, which does not show submission to God. The members need to feel upon their minds an influence that is from above, not from beneath.

Man is not his own; he has been bought with a price; and what a price? The only begotten Son of God condescended to live a life of humiliation, self-denial, and self-sacrifice, divesting himself of His own majesty and glory as Commander in the heavenly courts, that He might bring life and immortality to the human race. He clothed His divinity with humanity, and came to the world all seared and marred with the curse, in order to give the human family an example of what humanity may become through Jesus Christ if they will abide in Him. He lived the law of God in human nature, to show that humanity may keep that law through His power. All who desire to share His glory hereafter must share His self-denial and self-sacrifice at every step heavenward. They must represent Christ to the world in the same manner that Christ represented His Father to the world.

It is essential for all to practice the lessons given by the Great Teacher. But many minds have been at work independently of the revealed will of God, as though unconscious that there is an inspired Word to regulate their movements and point out the way of the Lord. Changes must be made in human character. For the future safety of His church, God has permitted a condition of things to exist which will develop character. In the providence of God the spirit which is a controlling power over each human agent, will be made manifest.

Only the one who will keep the way of the Lord can be trusted to do the work of the Lord, for he alone will be a faithful steward. The one who works to leave an impression on the minds of his brethren that will mislead them, and cause them to injure God's instrumentalities, is working against God. The character of Christianity is decidedly practical. Self, and selfish ambition has no place in the mind of him who is daily converted to God. Whatever his hereditary or cultivated tendencies may be, the Holy Spirit's molding power on his mind and character leads him into more and still more decided cooperation with the upbuilding of the instrumentalities God has established. Never will he take the side of the power of darkness by striving to weaken and discourage, by seeking to leaven minds with suspicion, distrust, and jealousy. Those who will stand firm as a rock to principle will not become corrupted with the leaven of deception and disaffection.

The will of every human being should be under the discipline and control of God, for it is a dangerous element if exercised in selfish schemes, and if the will of the great enemy of God and man is allowed to take control of the mind, and seek to counteract the work of God. A deceiving crookedness is discernible in the minds of those whose eyes are not anointed with the heavenly eyesalve, that they may see all things in the light of God's Word. The will becomes enslaved, bound to pursue a course which the Word of God will not justify. The will of the human agent is not to be given into the control of any other man. When merged into the will of other men, it is misleading.

The will of man is only safe when united with the will of God. When merged into the will of God, it is a will, joined to conscience, rightly exercised in advancing the honor and glory of God. The Lord has purchased the will, the affections, the mind, the soul, and the strength. Thus he has taken the whole man. Under the supervision of the Divine power the will is to be cultivated to become strong, prompt, and firm; it is not to fail nor be discouraged.

God's Word sets forth the will that is to be carried into the recesses of the soul. If the human agent consents, God can and will so identify His will with all our thoughts and aims, so blend our hearts and minds into conformity to His Word, that when obeying His will, we are only carrying out the impulses of our minds. All such will not possess an unsanctified, selfish disposition, ready to carry out their own wills, but will have a jealous, earnest, determined zeal for the glory of God. They will not want to do anything in their own strength, and will guard strictly against the danger of promoting self.

All who would perfect a Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ Jesus, they must learn of Him while on this earth. Our natures are in need of discipline. They must be conformed to the nature of Jesus Christ, that He may accomplish the good He designs to do for all who will submit to be molded, by yielding their natures to His authority. The great Teacher will yoke up with every soul who will bear His yoke. He understands man, and has a full knowledge of all the requirements of human nature.

Christ pleased not Himself. The whole of His life was the development of a pure, disinterested benevolence. He assumed human nature to demonstrate to the fallen world, to Satan and his synagogue, to the universe of heaven, to the worlds unfallen, that human nature, united with His divine nature could become entirely obedient to the law of God, that His followers could manifest the glory of God by their love and unity one for the other, that they could give evidence that God had sent His Son into the world. He rejoiced in the consciousness that He could and would do more for those who are humble and contrite in heart than He had promised, for from Him would flow forth love and compassion, clear as crystal, cleansing the soul temple of those who would receive His grace, and flowing from them to the world. He rejoiced that His prayer that His church might be sanctified through the truth, would be answered, that man would be molded by the renovating, transforming influence of a character after the divine similitude.

The church which Christ has established needs to inquire, "What must I do to be saved?" [Acts 16:30.] God requires humble, contrite hearts, that tremble at His Word. Where is the preparation of the work of God to be obtained? Where? At the throne of grace. Man's will and heart must be yielded to God's will and way. Men are altogether too officious in trying to lift up and exalt themselves. All who do this will be found the last and least of all. It is only from the divine altar that we can receive the celestial torch, which, when received, will give us a full view of our incompetence, and reveal to us the dignity and glory of Christ. When this is seen, God places us under the guidance of the Holy Spirit, and it will lead us into all truth. It will take of the things of Christ, the words that fell from His lips, and convey them into the heart that is obedient to the will of God, that it may receive the perfect image of God.

Again I ask, Who will be on the Lord's side? Every individual is forming his own destiny. God has been dishonored by those who should have had an eye single to His glory. God reads character, and if the characters of those who persist in a wrong course are not soon transformed, they will become confirmed in deception, delusion, and stubbornness.

Lt 23, 1896

Collins, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

December 14, 1896

Dear Brother:

Your case has been presented before me, and I feel drawn out to write to you. You are a professor of godliness. You have taken upon you the solemn responsibility of a minister of Christ, yet you are satisfied with a low level in the Christian life. In your mind sacred things are mingled with that which is common and carnal. You have not yet endured as seeing Him who is invisible. You have a high opinion of self, and have nurtured self. You do not comprehend the words of Christ, “Without me ye can do nothing.” [John 15:5.] You may be active, you may plan and devise; you study, and you may teach the Scriptures; but unless the transforming grace of Christ shall take possession of your heart; unless the thoughts and the imagination are purified, and brought into captivity to the will of Christ; unless you eat the flesh and drink the blood of the Son of God, you will not, cannot have eternal life. And you will ere long become offended, and turn away from the truth, saying, “These are hard sayings; who can hear them?” [See John 6:60.] Two paths are before you; you must make a decided change in your practical life in almost every respect, and become one with Christ, or you will deny Christ in character, and put Him to open shame.

“The bread of God is he that cometh down from heaven, and giveth life unto the world. Then said they unto him, Ever more give us this bread.” But when they had an opportunity to eat of that bread, it was not palatable to them. It was not Christ that they wanted, but self. “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” [Verses 33-35.] Coming to Christ and believing on Him as the Lamb of God that taketh away the sin of the world, places the believer on vantage ground.

The first chapter of John tells you how. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [Verse 12.] What name? “And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased.” [Matthew 3:17.] “Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace.” [Isaiah 9:6.] Does your faith lay hold upon this? Not yet. You do not know Him whom to know aright is life and peace. Before you shall come to Him, self must be expelled from the soul and crucified. This experience of having an abiding Christ, you do not know. “But I said unto you, That ye also have seen me, and believed not.” [John 6:36.] You have a theoretical knowledge of Christ, but not an experimental knowledge through belief in Him as your personal Saviour.

Jesus says, “All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out.” [Verse 37.] Connect this with the invitation, “Come unto me all ye that labor and are heavy laden, and I will give you rest.” [Matthew 11:28.] Precious promise, of more value than gold and silver and precious stones. But to every promise there are conditions, either expressed or implied. The Saviour continues, “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.” [Verses 29, 30.] When you, my

brother, shall come to Christ just as you are, knowing your weakness, your helplessness, your sinfulness, and cast your soul upon Jesus; when you take His yoke and wear it, when you lift His burdens, and learn His meekness and lowliness, you will see a serious solemn phase in human life for you; you will have altogether different ideas of your responsibilities and accountability.

I have been very much distressed in regard to the action of Elder Corliss in laying hands upon you, and setting you apart for the ministry. You were not prepared for this great work. Had Elder Corliss consulted me in regard to the wisdom of ordaining you to the ministry, I should have said, Wait until he has a deeper conviction of what constitutes sacred service to God. Wait until selfishness is expelled from the heart. Wait until he has learned to yoke up with Christ, till he has learned of Christ meekness and lowliness of heart. Wait until self is hid with Christ in God. Wait until he has a more humble estimate of himself, and better understands the meaning of the words of Christ, "Without me ye can do nothing." [John 15:5.]

Your self-confidence has been shown in your disregard of the light upon health reform. The Lord has given His servants a special message to bear, that His people may become intelligent upon this subject. You have had an opportunity to obtain the light; but self-denial would be a new experience to you, and you have not been willing to see that temperance in eating and drinking and in all things devolved upon you. This in itself was a reason why you should not have been ordained to the ministry. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet; for this will bring confusion.

And your disregard of health reform is unfitting you to stand as the Lord's messenger. Indulgence in meat-eating, and tea-drinking, and other forms of self-pleasing, is injurious to the health of the body and the soul. You remember the inflammation of your eyes from which you suffered so much. It was the indulgence of your appetite which poisoned your blood, and caused the affection of your eyes. Your diet consists largely of the flesh of dead animals, and while you subsist upon such food, you cannot expect to have a pure current of blood. Your body will become diseased, and this in turn will affect the mind.

We are admonished by the Holy Spirit through the apostle Paul, "I beseech you 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.] Every one who has a part to act in the service of God is to cultivate pure, chaste, holy thoughts. He is to keep himself from all appearance of evil. You cannot do this while you subsist on the flesh of dead animals.

Every indulgence of perverted appetite is a fleshly lust which wars against the soul. By your large meat-eating you are placing in your stomach that which animalizes you. While strengthening the animal propensities, you are weakening the higher, holier attributes, which you so need to cultivate. Your sensibilities are blunted, so that you cannot discern sacred things.

The violation of principle in eating and drinking perverts your discrimination as to what constitutes sin. If you give loose rein to your appetite, you will give loose rein to your passions. Already corrupt passions are striving for the supremacy. Temptations have come to you in the past. Have you resisted the devil,



that he might flee from you? What is your attitude toward women and girls? Let this question be answered to God. Temptation will come to you to indulge unlawful practices, and ruin your soul. If you strengthen the animal propensities by indulgence, you will carry your lustful appetite into forbidden lines.

This is an age of incontinence in the married life, of indulgence of lust in wedlock; but if you do not become transformed in character, you will break down the barriers. I feel so sorry for your family, for if you continue to do as you have done, you will bring sorrow to them. You will choose the society and petting of women. You will enjoy it, and will be led on and on, to habits of dissipation and lustful practices.

Licentiousness prevails in our world. Its inhabitants are becoming as corrupt as were the Sodomites. The sin of Sodom is wide spread. Will you become ensnared? Will you become careless, and gratify sensual appetite and passion, which you know will ruin the soul?

How are you meeting your obligations as a husband and father? Your children are the Lord's property. You must give an account to Him of the manner in which you deal with them. What kind of appetites and passions have you transmitted to these children? What kind of instruction and training are you giving them? You are not giving them the education and training they should have. Your family needs health reform. Disease is upon you all. I am alarmed for you and for your family. Gluttony is doing its work. Suffering is brought upon them through the indulgence of appetite.

The food you give your children is stimulating to the lower passions. You are sowing the seeds for a crop you will not care to harvest. Will you have corruption exist in your family?

It is a sad thing for parents who have the light as you have it, to disregard the light as you are doing. Your family needs to have a different element brought into it. As father and mother, you should make a decided change. Cleanse your thoughts, cleanse the soul temple. Pray, and watch unto prayer. Hold fast to the throne of God, and by faith bring your children to Jesus. Come up from your low level, and adorn the doctrine of Christ your Saviour.

What kind of impression are you making upon the people where you labor? Your selfish indulgence is not making a correct impression upon them. You are not adorning the doctrine of Christ our Saviour. You are not elevating the standard of truth. Will you continue to dishonor God?

Every impulse and passion has its seat in the body, and the work of reform must include the physical habits if our lives are to glorify God. The Lord has placed every man under obligation to take care of his physical habitation, the house he dwells in. It is essential that every one should understand how to live in order to preserve health. There is no need of ignorance in regard to these things.

You should inform yourself upon the subject of organized life, and should conscientiously obey its laws. Study your Bible carefully. We are not to shut our eyes to light for fear we shall see evils that we are unwilling to correct. The Lord will not work a miracle to restore the suffering body while we are inducing disease through indulgence of intemperate appetite.

According to the light which the Lord has given me, you should make a decided change in your diet. It is your duty to deny appetite, and not allow your taste to rule you. Animalism is already largely developed in you, and it should not be strengthened by the use of flesh meats. Even if you know the meat to be perfectly healthy, it should not pass your lips.

I ask you not to continue in the ministry and yet indulge your appetite for the flesh of dead animals. For your soul's sake, take heed. Begin at once to make a decided change. Said Christ, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] Practice temperance in all things. Give yourself abundance of physical exercise in useful labor. Restrain your animal propensities.

The Lord has given you reason, and has lent you talents to be improved, not abused and misapplied. Christ has given His life for you. Through faith in Christ, a glorious possibility is set before you. By patient continuance in well doing, by seeking for glory and honor and immortality, you may secure eternal life. Begin at once to humble your heart before God. It is now a proud, boastful, self-sufficient heart; but you have the privilege of entering the school of Christ and learning of Him. If you will yoke up with Christ, you can employ all your powers to do the work He has given you to do. "But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." [Galatians 2:17-21.]

As one who loves your soul, and who has an interest in your wife and your children, I urge you to begin now, while it is called today, to act the flesh and blood of the Son of God. "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." [John 6:53.] Read John 6:54-65. The same lesson is taught in the 15th chapter of John, under the symbol of the vine and its branches.

All who claim to believe the Word will reveal in their conversation and their character how much they do believe. If they have faith in the Word, and appropriate it, they will take it into their practical life; and obeying the Word, they have eternal life.

In the tempest of passion, human barriers against the practice of natural and cultivated tendencies have no more powers than has the sand bank against the raging torrent. But all the force of Satan cannot break down one safeguard of truth. All the powers of earth and the satanic agencies combined, cannot give permanence to one lie.

Intensity is taking possession of everything upon the earth. Pleasure-lovers are intensely in earnest to secure all that is possible in that line. Gamblers are intensely in earnest. The betting, the horse racing, the various games, create great enthusiasm, and engross the powers of those interested, as if the reward of the victor were to be an eternity of bliss. What terrible infatuation! What madness and folly! An intense life is moving all the powers from beneath, and permeating all the schemes which the arch

deceiver can invent through the agency of all the fallen order. Satanic agencies unite with youth, and with men of all ages to crowd life with spurious pleasure and attraction which shall defile the whole mind and corrupt the whole man. It is Satan's purpose that man shall have no thought of God, no fear of God, no restraint received from God.

And how is this matter to end? The satanic agencies are to combine with and inspire the professedly Christian world. Those who have the form of godliness, without the power, will rank under Satan's banner, and will display their zeal in making void the law of God. The whole world will have the opportunity of choosing between Christ and Barabbas. Men who have perverted truth, misapplied Scripture, and who have become blinded by resisting the word which is truth, form the great apostate power of the last day. It belongs to the same order as that power which the Lord Jesus revealed to John as drunken with the blood of saints. It is to pursue the same line of action, determined to rule or ruin. The crisis is right upon us, and many will be deceived. Men who have all their life had opportunity to learn of Christ, but who have tenaciously clung to their own habits and practices, unwilling to change their own course of action and walk in the light, will act like blind men. They will accept everything that will coincide with their own ideas.

There are thousands upon thousands, millions upon millions, who are now making their decision for eternal life or eternal death. The man who is wholly absorbed in his counting room, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the amusement lover, the frequenters of the theater and the ballroom, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and will with him be destroyed, both root and branch.

No man stumbles into heaven. No man goes there blindfolded. If he will take time to consider, every man may know whether he is in the straight and narrow path or in the broad road that leads to death and hell. Let every soul inquire, is my heart renewed by the grace of Christ? Am I transformed by the Holy Spirit? Have I repented of my sins and confessed them? Are my sins forgiven? Am I a new creature in Christ Jesus? Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Am I willing to make an entire consecration of every hour that remains, to do service for the Saviour? He gave His life for me; He is risen from the dead, and has brought life and immortality to light, that I might be a partaker of the divine nature. Will I purify my soul by obeying the truth and becoming complete in Him?

My brother, I beseech you not to risk, your hope of heaven on a possibility or a probability. You have now an opportunity to make your calling and election sure. The question for you to settle is, Am I willing to keep the way of the Lord? The path He marks out is not for women and children alone, but for man, for the youth, the middle-aged, and the aged. It is a narrow, self-denying path. To enter that path and press on through all obstacles and discouragements requires men who are more than weaklings. It requires those who have moral courage, firmness, perseverance, and faith. These will have heavenly intelligences as their companions.

Brother Collins, will you live as for God? Will you humble your heart before God, and at every step inquire, Is this the way of the Lord? Will you teach your family to keep the way of the Lord, to do justice and judgment? Take the Saviour as your Pattern. Follow the Lamb whithersoever He goeth.

You have not a sense of the exceeding sinfulness of sin. You cannot realize this until you shall draw nigh unto God. By beholding Jesus, you will become changed into His image. Then you will have discernment to see the character of sin; you will resist the devil, and will continue to draw nigh to God, that He may draw nigh to you.

Temptations will not cease. Satan will seek to lead you into sins which would debase mind and character, and leave you like a wrecked vessel, adrift upon the sea. Indulgence in sin will eat away the affections, and you will not give love where it is due. Let not the barriers of the soul be broken down, for Satan will come in like of flood, and overwhelm you with perplexities that will be fatal to your soul. Be on guard every moment. The barriers are already giving way.

Think on Jesus and say, Get thee behind me, Satan. Enter not into the path of those who do wickedly. Pass by it. Turn from it. But do not look upon those who have been overcome, and build yourself up in self-righteousness. If you are fully on the side of God, you may be a co-worker with Him to rescue many souls from death, and hide a multitude of sins.

I ask you to consider these Scriptures: Jeremiah 6:10, 15-19; 1 Corinthians 6:12-20; 9:24-27; 2 Timothy 2:19-26. Study and practice the Word.

Lt 24, 1896

To the Church at Cooranbong

“Sunnyside,” Cooranbong, New South Wales, Australia

May 23, 1896

Dear Brethren and Sisters:

Our faith is being tested and tried. In our endeavor to establish a school in Cooranbong, our path has not been smooth. A school is to be built and a church erected, but we are brought into strait places for lack of means. We cannot carry forward the work we so much desire to do.

In this time of trouble, when we long to advance and yet are unable to because of the difficulties which confront us, let every member of the church remember that he is a chosen agent, called by God to do an appointed work. We have done all we thought it possible for us to do, and we must not fall into discouragement because trials come. A good work has been begun in this place, and does the Lord intend that it shall stop now? No, I answer, no. Let not any heart fail, for the Lord knows that we need means with which to build a meeting house and school. There is no money in the treasury, but shall our faith demand sight before it can work? God forbid.

Let us put to use every power which God has mercifully given us and do our best to bring about the improvements in the cultivation of land and in putting up buildings, and then trust in the Lord and wait patiently for Him to do that for us which we are unable to do. His thoughts are not our thoughts, or His ways our ways, "for as the heavens are higher than the earth," saith the Lord, "so are my ways higher than your ways, and my thoughts than your thoughts." [Isaiah 55:8, 9.]

Though the way may be rough, we must exercise implicit faith in the power of the Lord to guide us. The experience of the children of Israel when journeying through the wilderness is a lesson for us on this point. "All the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandments of the Lord, and pitched in Rephidim; and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the Lord?

"And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee the elders of Israel; and thy rod wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the Rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?" [Exodus 17:1-7.]

By the command of the Lord the children of Israel were brought to Rephidim, this place destitute of water. He who was enshrouded in the pillar of cloud was leading them, and it was by His express command that they were encamped at this place. The General of the armies of heaven knew of the lack of water at Rephidim, and He brought His people hither to test their faith; but how poorly they proved themselves to be a people whom He could trust. Again and again He had manifested Himself to His chosen people. He had slain the firstborn of all the families of Egypt to accomplish their deliverance, and had brought them out of the land of their captivity with a high hand; He had fed them with angels' food, and had covenanted to bring them into the promised land. But now, when brought into difficulty, they broke into rebellion, distrusted God, and complained that Moses had brought them and their children out of Egypt only that they might die of thirst in the wilderness. By their murmurings and lack of faith, they dishonored God, and placed themselves where they could not appreciate His mercies.

Many today think that when they begin their Christian life they will find freedom from all want and difficulty. But every one who takes up his cross to follow Christ comes to a Rephidim in his experience. Life is not all made up of green pastures and cooling streams. Disappointment overtakes us; privations come; circumstances occur which bring us into difficult places. As we follow in the narrow way, doing our best as we think, we find that grievous trials come to us. We think that we must have walked by our own wisdom far away from God. Conscience-stricken, we reason, If we had walked with God, we would not have suffered so.

Perhaps doubt and despondency crowd into our souls, and we say, The Lord has failed us, and we are ill-used. He knows about the strait places through which we are passing. Why does He permit us to suffer thus? He cannot love us; if He did, He would remove the difficulties from our path. "Is the Lord with us, or not?" [Verse 7.]

But of old the Lord led His people to Rephidim, and He may choose to bring us there also, in order to test our faithfulness and loyalty to Him. In mercy to us He does not always place us in the easiest places, for if He did, in our self-sufficiency we would forget that the Lord is our helper in time of necessity. But He longs to manifest Himself to us in our emergency, and reveal the abundant supplies that are at our disposal, independent of our surroundings. And disappointment and trial are permitted to come upon us, that we may realize our own helplessness and learn to call upon the Lord for aid, as a child when hungry and thirsty calls upon its earthly father. Our heavenly Father has the power of turning the flinty rock into life-giving and refreshing streams. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens He has borne for us, and how many burdens He would have been glad to bear if, with childlike faith, we had brought them to Him.

In the hour of need we can gain no power by looking to ourselves. Our eyes need to be anointed with the heavenly eye salve, that we may discern our spiritual poverty and lack of faith. God is declared in all His dealing with His people; and with clear, unclouded eye, in adversity, in sickness, in disappointment, and in trial, as well as in prosperity, we are to behold the light of the glory of God in the face of Jesus Christ and trust to His guiding hand. Remember the power and love of God has shown us in time past. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." [John 3:16.] Then will He not find a way for us out of our difficulties?

By their doubt and unbelief, God's people do much to grieve the heart of God, and tempt a withdrawal of His mercy. But through all, His love is unchangeable. The waves of mercy may be beaten back, but again and again they flow to the hearts of undeserving human beings. God loves His purchased possession, and He longs to see them overcome the discouragement with which Satan would overpower them! Let no thought of unbelief afflict your souls, for unbelief acts as a paralysis upon the spiritual energies. Do not magnify your difficulties, but keep the Lord in your remembrance, watching unto prayer.

"Moses verily was faithful in all his house as a servant, for a testimony of those things which should be spoken after. But Christ as a Son over his own house, which house are we if we hold fast the confidence and rejoicing of the hope firm unto the end. Wherefore as the Holy Ghost saith, Today, if ye will hear his voice harden not your hearts as in the provocation in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts, and they have not known my ways. So I swore in my wrath that they shall not enter into my rest. Take heed, brethren, lest there be in any of us 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 3:5-14.]

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. And your feet shod with the preparation of the gospel of peace. And above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” [Ephesians 6:10-16.]

Let every one who names the name of Christ read this Scripture over and over again, and then inquire, Am I clothed with the whole armor of God, that I may be a successful co-laborer with Christ? The more we know of ourselves, the more we prove our motives and desires, the more heartfelt will be the consciousness of our utter inability to fight the battle of the Lord in our own strength, and the more we will feel the need of having our loins “girt about with truth” [Verse 14], in order that we may have purity of purpose, and know that we are not serving ourselves, but the Lord Jesus Christ.

“Above all,” declares the inspired Word, “taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” [Verse 16.] Stablish your hearts in the belief that God knows of all the trials and difficulties you will encounter in the warfare against evil, for God is dishonored when any soul belittles His power by talking unbelief.

This world is God’s great field of labor. He has purchased those who dwell in it with the blood of His only begotten Son, and He means that His message of mercy shall go to every one. Those who are commissioned to do this work will be tested and tried, but they are always to remember that God is near to strengthen and uphold them. He does not ask us to depend upon any broken reed. We are not to look for any human aid. God forbid that we should put man in the place where God should be. He has promised to help us, and in the Lord Jehovah is “everlasting strength.” [Isaiah 26:4.]

A lesson of faith is given us in the experience of Christ with the disciples of John the Baptist. Imprisoned in the lonely dungeon, John had fallen into discouragement, and he sent his disciples to Jesus, saying, “Art thou he that should come, or do we look for another?” Christ knew on what errand the messengers had come, and by a mighty demonstration of His power, He gave them unmistakable evidence of His divinity. Turning to the multitude, He spoke, and the deaf heard His voice. He spoke again, and the eyes of the blind were opened to behold the beauties of nature, and to look upon the face of their compassionate Restorer. He put forth His hand, and at His touch the fever left the afflicted ones. At His command demoniacs were healed, and falling at His feet, worshipped Him. Then turning to the disciples of John, He said, “Go and show John again the things which ye do see and hear!” [Matthew 11:3, 4.]

That same Jesus who wrought those mighty works is our Saviour today, and is as willing to manifest His power in our behalf as He was in the behalf of John the Baptist. When we are hedged about by adverse circumstances, surrounded by difficulties which it seems impossible for us to surmount, we are not to murmur, but to remember the past loving-kindnesses of the Lord. Looking unto Jesus, the Author and

Finisher of our faith, we may endure as seeing Him who is invisible, and this will keep our minds from being clouded by the shadow of unbelief.

Shortly before Christ's ascension, Philip said to Him, "Lord, show us the Father, and it sufficeth us." Grieved at His unbelief, Christ turned to him saying, "Have I been so long with you, and yet hast thou not known me, Philip?" Is it possible that I have walked with you, and talked with you, and fed you by miracles, and yet you have not comprehended that I was the Sent of God, "the Way, the Truth, and the Life," that I came down from heaven to represent the Father? "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works." "He that hath seen me hath seen the Father;" for I am the "brightness of his glory," and the "express image of his person." "How sayest thou then, Show us the Father?" "Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake." [John 14:6, 8-11; Hebrews 1:3.]

Too often we grieve the heart of Jesus by our unbelief. Our faith is short-sighted, and we allow trials to bring out our inherited and cultivated tendencies to wrong. When brought into strait circumstances, we dishonor God by murmuring and complaining. Instead of this, we should show that we have learned in the school of Christ by helping those that are worse off than ourselves, those who are seeking for light, but are unable to find it. Such have a special claim upon our sympathy, but instead of trying to uplift them, we pass by on the other side, intent on our own interests or trials. If we do not show decided unbelief, we manifest a murmuring, complaining spirit.

"O thou of little faith, wherefore didst thou doubt?" [Matthew 14:31.] Christ has already proved Himself to be our ever-present Saviour. He knows all about our trials, and in the hour of need can we not pray that God will give us His Holy Spirit to bring to our minds His many manifestations of power in our behalf? Can we not believe that He is as willing to help us as on former occasions? His past dealings with His servants are not to fade from our minds, but the remembrance of them is ever to strengthen and uphold us.

No amount of tribulation can separate us from Christ. If He leads us to Rephidim, it is because He sees that it is for our good and for His name's glory. And if we will look to Him in trusting faith, He will, in His own time, turn the bitterness of Marah into sweetness. He can open the flinty rock and cause cooling streams to flow forth. Then shall we not lift our voices in praise and thanksgiving for past mercies, and go forward with full assurance that He is an ever-present help in time of trouble? He has been with us in our past experiences, and His Word to us is, "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.]

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work." [2 Thessalonians 2:15-17.]

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.]



All who advocate truth in distinction to error have a special work to do in vindicating the law of God. Men inspired by a power from beneath have considered it their duty to uphold, as the Sabbath of the Lord, the first day of the week. By thus disregarding the claims of God, ministers who claim to preach the gospel are voicing the words of Satan, who told Adam and Eve that if they transgressed the law, they would not die, but would be as gods, knowing good and evil. By their influence and example, these false shepherds have caused a lie to be received as truth. With persevering energy they have labored to establish a spurious Sabbath, and this man-made institution has received the homage of the greater part of the world. But this does not make a day holy which God has given us as a common working day. Though this error be hoary with age, though the world bow in reverence to it, it still remains an error and a delusion, for God says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." [Isaiah 8:20.]

Well-nigh universal contempt is shown to the law of God, and all who are loyal to Him have a sacred and solemn work to do in magnifying the law, and making it honorable. God placed His sanctity upon the seventh day, and gave it to man to keep holy; and He said, "My covenant will I not break, nor alter the thing that is gone out of my mouth." [Psalm 89:34.] By rendering obedience to His commandments, we uphold the honor of God in the earth.

Satan works against the law with untiring energy, and God calls upon His people to be witnesses for Him by pressing the battle to the gates. This work must advance, or it will go backward. In this war there is no release. Those who take part in it must put on the whole armor of God, that they may fight manfully in the warfare against evil.

Often God's soldiers find themselves brought into hard and difficult places, they know not why. But are they to relax their hold because difficulties arise? Is their faith to diminish because they cannot see their way through the darkness? God forbid. They are to cherish an abiding sense of God's power to uphold them in their work. They cannot perish, neither can they lose their way, if they will follow His guidance and strive to uphold His law.

The experience of the children of Israel in the wilderness should guide us in our work. The Word of God declares, "All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." [1 Corinthians 10:11.] In their journeyings the Lord brought the children of Israel into hard places in order to test their faith and fidelity to Him. He had promised to bring them into the promised land, and if they had waited patiently for Him, reviving their faith by recounting His great goodness and His wonderful work in their behalf, He would have shortened their test. But they forgot their heavenly Leader. Murmuring and complaining, they vented their wrath and bitterness upon Moses, forgetting that their emergency was God's opportunity.

Today God says to His people, Do not imitate the conduct of the children of Israel at Rephidim by showing unbelief when brought into difficulties. "For there hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way to escape, that ye may be able to bear it." [Verse 13.]

“Dearly beloved,” writes the apostle Paul [Peter], speaking by the Holy Spirit, “I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation.” [1 Peter 2:11, 12.] God has led us forth, and He calls upon us to let our light so shine that others, seeing our good works, may be led to glorify our heavenly Father. We have no time to waste in thinking of our individual difficulties. When we bemoan the hardness of the way, we turn from the path of faith. God can make us fully able to go up and possess the promised land. He says, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Revelation 22:14.]

If our path is not always made plain and easy, if we are not always so well favored as we think we should be, let us look to God, and say in faith, “By the mighty Cleaver of truth God has separated us from the world, from its customs and maxims, and has chosen us as His peculiar people, and he is able to work for us.” Let us go forward in the strength of the Lord God Almighty, striving to uphold His law in the earth. So shall ye be “my witnesses, saith the Lord, and my servant, whom I have chosen: that ye may know and believe me, and understand that I am he: before me there is no god formed, neither shall there be any after me.” “I have declared and have saved, and I have showed when there was no strange god among you; therefore ye are my witnesses, saith the Lord.” “That they may know from the rising of the sun and from the west, that there is none beside me.” [Isaiah 43:10, 12; 45:6.]

Lt 24a, 1896

Conference Presidents and Counselors

Sunnyside, Cooranbong, New South Wales, Australia

[August 1896]

Conference Presidents and Counselors:

God gave to Moses special directions for the management of his work. He directed Moses to associate men with him as counsellors, that his burdens might be lightened. Through Jethro the message was given: “Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God. And thou shalt teach them ordinances and laws, and shalt show them the way in which they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

“And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace.” [Exodus 18:22, 23.]

This counsel is for us. It should be heeded by our responsible men. The president of our General Conference has been left to gather to himself burdens which God has not laid upon him, and the things that he has tried to do could not be done wisely and well. The men he has connected with himself have been, in character and principle, entirely the opposite of that which the Lord has specified. Many of the presidents of the several conferences do not answer the measurement of God.

The awakening power of God, the molding influence of the Holy Spirit, is needed by all who in any way bear responsibilities in the Lord's work. Without this they are unfit for the work, and should be dismissed. If they have not understood their work, and the qualifications essential, it is vain to expect that they will do in the future, that clear, decided, forcible work which God requires. Please notice (Exodus 18:16): Moses said, "When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God and his laws." This work is still to be done, and if the men who now bear responsibilities will not do it, then it must be committed to others. The Lord's work must be carried forward without guile, hypocrisy, or covetousness.

In His instruction to Moses the Lord very plainly set forth the character of those who were to fill important positions as counselors. They are to be "able men, such as fear God, men of truth, hating covetousness." [Verse 21.] The Lord's counsel has been strangely neglected. There are men in places of holy trust who when reproved, have cared naught for it. Some who for years have stood as counsellors, have boldly stated that they would not receive the testimonies given. In triumph they have declared that many of our most responsible men have lost faith in the messages coming from Sister White. Thus the rejecters of light have been strengthened in their unbelief, feeling that they had quite a strong confederacy.

Men who have had the light, have walked contrary to the light. These words are appropriate: "Truth has fallen in the streets, and equity cannot enter." [Isaiah 59:14.] The malaria of unbelief has been diffusing its deathly atmosphere throughout the ranks, nigh and afar off. All this has been stated plainly, yet for years matters have been left unchanged. Can the Lord's favor be expected under such circumstances?

#### Spirit of the World

The line of demarkation between the professed, commandment-keeping people of God and the world is not as distinct as it once was. Those who are walking in harmony with God will not be found taking part in political gatherings. Those who do this, give evidence that they are not faithful servants of Jesus. They have handled common fare so long that their discernment is lost. There is a people who have enlisted to stand under the banner of Jesus. They are Christ's army. They have pledged themselves to come out from the world, and be separate. They have pledged themselves to use the sword of the Spirit, the Word of God, to make aggressive warfare against sin and all iniquity.

We are to show our loyalty to our King, the Lord Jesus Christ. The apostle James declares, "Whosoever will be a friend of the world is an enemy of God." [James 4:4.] And the beloved John, the disciple most like Jesus, has given the warning, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." [1 John 2:15.] No man will find happiness in following the example of Adam, and wandering from his Maker.

I have been deeply impressed with the necessity of seeking to bring about decided reformation in families. A great work needs to be done for individual members of families, and then it will surely extend to the church. Our homes must be made a Bethel, our hearts a shrine. Wherever the love of God is cherished in the soul, there will be peace, there will be light and joy. Spread out the Word of God before your families in love, and ask, "What hath God spoken?"

Oh that God could now commend the principles of His people as He commended Abraham, the father of the faithful, because he cultivated home religion. It is God that speaks. He declares that there will be no betraying of the truth on the part of Abraham, no yielding to any guide but one. God has a law, and Abraham will keep it. He is answerable to the Lawgiver, he will not act on any man's convictions. He will control his household after him. He will not allow indulgence in wrong principles, which is the veriest cruelty. The Holy One has given rules for the guidance of all. None can be guiltless in departing from these rules. Nothing can excuse any course in which the principles of justice and judgment shall not be made paramount.

#### Study God's Methods

As a people we should study God's plans for conducting His work. Wherever He has given directions in regard to any point, we should carefully consider how to regard His expressed will. This work should have special attention. It is not wise to choose one man as president of the General Conference. The work of the General Conference has extended, and some things have been made unnecessarily complicated. A want of discernment has been shown. There should be a division of the field, or some other plan should be devised to change the present order of things.

Instead of advancing the work themselves, insufficient workers have cast their responsibilities on the president of the General Conference. Thus burdens that were altogether too heavy have been brought upon one man. And if that one man's mind becomes warped or clouded in any way, then a wrong mold is given to the work. It may be urged that there is a General Conference Committee, and each of our institutions has a Board of Directors, and they will carry the burden. But if one or more of these men are leavened with a spirit that God cannot favor, and yet they are retained in the work, they will leaven the president of the Conference. If he is in any way dull of comprehension, if he for any cause permits his staunch, faithful workers, men who are true to principle, to leave him, the cause of God is imperiled.

In the councils some members have introduced principles which God has condemned. When opposed in their suggestions and devisings, they resented it. Those who would not second the propositions made were not wanted, although it was their duty to be present and to share in the deliberations and decisions. But their presence was disagreeable to the men who wished to carry things their own way.

The president of the General Conference should have the privilege of deciding who shall stand by his side as counsellors. Those who will keep the way of the Lord, who will preserve clear, sharp discernment by cultivating home religion, are safe counsellors. Of such a one, the Searcher of hearts saith, "I know him, that he will command his children and his household after him. And they shall keep the way of the Lord, to do justice and judgment." [Genesis 18:19.]

Counsellors of the character that God chose for Moses are needed by the president of the General Conference. It was the privilege of Elder Olsen at least to express his preferences as to the men who should be his counsellors. It was his privilege to discern between him that serveth God, and him that serveth Him not. But a strange blindness was upon him. There has been a leavening influence upon human minds, and it has been most painful. For years God has been dishonored.

Unless he walks in the light of life, the president of the General Conference will make many mistakes. He will continue to do as he has done in the past, in heeding the calls made for his presence in the several conferences, and will absorb means in taking with him men, who, he knows, do not appreciate the work for this time: men who do not walk with God; men who refuse to accept the testimonies the Lord has graciously given them, and who have slighted and rejected the Holy Spirit. To all appearance he has honored them as he should honor faithful men of superior judgment. In this he has dishonored God, and left upon the churches an influence that has confused and perplexed them. God speaks to him, saying, "Them that honor me I will honor." [1 Samuel 2:30.]

Brother Olsen's example has done much to unsettle the confidence of conference presidents in the Testimonies; for he himself has walked directly contrary to the light which the Lord has given. He has honored men whom God does not honor. There are men who have been, and are still, connected with the councils at Battle Creek, who need a thorough conversion, else they can never enter the kingdom of heaven. Self, self, self is exhibited in every line of their work, and God is greatly dishonored by being misrepresented in character.

And yet men in positions of trust have been and are being educated to submit all their plans to the counselors at Battle Creek, to be pronounced upon, approved or disapproved, by men. How long shall this departure from the Lord's arrangement continue? Men have such a burning desire to stretch themselves beyond their measure. They wish to be regarded as authority on all things relative to the work of God in all parts of the world. But this is not God's plan. The men who compose the councils at Battle Creek have for years been very defective in character. Their own spirit and judgment have leavened the plans and recommendations presented to the workers in different fields. If the people are so blinded that they cannot discern this, God sees it, and it is an offense to Him.

I have the word of the Lord for presidents of conferences. They should shoulder the responsibilities involved in the trusts reposed in them. In your work, do not try to meet a human standard, but the standard of God's Word. If you will not do this, if you will not seek the Lord most earnestly, if you will not be burden bearers, but choose to lay your whole weight of responsibilities upon the president of the General Conference, then week by week, month by month, you are disqualifying yourselves for the work. You should leave it, and engage in common business transactions, which do not so decidedly involve eternal responsibilities.

Presidents of conferences, I appeal to you in the name of the Lord Jesus: "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." [Isaiah 55:6, 7.] You are to be self-denying missionaries, men of thought, men who

will pray for divine enlightenment, and who will be faithful and true to responsibilities. Sit at the feet of Jesus, and learn His will. There must be zealous activity on your part. Teach not your ideas, your plans, your notions, your maxims, but teach the Word of the Lord.

Your weekly seasons of prayer will not qualify any one of you for your great and solemn responsibility if, after these seasons, you feel that your duty is done, and, having looked into the great moral looking-glass, you go away and forget what manner of man you were. It is not merely one day of special service that will suffice for the soul's need. You must be constantly coming to the storehouse to feed on the flesh and blood of the Son of God. Religion is not to be cheapened in 1896 or 1897.

Those who are partakers of the divine nature are to come out from worldly influences, from empty festivities, and sit down with Christ, in heart communion with their Redeemer. Cease your unbelieving worry. When the anxious disciples saw the hungry multitude beside the sea, impossibilities arose in their minds, and they questioned, Shall we go to the villages and buy, to give to them? Just so in the several conferences many now ask, Shall we send to Battle Creek for some one to come and hold meetings with us and revive us and feed us? What said Christ? No. He commanded the multitude to sit down on the grass in companies of fifty and one hundred. They obeyed orders, seating themselves in long lines on the grass.

Jesus took the five loaves and two fishes out of the hands of the lad, and, looking up to His Father He asked His blessing upon the meager supply. Then He put into the hands of the disciples the food to be distributed. The scanty provisions grew under the hand of Christ, and He had constantly a fresh supply for His servants to distribute to the hungry multitude, until all had a sufficiency. Then the word came, "Gather up the fragments, that nothing be lost." [John 6:12.] There was a surplus of food to be gathered up.

This is a lesson to all in their spiritual experience. What an amount of worry would be saved if men would only trust in God. The bread of life is to be given to needy souls. And what a work is often made of the matter. There are long councils for devising plans, inventing new methods. There is a constant effort to get up entertainments to draw people to the church or the Sabbath school. Like the disciples the workers raise the question, Shall we go unto the villages and buy? What is the work to be done? Come unto Jesus. Humble faith and prayer will accomplish very much more than your long councils. Listen to the Saviour's invitation. Put your neck under His yoke. Accept His burdens. Receive that which He bestows. He says, "My yoke is easy, and my burden is light." [Matthew 11:30.]

This anticipation of terrible difficulties need not be. We must eat and drink the Word of life, which is represented as eating and drinking of the flesh and blood of Christ. Those who know the truth must be educated the receive it from their own shepherds, and pray over it, and practice it. Then souls will grow in faith, and in intelligent knowledge. They would receive the bread of life and digest it. "The entrance of thy word giveth light. It giveth understanding to the simple." [Psalm 119:130.] The truth needs to enter into heart and mind. More, much more praying, and less long sermonizing, will be for the health of body and soul.

Money has been expended in sending men to Jerusalem, to see the place where Jesus travelled and taught, when we have the precious Saviour nigh us, His presence with us, and we may have a Jerusalem in our own houses and in the churches. We can discern His fresh footsteps, we can eat His words, and have eternal life. We need more study, more earnest meditation and communion with Christ. We need to listen for the still, small voice, and to rest by faith in the love of Christ. We should then have a much more healthful experience, and become much more vigorous Christians.

We have a superabundance of sermons, but we need to learn to receive the Word. All the help from abroad cannot supply this deficiency. The home missionary work must be entered into by home missionaries. God is not pleased with the selfish devising to give so many advantages to those who know the truth, who have had opportunities to understand far more of the truth than they practice. Thousands upon thousands are in ignorance, perishing out of Christ. Yet money and time and labor are devoted to the class who are ever learning, yet never able to come to the experimental knowledge of the truth, because they will not practice the truth.

Those who are ready to do service are those who feed most on Christ. Read and study His Word, drink in the inspiration of His Spirit, and receive of His grace, not to hoard, but to give to others. In order to instruct others, the teachers must first be learners of Christ. There are Marthas in every church, they are intensely busy in religious activities, and they do much good; but we need also Mary's side of the character. The most zealous workers need to learn at the feet of Jesus.

Lt 24b, 1896

To the Church at Cooranbong

"Sunnyside," Cooranbong, New South Wales, Australia

May 23, 1896

Dear Brethren and Sisters:

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness in to his marvelous light." [1 Peter 2:9.]

All who advocate truth in distinction to error have a special work to do in vindicating the law of God. Men inspired by a power from beneath have considered it their duty to uphold as the Sabbath, the first day of the week. By thus disregarding the claim of God, ministers who claim to preach the gospel are voicing the words of Satan, who told Adam and Eve that if they transgressed the law, they would not die, but would be as gods, knowing good and evil. By their influence and example, these false shepherds have caused a lie to be received as truth. With persevering energy they have labored to established a spurious Sabbath, and this man-made institution has received the homage of the greater part of the world. But this does not make a day holy which God had given to us for a common working day. Though this error be hoary with age, though the world bow in reverence to it, it still remains an error and a delusion, for God says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." [Isaiah 8:20.]

Well-nigh universal contempt is shown to the law of God, and all who are loyal to Him have a sacred and solemn work to do in magnifying the law, and making it honorable. God placed His sanctity upon the seventh day, and gave it to man to keep holy; and He said, "My covenant will I not break, nor alter the thing that is gone out of my mouth." [Psalm 89:34.] By rendering obedience to His commandments, we uphold the honor of God in the earth.

Satan works against the law with untiring energy, and God calls upon His people to be witnesses for Him by pressing the battle to the gates. This work must advance or it will go backward. In this war there is no release. Those who take part in it must put on the whole armor of God, that they may fight manfully in the warfare against evil.

Often God's soldiers find themselves brought into hard and difficult places, they know not why. But are they to relax their hold because difficulties arise? Is their faith to diminish because they cannot see their way through the darkness? God forbid. They are to cherish an abiding sense of God's power to uphold them in the work. They cannot perish, neither can they lose their way, if they will follow His guidance, and strive to uphold His law.

Our faith is being tested and tried. In our endeavor to establish a school in Cooranbong, our path has not been smooth. A school is to be built and a church erected, but we are brought into straight places for lack of means. We cannot carry forward the work we so much desire to do.

In this time of trouble, when we long to advance, and yet are unable to because of the difficulties which confront us, let every member of the church remember that he is a chosen agent, called by God to do an appointed work. We have done all we thought it possible for us to do, and we must not fall into discouragements because trials come. A good work has been begun in this place, and does the Lord intend that it shall stop now? No, I answer, No. Let not any heart fail, for the Lord knows that we need means with which to build a meeting house and school. There is no money in the treasury, but shall our faith demand sight before it can work? God forbid. Let us trust in the Lord and wait patiently for Him; His thoughts are not our thoughts, or His ways our ways, "for as the heavens are higher than the earth," saith the Lord, "so are my ways higher than your ways, and my thoughts than your thoughts." [Isaiah 55:8, 9.]

Our Experience Like Israel's at Rephidim.

Though the way may be rough, we must exercise implicit faith in the power of the Lord to guide us. The experience of the children of Israel when journeying through the wilderness is a lesson for us on this point and should guide us in our work. The Word of God declares, "All these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the earth are come." [1 Corinthians 10:11.] "All the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandments of the Lord, and pitched in Rephidim; and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the Lord?"



“And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our cattle and our children with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee the elders of Israel; and thy rod wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there on the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the place Massah, and Meribah, because of the chiding of the children of Israel.” [Exodus 17:1-7.]

By the command of the Lord the children of Israel were brought to Rephidim, this place destitute of water. He who was enshrouded in the pillar of cloud was leading them, and it was by His express command that they were encamped at this place. The General of the armies of heaven knew of the lack of water at this place, and He brought His people hither to test their faith; but how poorly they proved themselves to be a people whom He could trust. Again and again He had manifested Himself to His chosen people. He had slain the firstborn of all the families of Egypt to accomplish their deliverance; He had brought them out of the land of their captivity with a high hand; He had fed them with angels' food; and had covenanted to bring them into the promised land. But now, when brought into difficulty, they broke into rebellion, distrusted God, and complained that Moses had brought them and their children out of Egypt only that they might die of thirst in the wilderness.

By their murmurings and lack of faith, they dishonored God, and placed [themselves] where they could not appreciate His mercies. He had promised to bring them into the promised land, and if they had waited patiently for Him, reviving their faith and recounting His great goodness and His wonderful work in their behalf, He would have shortened their test. But they forgot their heavenly Leader. Murmuring and complaining, they vented their wrath and bitterness on Moses, forgetting their emergency was God's opportunity.

Many today think that when they begin their Christian life they will find freedom from all want and difficulty. But every one who takes up his cross to follow Christ comes to a Rephidim in his experience. God says to His people, Do not imitate the conduct of the children of Israel by showing unbelief when brought into difficulties. “For there hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation make a way of escape, that ye may be able to bear it.” [1 Corinthians 10:13.]

Life is not all made up of green pastures and cooling streams. Disappointment overtakes us; privations come; circumstances occur which bring us into difficult places. As we follow in the narrow way, doing our best as we think, we feel that grievous trials come upon us. We think that we must have walked by our own wisdom far away from God. Conscience-stricken, we reason, If we had walked with God, we would not have suffered so.

Perhaps doubt and despondency crowd into our souls, and we say, The Lord has failed us, and we are ill-used. He knows about the straight places through which we are passing. Why does He permit us to

suffer thus? He cannot love us; if He did, He would remove the difficulties from our path. "Is the Lord with us, or not?" [Exodus 17:7.]

But just as the Lord led His people to Rephidim of old, so He may bring us there also, in order to test our faithfulness and loyalty to Him. In mercy to us He does not always place us in the easiest places; if He did, in our self-sufficiency we would forget that the Lord is our helper in our time of necessity. But He longs to manifest Himself to us in our emergency, and reveal the abundant supplies that are at our disposal, independent of our surroundings. And disappointment and trial are permitted to come upon us, that we may realize our own helplessness and learn to call upon the Lord for help, as a child, when hungry and thirsty, calls upon an earthly father. Our heavenly Father has the power of turning the flinty rock into life-giving and refreshing streams. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens He has borne for us, and how many burdens He would have been glad to bear if, with childlike faith, we had brought them to Him.

In the hour of need we can gain no power by looking to ourselves. Our eyes need to be anointed with the heavenly eye salve, that we may discern our spiritual poverty and lack of faith. God is declared in all His dealings with His people; and with clear unclouded eye, in adversity and sickness, in disappointment, and in trial, as well as in prosperity, we are to behold the light of the glory of God in the face of Jesus Christ and trust to His guiding hand. Remember the power and love of God has shown us in time past. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life." [John 3:16.] Then will He not find a way for us out of our difficulties?

By their doubt and unbelief, God's people do much to grieve His loving, and tempt a withdrawal of His mercy. But through all, His love is unchangeable. The waves of mercy may be beaten back, but again and again they flow to the hearts of undeserving human beings. God loves His purchased possession, and He longs to see them overcome the discouragement with which Satan would overpower them! Let no thought of unbelief afflict your souls, for unbelief acts as a paralysis upon the spiritual energies. Do not magnify your difficulties, but keep the Lord in your remembrance, watching unto prayer.

"Moses verily was faithful in all his house as a servant, for a testimony of those things which should be spoken after. But Christ as a son over his own house, which house are we if we hold fast the confidence and rejoicing of the hope, firm unto the end. Wherefore, as the Holy Ghost saith, Today, if ye will hear his voice harden not your hearts as in the provocation in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts, and they have not known my ways. So I swear in my wrath that they shall not enter into my rest. Take heed, brethren, lest there be in any of us 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 3:5-14.]

Necessity of Having On the Whole Armor

“Finally, my brothers, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. And, above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” [Ephesians 6:10-16.]

Let every one who names the name of Christ read this Scripture over and over again, and then inquire, Am I clothed with the whole armor of God, that I may be a successful co-laborer with Christ? The more we know of ourselves, the more we prove our motives and desires, the more heartfelt will be the consciousness of our own inability to fight the battles of the Lord in our own strength, and the more we will feel the need of having our loins “girt about with truth” [Verse 14], in order that we may have purity of purpose, and know that we are not serving ourselves, but the Lord Jesus Christ.

“Above all,” declared the inspired Word, “taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” [Verse 16.] Stablish your hearts in the belief that God knows all the trials and difficulties you will encounter in the warfare against evil, for God is dishonored when any soul belittles His power by talking unbelief.

This world is God’s great field of labor. He has purchased those who dwell in it with the blood of His only begotten Son, and He means that His message of mercy shall go to every one. Those who are commissioned to do this work will be tested and tried, but they are always to remember that God is near to strengthen and uphold them. He does not ask us to depend upon any broken reed. We are not to look for any human aid. God forbid that we should put man in the place where God should be. He has promised to help us, and in the Lord Jehovah is “everlasting strength.” [Isaiah 26:4.]

A Lesson in Faith From the Experience of John the Baptist.

A lesson of faith is given us in the experience of Christ with the disciples of John the Baptist. Imprisoned in the lonely dungeon, John had fallen into discouragement, and he sent his disciples to Jesus, saying, “Art thou he that should come or do we look for another?” Christ knew on what errand the messengers had come, and by a mighty demonstration of His power, He gave them unmistakable evidence of His divinity. Turning to the multitude, He spoke, and the deaf heard His voice. He spoke again, and the eyes of the blind were opened to behold the beauties of nature, and to look upon the face of their compassionate Restorer. He put forth His hand, and at His touch the fever left the afflicted ones. At His command demoniacs were healed, and falling at His feet, worshipped Him. Then turning to the disciples of John He said, “Go and show John again the things ye see and hear.” [Matthew 11:3, 4.]

That same Jesus who wrought those mighty works is our Saviour today, and is as willing to manifest His power in our behalf as He was in the behalf of John the Baptist. When we are hedged about by adverse circumstances, surrounded by difficulties which it seems impossible for us to surmount, we are not to murmur, but to remember the past loving-kindnesses of the Lord. Looking unto Jesus, the Author and

Finisher of our faith, we may endure as seeing Him who is invisible, and this will keep our minds from being clouded by the shadow of unbelief.

#### The Heart of Jesus Grieved by our Unbelief

Shortly before Christ's ascension He said, "Lord, show us the Father and it sufficeth us." Grieved at His unbelief, Christ turned to him saying, "Hast thou been so long with me, and yet hast thou not known me, Philip?" It is impossible that I have walked with you, and talked with you, and fed you by miracles, and you have not comprehended that I was sent of God, "the Way, the Truth, and the Life," that I came down from heaven to represent the Father. "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works." "He that hath seen me, hath seen the Father;" for I am the "brightness of his glory," and the "express image of his person." "How sayest thou, then, Show us the Father?" "Believe that I am in the Father, and the Father in me, or else believe me for the very works' sake." [John 14:6, 8-11; Hebrews 1:3.]

Too often we grieve the heart of Jesus by our unbelief. Our faith is short-sighted, and we allow trials to bring out our cultivated and inherited tendencies to wrong. When brought into straight circumstances, we dishonor God by murmuring and complaining. Instead of this, we should show that we have learned in the school of Christ by helping those who are worse off than ourselves, those who are looking for light, but are unable to find it. Such have a special claim upon our sympathy, but instead of trying to uplift them, we pass by on the other side, intent on our own interests or trials. If we do not show decided unbelief, we manifest a murmuring, complaining spirit.

#### He Who Has Helped Will Help

"O thou of little faith, wherefore didst thou doubt?" [Matthew 14:31.] Christ has already proved Himself to be our ever present Saviour. He knows all about our trials, and in the hour of need can we not pray that God will give us His Holy Spirit to bring to mind His manifestations of power in our behalf? Can we not believe that He is as willing to help us as on former occasions? His past dealings with His servants are not to fade from our minds, but the remembrance of them is ever to strengthen and uphold us.

No amount of tribulation can separate us from Christ. If He leads us to Rephidim, it is because He sees that it is for our good and for His name's glory. And if we will look to Him in trusting faith, He will, in His own time, turn the bitterness of Marah into sweetness. He can open the flinty rock and cause cooling streams to flow forth. Then shall we not lift our voices in praise and thanksgiving for past mercies, and go forward with full assurance that He is an ever present help in time of trouble? He has been with us in our past experience, and His Word to us is, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work." [2 Thessalonians 2:15-17.]

If We Exalt God's Law He Will Make Us Able to Possess the Land.

"Dearly beloved," writes the Apostle Paul [Peter], speaking by the Holy Spirit, "I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation." [1 Peter 2:11, 12.] God has led us forth, and He calls upon us to let our light shine to others, that they may see our good works and be led to glorify our heavenly Father. We have no time to waste in thinking of our individual difficulties. When we bemoan the burdens of the way, we turn from the path of faith. God can make us fully able to go up and possess the promised land. He says, "Blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates into the city." [Revelation 22:14.]

If our path is not always made plain and easy, if we are not always so well favored as we think we should be, let us look to God, and say in faith, "By the mighty Cleaver of truth God has separated us from the world, from its customs and maxims, and has chosen us as His peculiar people, and He is able to work for us." Let us go forward in the strength of the Lord God Almighty, striving to uphold His law in the earth. So shall ye be "my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there is no god formed, neither shall there be any after me." "I have declared and have saved, and have showed when there was no strange god among you; therefore ye are my witnesses, saith the Lord." "That they may know from the rising of the sun and from the west, that there is none besides me." [Isaiah 43:10, 12; 45:6.]

Faithfulness in Smallest Duties Necessary.

"He that is faithful in that which is least is faithful also in much." [Luke 16:10.] The real Christian is the servant of Christ. His work for Christ must be thoroughly well done. Nothing must come in to divert his mind from his work. Other matters can have proper attention, and yet be held subordinate; but Christ's service requires the whole man—the heart, the mind, the soul, the strength. He will not accept a divided heart. He expects us to do our best. And nothing faithfully done for Him is insignificant in His sight. The widow's two mites teach us that the small offering, if it is our best, and given with our whole heart, is of value in the sight of the Lord.

Every man is required to do the work assigned him of God. We should be willing to render small services, doing the things that are to be done, which some one must do, improving the little opportunities. If these are the only opportunities, we should still work faithfully. He who wastes hours, days, and weeks, because he is unwilling to do the work that offers, humble though it may be, will be called to render an account to God for his misspent time. If he feels that he can afford to do nothing because he cannot obtain the desired wages, let him stop and think that that day, that one day, is the Lord's. He is the Lord's servant. He is not to waste his time. Let him think, I will spend this day in doing something, and will give all I earn to advance the work of God. I will not be counted a do-nothing.

When a man loves God supremely, and his neighbor as himself, he will not stop to inquire whether that which he can do will bring in much or little. He will do the work and accept the wages offered. He will

not set the example or refusing a job because he cannot count upon as large wages as he thinks he should have.

The Lord judges a man's character by the principles which he acts in dealing with his fellow men. If in common business transactions his principles are defective, the same will be brought into his spiritual service for God. The threads are woven into his whole religious life. If you have too much dignity to work for yourself for small wages, then work for the Master; give the proceeds to the Lord's treasury. Make an offering of gratitude to God for sparing your life. Do not on any account be idle.

Lt 25, 1896

Daniells, A. G.; Colcord, W. A.

Cooranbong, Australia

June 1, 1896

Dear Brethren Daniells and Colcord:

The letter sent to W. C. White was read to me in regard to matters at the Echo Office. Concerning the matter of Brethren Miller and Woods separating from the office, I would say that this is not good policy. Hold on to your educated workers. In Brother Miller's case, I feel that I have a right to say something. I appropriated about £50, I think, to pay Sister Miller's fare to America, that he might receive a better training for work. Is this to go for nothing? Were our plans all wrong in sending them to America? By no means let them go. You will find they are the very help you need. If, when cramped for means, you let your competent workers go, to set up business for themselves, you will in a short time wish you had them back.

The question of finance can be managed nicely if all the workers will be willing, when there is a pressure for means, to accept less wages. This was the principle the Lord revealed to me to be brought into our publishing institutions. There will be plenty to do, and your work will need these very men. Should we not all be willing to restrict our wants at a time when money is so scarce? My husband and I worked on this principle. We said, The publishing house is the Lord's institution, and we will economize, reducing our expenses as far as possible. The Lord requires self-sacrifice of all His servants to advance His work and make it a success. Let every worker now do his best to sustain and guard our publishing institution in Melbourne. Do not think that the Lord will be pleased to see this spirit control in all our institutions? We are to bring principle into the work. Jesus said, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] Are we ready to follow Christ?

Let each one who is receiving good wages for this trying time, when means are so scarce, be willing to make some sacrifice on his part <for Christ's sake.> The Lord will respect the motive and the action, and will reward those who deny self in this line. Let us all act like those who serve the Lord Christ, and do their duty heartily as unto the Lord.

The plan which you propose, we have seen tried in our work. We have let men go and set up business for themselves, and the result has been that their talent was lost to the work. When needed, they had an independent business of their own, and the work that should have flowed into the office was turned aside to the establishment that should never have become a rival institution.

When my husband and I were both engaged in work in the office we received for years only \$4 and afterwards \$6 a week. Our work was needed, and we decided that until times should change, we would be content with a limited sum. The Lord blessed us in this. I repeat, Brethren Miller and Woods should not go. Hold on to them, and let each worker take as little wages as possible. I suppose the workers have not had an experience in this line of management under difficult circumstances, but they will need to gain it. Let us walk in the way of the Lord.

Let the love of Christ reign in our hearts, and as laborers together with Him, we shall be willing to sacrifice something for the truth's sake. The truth must be advanced. If we would be happy, we must join in the Saviour's work of beneficence, and show that we appreciate what He has done for us. We need the love of Christ constantly abiding in the soul. This will make the work you are handling sacred. Selfishness will wither the soul and dry up the streams of love that should flow from it.

Let us always bear in mind that he who is wedded to the cause of God will have deed interest that other souls may be saved, and with this end, he will be willing to practice self-denial, to endure self-sacrifice. Let us all consider what the Lord has done for us, and then let us show that we appreciate His self-sacrifice by following His example. We should have an interest in the work of God as our individual work, and we shall feel thus if we are ourselves rooted and grounded in the truth. The Lord Jesus Christ must be in our hearts as the blood is in the body, circulating through us as a vitalizing power.

Let us make no mistake. The cause of God must be established in this country, and every one who has ability should use it to establish the work, putting his whole heart into the work. It is essential that work should be done, and we must understand that work does not degrade any man. We are all required to be diligent in business, fervent in spirit, serving the Lord. The only dishonor we know is rebellion against God. If we would resist temptations which assail us from without and within, we must make sure that we are on the Lord's side, that the Lord of the truth is in our hearts, that He is as a faithful sentinel over our souls.

Lt 27, 1896

Daniells, A. G.; Colcord, W. A.; Faulkhead, N. D.; Salisbury, W. D.

"Sunnyside," Cooranbong, Australia

September 20, 1896

Dear Brethren Daniells, Colcord, Faulkhead, and Salisbury:

[While examining my scratch books for an article which I wished to find, I came across the letter which I am sending to you. I supposed it had been copied and sent. I will have it copied and sent to you on the

morrow. I dare not neglect this matter. I am sorry that for some reason there has been a delay.—  
January 13, 1897.]

Dear Brethren Daniells, Colcord, Faulkhead, and Salisbury:

I am more sorry than I can express that you have made a mistake, a blunder. Advantages has been taken of this, for plans have been made to bring things to just such a crisis. My brethren, could you not see that money had been expended to send Brother Miller to America that he might obtain an experience that would enable him to do more and better work than has hitherto been done at the Echo Office? Could you not see that by your decision to let him leave the office you were counteracting the work that had been done at an expense of hundreds of dollars? Brother Miller was sent to America that he might come back qualified to educate others in the various lines of work to be done in a publishing house. We counseled over this matter before he was sent to America, and thought it was best to do this rather than to send for an American to come to Australia. And now is all this to be for naught?

The brothers of Brother Miller have been receiving an education that would be of the highest value to them and to the office if they would preserve their simplicity and integrity. These young men have gained an experience at the office, and they are now becoming capable of filling positions of trust. Will you let them go from the office, will you begin again to educate workers, from the A B C upward? No; you cannot afford to do this; it costs too much. If these brethren insist upon having their own way, you will be compelled to send to America for at least two good workers, without a week's delay. You see the situation, brethren.

You cannot now help the mistake that has been made. But I am urged by the Spirit of God to counsel you to mix faith in God with all your movements. We may not now see the outcome of this mistake. It may be that it will work out for the good of the office and the glory of God. It may bring especial trials to you all, that you may be enabled the better to understand that the Echo Office is God's appointed instrumentality, over which He has a constant, watchful care. The Lord has shown me that there has not been among the workers a sense of the sacredness of this important center; they have not realized that it is God's by appointment designed by Him, to accomplish the work essential to be done in this part of the world <to prepare a people to stand in the great day of the Lord.>

The same defects that have been seen in the Review and Herald Office, and in the Pacific Press, have been seen in the Echo Office. There has been a failure to recognize the high and exalted character of God's instrumentalities. The Lord has spoken to the managers of the Review and Herald Office and to the managers of the Pacific Press, presenting before them the fact that the Lord would have these instrumentalities regarded as His own by appointment; that as His great centers, they are to be sacredly guarded by faithful stewards.

All who connect with the institutions established by the Lord should be consecrated to God, soul, body, and spirit. No one who is an unbeliever should be permanently employed. <All must have their trial and test.> No one whose mind is not under the control of the Holy Spirit should be allowed to handle the sacred work of God, for the enemy lays plans to lead such men to do things which will hurt the work, and which will result in great loss and hindrance. If such, because of necessity, are brought into



connection with the work for a time, and, after having had opportunity to know the truth, are no nearer conversion than before, quietly dismiss them, even if their place should have to be filled by a man from America.

But when such are dismissed, be very careful that they do not go with a spirit of irritation, for <you may hurt them, and> it is possible for them to hurt you and do you much harm. If they leave with a revengeful spirit, they can communicate falsehoods and misrepresent the work. You will feel that something is hurting the work, you know not what. It is the secret, underhand work that is being done. Hence the peril of connecting with one of this class, who feels under no obligation to surrender himself to God. All these things are to be considered. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" "No man can serve two masters; for either ye will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." [Romans 6:16; Matthew 6:24.]

When you examined the books, and discovered the real indebtedness of the office, some were shocked. They treated the matter unwisely, and looked upon God's appointed center from a common, worldly standpoint, as though it was their property, and the loss was theirs. They felt embarrassed, and began to fear and tremble. They thought that some of the workers must be dismissed.

This was Satan's time to work. He improved the advantage given, and said, "Now is your time." He had been officious in preparing the way for Brethren Miller and Woods to make the proposition that they separate from the office and take up business on their own account. Then their wages would not come out of the office. Without due consideration, our brethren assented that this might be best. But they did not consider that the wages would be saved at a great loss to the office, that the work these men had been doing, would still have to be done. To take away four educated workers, who were doing their several appointed work, would rob the office of ability and talent that could not be well supplied in this country.

If the brethren that withdraw from the office had looked at the matter in the proper light as faithful servants who were seeking to do God's service, they would have seen that they would not be clear before God in leaving the office. Their unselfishness would have told them that the office must suffer in consequence. But unsatisfied ambition blinded their eyes to the true condition of things, and they showed themselves unfaithful sentinels of the Lord's great center.

The Lord calls for the men who are connected with sacred things to be as true as steel to His work and to the cause of God. His instrumentalities are to be first in all their thoughts and plans; they are to be guarded as a sacred matter. The Lord's co-workers are to use every jot of their entrusted ability and knowledge for Him. Especially should this have been in the case of Brother Miller, for at the expense of money from the treasury of God, he had received knowledge at the Pacific Press. This knowledge should have been used for the benefit of the office, not for his own benefit. If he allows the matter to remain as it now is, he will have an account to render of robbery toward God.

Brethren Miller and Woods should have taken an all-sided, Christian view of this matter, as also should the brethren who were left in the office. All who were in any way connected with the work should have carefully considered the situation before uttering any words in harmony with unbelief.

The enemy moves very slowly and cautiously if he sees that this will deter the work from advancing. At times, moderation has been sin and unbelief. But when he sees that delay will injure his plans, he creates circumstances which make it necessary to move hastily, without due consideration. Much deliberation was needed in this case. It was necessary for all the actors to fast and pray, for they were stewards of God's work. It was placed in their hands to conduct to the very best end. After much prayer, believing that the Lord would answer them, they should have waited patiently until they could move intelligently.

My brethren, if you had all had a solemn sense that you were stewards of sacred trust, had you realized from your first connection with the office that you were in co-partnership with God, these rash, selfish movements would not have been made by Brethren Miller and Woods. Self-serving was the root of it all. Deceitful reasoning came in. If you had received from God the spirit which all should cherish, if you had had a sense of the sacredness of God's work, you would have realized that you did not rightly regard the center where God is watching and working.

My brethren, you moved altogether too hastily. Elder Daniells made a mistake when he left matters in such a crisis at North Fitzroy. The enemy was allowed to come in and occupy the field. God was not in this. Many things have taken place that reveal unwise generalship. But the Lord will not leave His people.

Those who acted a part in the circumstances of this separation did not realize sufficiently what they were doing. They did not realize their responsibility and accountability toward God, as those who are entrusted with a sacred charge. The work is not yours, but the Lord's; and none are to become fainthearted. The angels have a constant care over the work.

The Lord would have all know that they have lacked wisdom and faith. You have a desire to walk by sight. God would have you learn to walk by faith. You will be often tempted to look at appearance, but this will not do. You must walk by faith. "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] But when you looked at your depleted treasury, the dark shadows encircled you, and your faith failed. Then was the time to talk faith and courage, to rise to the emergency. The work is the Lord's; it is not ours; and we may safely leave it in His hands. Daniel sought the Lord when brought into trying places; and when in trouble, we must pray earnestly to God. You have not moved wisely in all things. You need to learn the lesson of self-denial and self-sacrifice. You must be willing to receive less money in an emergency. God will be glorified in this.

The enemy is seeking to use every device which will cripple this institution. He seeks to make it a common thing through those whom he connects with it. When the workers are educated to think of this great center as related to God, and under His supervision, when they realize that it is a channel through which light from heaven is to be communicated to the world, great respect and reverence will be shown

to it. The best thoughts and noblest feelings will be cultivated and brought into the work, that the heavenly intelligences may co-operate with human beings.

As the workers realize that they are in the presence of angels, whose eyes are too pure to behold iniquity, what a strong restraint they will place on thoughts, words, and actions. They will be given moral strength, for the Lord says, "Them that honor me, I will honor." [1 Samuel 2:30.] Every worker will possess a precious experience, and a power and faith that is stronger than all circumstances. They will be able to say, "The Lord is in this place." [Genesis 28:16.] The angels of God will be in every room. The power of an inward life will circulate through the office. There will be a power in the lives of the workers that will be felt throughout the entire institution.

Brethren, you must rise higher in your service. The office is not to be regarded as a common business institution. All who acknowledge God in His appointed channels, who act as faithful stewards in any place where they can do God service, will be honored by God.

Paul charged Timothy, "Take heed to thyself, and to the doctrine." [1 Timothy 4:16.] These words need to be considered by all connected with the Lord's work. Set your own heart in order before God. Then the Holy Spirit will so prepare you that you will be a mouthpiece for God.

We are God's workmanship. The value of the human agent depends wholly upon the polishing he receives. When the rough stones are prepared for the building, they must be taken into the shop, and hewed and squared. The process is often sharp as the stone is pressed down upon the wheel, but the rough coarseness is being removed, and the luster begins to appear. The Lord spends not His time upon worthless material; only His jewels are polished after the similitude of a palace. Every soul must not only submit to the work of the divine hand, but must put to the tax every sinew and muscle, that the character may become more pure, the words more helpful, the actions such as God can approve. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:37.]

We read in Zechariah, "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And said unto me, What seest thou? And I said, I have looked, and behold, a candle stick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. ... Then answered I, and said unto him, What are these two olive trees upon the right side of the candle stick and upon the left side thereof? And I answered again and said unto him, What be these two olive branches through which the golden pipes empty the golden oil out of themselves? And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Zechariah 4:1-3, 11-14.]

The two olive trees, the heavenly messengers, empty the golden oil out of themselves into the golden tubes, that it may flow into the golden bowls, representing the churches. These are to let the light shine forth in glorious brightness. See Revelation 1:20; 2:1. The Lord will not accept the most splendid service unless the work is purified from all selfishness, all pride, and all impurity. There must be soul consecration. The golden oil from the heavenly messengers must be received. This connection with the

divine influences will make every worker in the office a living channel of light. Far greater consecration must be shown; active faith must be manifested. The Lord will bless those who are faithful, and make them stewards of His grace. They will be capable of appreciating the fact that they are honored in being privileged to be brought directly into connection with the Lord's work. The Lord would have all connect with Him in His chosen work.

Nadab and Abihu, the sons of Aaron, were slain because they placed common fire on their censers, and offered it before the Lord. This the Lord had commanded them not to do. The sacred fire, kept burning day and night, was of God's own kindling, and was to be used upon the censers of the priests. But Nadab's and Abihu's brains were beclouded by the wine which they had been drinking. They had not a clear sense of what they were about, and the sacred fire was not distinguished from the common. Fire from the Lord devoured them, and they died before the Lord. All are to realize that the experience of Nadab and Abihu may be applied to our time. "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." [Leviticus 10:3.]

"He hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me like a polished shaft; in his quiver hath he hid me. And said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with God. ... And he said, <Is it> a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." [Isaiah 49:2-4, 6.]

This is the Word of the Lord to all who have any connection with His appointed institutions. They are favored of God; they are brought into channels where the light shines; they have a work to do for God. They are in God's special service, and they are not to esteem this as a light thing. Proportionate to their position of sacred trust should be their sense of responsibility and devotion. Cheap common talk, and light, trifling behavior should not be tolerated. A sacred sense of the place should be encouraged and cultivated.

All should be educated to realize that we need a deeper, higher teaching than man can give. Let all do their best to help those connected with them to do their best. With earnest words direct their minds to the great Teacher. Christ must dwell in the heart just as the blood must be in the body, circulating through it as a vitalizing power.

Each should strive to help his fellow laborer to the perfection of knowledge, that he may do more perfect service for God. None are to work for love of praise, of applause, or because of an ambitious desire for supremacy. The true worker for God will do his best because in so doing he can glorify God. We will do right, in order to regard the requirements of God. He will try to improve all his faculties. He will perform all his duties as unto God. His one desire will be that Christ may receive homage and perfect service. This honors the Redeemer, who clothed His divinity with humanity, and gave Himself to a shameful death, that He might break Satan's power upon man, that man, through faith in Christ as a sin-pardoning Saviour, might be complete in his humanity, like unto Christ.

Will all who work in our institutions take heed to these things? The Lord sees not as man sees. He looks beneath the surface. He looks at the mind, from whence all our actions proceed. Especially does He note everything that glorifies His name before the people.

The movements made by Brethren Miller and Woods to separate from the office, and use their God-given ability in their own service, were wrong. The Lord will not, cannot, bless them. <In thus doing> they have dishonored the Lord's instrumentality [and] <brought it into suspicion and disrepute.> By their actions they have manifested to the people that they have no more respect for the Lord's great center than for their own business interest. The sacred things that should be treated as high and exalted have been placed on a level with common things.

The Lord designs that through our publishing houses, our sanitariums, and our schools, bright beams of light shall shine to the world. Every branch of the work connected with, or attached to these instrumentalities, should be treated with the highest respect. But a lack of faith has been revealed. Now is not the time to lesson our facilities and show that our expectations are growing feeble. God would have improved, elevated, ennobled, and sanctified the ability possessed by the Brethren Millers if they had let selfish schemes alone, and had walked humbly before God. The Lord has taught these young men. He has given them qualifications for His work. They were blessed by the Lord in proportion to their unselfish devotion to His work.

Had Brother Miller come back from America fully resolved to put heart and soul into the work of God, willing to work cheerfully for God's glory, he could have carried his brothers with him, and have been to them a channel of light. But the experience gained by them, through the unwise movements that have been made, has been deleterious to their spiritual advancement. By his spirit of selfishness he has turned things in a wrong channel, and set in operation a current of influence that has resulted in harm to souls for whom Christ died. Some will never find their standing again.

In some things, Brother Miller has not gained by his visit to America. He has not obtained increased humility. He came back with a spirit of self-sufficiency. He was free to return to Australia with right motives, or to yield to temptation, and set self before the Lord's appointed work. This latter he has done. He has given evidence that he had not heart and soul for the work. If he had, he would have been used by the Lord to bring freshness and courage into the institution. This was his test. O, my heart aches as I see so little wisdom exercised in these matters, and so little faith shown in God.

The Lord would have reform movements made. Irregularities will be sure to occur, and strange things will take place in every institution that has been established, but if the workers are grafted into the true vine stock, and become more and more fruitful, they will not look at the things which are temporal, but at the things which are unseen and eternal. The results of inexcusable ignorance of the dealing of God with His people is that when trial comes, selfishness is revealed. The sentiments that compose the religious experience are made manifest.

All that separates from God means the development of traits of character which will never allow us to see the mansions which Christ has gone to prepare for those that co-operate with Him. The world knows not God, and Jesus Christ whom He has sent, but they are not excusable; they might know the sinfulness

of selfish motives; they might imitate the pure, self-denying life of Christ, our Example. Men have positions and influence and authority, and they are pleased and content with the established order of things. Too many have no practical sympathy with the souls that are perishing in their ignorance. The world is full of those whose aims are selfish. They have no correct views of the Lord's instrumentalities, ordained and set apart by Him to do His work, not to build up selfish interests, but to establish His kingdom in the world. But life is too solemn to be absorbed in temporal and earthly matters, in a treadmill of care and anxiety for the things that are but an atom in comparison with eternal interests.

In the circumstances that have occurred in North Fitzroy, hearts have been revealed. Unbelief has been shown on all sides, and the enemy has watched for an opportunity to spring into active life, the buried seeds of unbelief. These will flourish into roots of bitterness, whereby many will be defiled. Why should we look for results of this kind? This is the way Satan works. He makes his impression upon hearts that do not clearly discern spiritual things.

A revival is so much needed in the Echo Office, a revival that will extend throughout the church. The workers must give soul and body to God, that they may do His work acceptably. There must be no drawing apart to set up a separate interest, for this would make a rival to God's instrumentality. There are those who profess to be children of God who do not study from cause to effect. They do not appreciate the blessings which they daily received. Let old and young remember that we are forming characters which will decide our future, eternal destiny. Keep in touch with Jesus, not now and then, this is not enough, but always. We must abide in Christ as the branch is united to the parent stalk. The Lord has given to each and every one his work. All are to keep the glory of God in view. The heart of Christ is grieved when He sees those who have their names on the church records, so full of unbelief, so interestedly active to give their opinion on things which they do not understand. Many are not prepared to receive the richest proclamation ever made to fallen man.

The publishing house at North Fitzroy is either the Lord's appointed center, or it is not. If it is the Lord's instrumentality, all should regard it thus, and work always with the glory of God in view. Had those bearing the responsibility in the office called the workers together, and stated the situation to them, speaking strong, courageous words to all, for there was need of such words, showing that God's eye is continually upon this institution, for it is His means of diffusing light to the world, a very different state of things would now appear. Not one seed of unbelief should have been sown; only seeds of faith should have been planted. Had this been done, how different should have been the showing.

Trials will come to all who engage in the Lord's work. Encourage all to seek the Lord in earnest prayer, asking Him to work in behalf of His own instrumentality. Mistakes have been made, because a proper estimate has not been placed on the Lord's Center, from which the heavenly olive trees are appointed to empty themselves into the golden tubes to supply the golden bowls of the candlestick with oil that the light may shine forth in distinct rays to the world. It is the transforming energy of the Holy Spirit that is so much needed in every institution. My brethren, while you lament the mistakes and deplorable errors that have been made, do not add to sin by continuing in unbelief.

Let all that are left in the office look to God, and cry to Him for wisdom. Work away from all self-serving. We are laborers together with God. With such a helper, should you disbelieve? He is our personal Saviour, our Lawgiver as well as our Helper. He works in us to will and to do of His good pleasure. "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] Then let God work through you. By faith open your hearts to receive the bright beams of the Sun of Righteousness. All need to live by faith, and work by faith. Let the Holy Spirit work through you. Christ says, "Come unto me for strength. You impart no light, no courage, to others, unless you first receive grace from Me."

Lt 28, 1896

Eldridge, Captain

"Sunnyside," Cooranbong, New South Wales, Australia

August 30, 1896

Dear Brother:

I cannot trace with pen and ink the disappointment of my soul as I consider what you might have been had you used and improved your God-given capabilities. But the Lord cannot save the man who has a greater desire to win the crown than he has to bear the cross. The Lord wants men who manifest more anxiety lest they shall fail to do their duty in every respect than they do for their reward.

I speak to you in the name of the Lord. I know you do not see things clearly. When you were receiving large wages from the office you did not give their equivalent in <faithful> influence and work. You were not faithful to keep the charge of the Lord. You have ever valued your labors far more highly than their worth. By exaggerating the value of your own work, you have received the credit of the knowledge and experience which others have brought in to the publishing work. I must tell you the truth: I cannot see how you can ever be connected with such important interests again when the principles interwoven into the work have been so entirely contrary to the light God has given in regard to how His work in business and religious lines should be conducted.

When the complaints came in against Edson, and I was so burdened it seemed to me that I should lose my life, I then had opened before me the principles that had been steadily gaining a foothold in every department of the office.

In intents and purposes, Edson was not guilty of the charge made against him. Those who looked upon him with Pharisaical horror were themselves dealing unjustly, and were working in a concealed manner to carry out their own imaginations. Their influence was doing far more harm, right at the heart of the work, than was Edson, for they were disregarding justice, mercy, and the love of God.

In your letter you speak of helping Edson. At one time I had confidence in you that you did try to help him; but when a true insight into matters was given me, your help was proved to be really a hindrance. Your ideas and work were not of that value you supposed them to be. Still, you shall have the one hundred dollars which, from your standpoint, you think is your due.

I have been shown the inward workings and decisions of your councils and board meetings, the strange positions that have been accepted, the mutual obligations involved, and the binding up of plans and inventions that God does not endorse. But nothing that I could say would change the current of selfish, dishonest practices, for you <and those connected with you> are indifferent to the messages given you of God. You <virtually> say, "I do not care for the testimonies. Men in important and responsible positions do not believe in them, and pay no regard to them, and why should I have faith in them?" This is the spirit that has come in, and controls the work at the present time.

When God sends His messages of warning, and they are turned from with the words, "I do not believe it," what means has He left to call the deluded soul back to repentance? They care not to obey the "Thus saith the Lord" <in His Word,> and when the message comes through His chosen instrumentalities, they say, "I do not want to hear any more on this subject." One <has, when reproved,> taken the written words of reproof and throw it in the fire, and another treats it with perfect indifference.

Thus they go on in their own way, doing their own will, and confederating together to devise methods and plans to take from the treasury large wages which they do not earn; they work to rob the workers to whom God has entrusted talents, in order to supply the unjust measure they extract. In other matters also, they deal unfairly, but the books of heaven contain a record of all these dealings.

"Wherefore putting away lying, speak every man truth with his neighbor." And why should we do this? The reason is given: "for we are members one of another." [Ephesians 4:25.]

There are no men among whom friendship can be preserved true and untainted, without partiality and without hypocrisy, but those who are united by the truth in Jesus Christ. Pure love is not an impulse, a spasmodic feeling, but a principle that is divine, a permanent power. We imbibe it fresh from the current of love that flows from the heart of God. Quickened and sustained by this strong motive, heart is bound to heart, taught by the Holy Spirit of God. The true sons and daughters of God love Him supremely, and one another truly, sincerely, and unaffectedly, without partiality, and without hypocrisy. As branches of the living vine, brothers and sisters of one family, members of one body, branches of one root, we will respect and love one another with pure hearts fervently.

Mutual responsibility, natural obligations, are involved when friendships are formed. Mutual confidence is powerful for good or for evil—the stronger minds over the weaker ones, and also the weaker minds over the stronger. God has given us talents that can, but being sanctified, be exercised for the benefit of one another, or, by being perverted, they may be employed to hurt and injure our fellow men. Our influence is unconsciously always tending to good or evil.

The association one with another of the workers in our publishing institution at Battle Creek has not been pure and clean from dishonest inventions and practices. I cannot possibly give a tithe of the inward workings that have been presented to me; but I can give something of how the Lord regards the principles underlying their course of action, in its perversion of righteousness.

In business transactions, true Christians will use their influence conscientiously and truthfully, in the love and fear of God. But it is a terrible thing to see perverted principles creeping stealthily in as a thief until



the self-deluded actors know not, and care less, what they do. The money accepted in the high wages, by those who were deluded by the tempter, was dishonesty. <Even> had they done real service, they had not tact, ability, nor skill to demand such wages. But when they were bringing in their own imaginings, and showing a masterly spirit, as though they were lords over minds and hearts, they were doing the work of the enemy. Money was received for introducing wrong plans and methods and principles, which have misrepresented the teachings and character of true Christianity. <Some> were traitors, rather than co-laborers with Jesus Christ.

Now, my brother, I do not know that you yourself would do any better than these have done, or are doing. Surely your experience in the past has not been of that character to evidence that you were fitted, by experience, to stand in so a responsible a position. When light was shining forth upon you in clear distinct rays from heaven, when I stood [for] over two years in Battle Creek <in vindication of right against wrong,> you were continually saying, "I have no experience." The class of experience you received in your connection with the publishing institution was not of the right quality. It did not bear the right credentials. Sacred, eternal interests were brought down to a level with common things. Those who should, by precept and example, have been a help to you were as guide posts pointing in the wrong direction.

Being placed in a responsible position as you were, in connection with the highest interest that exists in our world, with as limited an experience as you <acknowledged you> possessed in regard to the work which you were handling—surrounded with men in various positions of trust, of grave and solemn responsibility, who manifested that they were not led and taught and controlled by the Spirit of God—left such impressions upon your mind, and exerted such an influence upon you, that in place of doing the work as God would have it done, that it might bear the inspection of His all-seeing eye, there has been marked deficiencies. You could not bear the test. Far less could you now stand in a high position of trust with the elements that are now composing council and board meetings; where, if things move in a wrong direction, and a dissenting voice is heard, "Why do ye so?" that voice is speedily silenced—a special position is found for him in some place "where his help is needed." Council and board meetings will not make room for him; his room is considered far better than his company.

The man who is willing and anxious to be educated in regard to the fulfillment of his duties, in fear and love of God as a moral accountable agent, will find a Helper who is higher and mightier than can be found in connection with any human companion. God is the presiding power to whom man is to look for his orders. "As a man thinketh, so is he." "A tree is known by its fruit." [Proverbs 23:7; Matthew 12:33.] Every man decides his own destiny. If he insists upon conditions of favor and remuneration which he supposes his services command, but which are out of proportion to the work performed, he is doing a wrong that will mold his spirit, and form a character that is unlike the character of Christ. The spirit of selfishness bears the rebuke of God. It is in opposition to the lessons we are to learn during our probationary time from our great teacher Jesus Christ, and is contrary to the spirit of the gospel.

Every one who strives for the mastery is temperate in all things. The enlargement of conveniences, the desire for self-indulgence, will lead to an extravagant disposition of means that will make the human agent a slave to circumstances. If he would restrict his wants, the lust of the eyes, conquer the pride of

position and appearance, and would manifest an earnestness in doing the work of God intelligently, if he would strive to become a faithful steward of God's sacred trusts, he would grow in wisdom, strength, and understanding, and would obtain increased ability with every encumbrance and difficulty and apparent adversity. Trials and obstacles are the Lord's chosen methods of discipline, and His appointed conditions of true success.

Those who will have sumptuous fare, and selfish temporal indulgences, are not the men to be connected with God's sacred work. They will be seduced by ambitious projects and unbelief, from the humble, self-denying path that every Christian must consent to travel. Any other path but the "way of the Lord, to do justice and judgment" [Genesis 18:19] is a byway that leadeth not to the city of God.

Jesus has plainly specified the conditions of discipleship: "He that will come after me, let him deny himself, and take up his cross daily, and follow me, so shall he be my disciple." [See Luke 9:23.] Those who appreciate these words, and are doers of the Word will maintain a close connection with Christ. They are permitted to become partakers with Christ of His sufferings, that they may have the joy of being partakers also with Him of His glory. They will all be tested and tried; they will all pass through periods of temptation and darkness. There will be times of serious self-examination and close investigation of the Word of God, to see whether they are in the faith; but these experiences will give them a higher perception of what Christ is to them, and of what they may be to Christ in co-partnership in His great work.

The Holy Spirit will impress the mind and form the character for their high and sacred vocation of being co-laborers with God. Such souls will grow in faith. There will never come from their lips the words, "I have no experience." They <will determine they> will have an experience of a high order. Fancy and ambition will not be woven into their experience; but they will have a sober, sacred sense of the holy character of their work.

God's Word is to discern between true religion and false, between the divine and the earthly; and that Word is the standard by which actions are weighed. What that Word teaches is spirit and life. That which it forbids, the Christian conscientiously avoids. He yields his understanding, his conscience, his will, his affections—his life—to its control. Its teachings—by precept and example—are the very life of the believer.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [John 3:16.] Do we inquire what God will require of us in return for the life of His only begotten Son? The Lord will accept of nothing less than entire consecration. His sons and daughters are to be one with Him, ever ready, not only to receive favors at His hands, but to suffer privation and to endure shame for His sake.

Every soul entrusted with responsibilities in the work and cause of God have an experience to obtain—an experience of an entirely different order than that which they have been passing through—if they would escape from the net with which Satan has entangled their feet. There is only one way of escape: they must repent and be converted, for unless they do this, they will never see the kingdom of heaven. God calls upon them to return to their first love, and live in the sunshine of divine grace, to discard the

idea that they can walk in the sparks of their own kindling. Instead of being filled with pride and self-sufficiency, manifested in a domineering spirit, God would have them come under the power of Omnipotence. Faith and joy and hope in the Holy Ghost will impart to them light and strength to guide them in the path of obedience to the Word of God.

Every human being must humble himself if he would be lifted up. Those who are now occupying positions of trust will have to overcome all their masterly dictation, and authoritative control, or the Lord will humble them under His mighty hand. It would be far better for the cause of God if every soul who will not learn the meekness and loveliness of Christ, who will not wear His yoke and help to bear His burdens, would choose some other calling than to remain in connection with a work that is holy. God wants none to enter His work who will not carry into their lives the deep laid holy principles which He Himself has established. Man-made theories and maxims cannot be productive of happiness and joy. All who are controlled by the spirit of selfishness, who are working to serve their own special interest, who are determined not to come into line with Christ, had better separate themselves at the earliest opportunity from the work of God.

I have only touched on matters in this letter; but I now entreat of you to try your past and present experience by the Word, the living oracles of God. "Godly sorrow worketh repentance to salvation not to be repented of." [2 Corinthians 7:10.] If you can discern the mistakes of the past, you can be made to sorrow after a godly manner. I beseech of you to obtain a genuine experience in the things of God. Do not, for your soul's sake, rest upon a supposed hope, but have a genuine experience in vital piety.

I have too great love for you, my brother, to flatter you; this is Satan's special work. I love you both, Brother and Sister Eldridge, and I ask you to come up from the lowlands of earth into a pure and more elevated atmosphere. Seek the Lord, O, seek Him while He may be found; call ye upon Him while He is near. Do not accept the record of your past service in connection with the work of God as just about right. God has not written it thus in the books of heaven.

"Unto you who believe he is precious." [1 Peter 2:7.] Have you sought the Lord for divine enlightenment? Do you prize the blessings of God and the righteousness of Christ above worldly inducement and the praise of men? May the Lord open your eyes that you may see where you have made mistakes, The kingdom of God is not meat and drink; but righteousness and peace in the Holy Ghost. The religion of Christ consists in walking uprightly. The interest of the universe <of heaven is deeply interested> in the choice which humanity shall make. A heaven of happiness and bliss is prepared for the overcomer. All heaven will enter into co-partnership with you if you will come to Christ for eternal life. Then come to Him in meekness, as a little child, as one who has made a surrender to God, and then stand under the bloodstained banner of Prince Immanuel. Then you will keep God's principles firm and uncorrupted, and He will work in you, increasing your intellectual and moral efficiency. Daily you may grow in favor with God and man, and be fitted to have God's image restored in you. Then you can and will act in connection with Christ, as a brother and benefactor in the great web of humanity. May God bless you is my prayer.

Lt 29, 1896

To the General Conference of 1897

December 27, 1896

To the General Conference of 1897:

I have words to speak to our brethren who shall assemble in conference in 1897. There is a power moving from beneath which is after the working of the great enemy. The present financial controversy has been presented to me as one of Satan's masterpieces for these last days. I supposed our own people would step very softly and more very guardedly and keep themselves aloof from all these new issues in regard to the circulating currency. This is not of the devising of God—the changing of the circulating currency. What will it effect? It will cause a state of things that will bring oppression to the poor, and create great distress. It is one of the devil's schemes, and I thought those who believed the truth would not be deceived in the least degree upon this matter. But within the year 1896 matters have been presented to me which have made me tremble for our people. I have been where I heard conversations from those in positions of trust in our institutions, and there was great warmth in controversy over the different positions taken. The light given me was, This is the policy Satan has arranged to bring distress.

Would we know how we may best please the Saviour? It is not in engaging in political speeches, either in or out of the pulpit. It is in considering with fear and trembling every word we utter. Where the people assemble to worship God let not a word be spoken that shall divert the mind from the great central interest, Jesus Christ and Him crucified. The third angel's message is to be our burden of warning. The side issues are not for us to meddle with. The burden of the work is, Preach the Word. There are those who have had an experience in seeking the salvation of souls for whom Christ has given His precious life. That work is the special enterprise to engross everyone who feeds the flock of God. It is a time now when voices will be heard: "Hear. This is the way, walk in this path." But the Lord Jesus says, "Follow thou Me. They that follow Me shall not walk in darkness." [See John 8:12.] The saving of souls is to be our personal work, from which nothing is of sufficient moment to divert the mind. Christ came to our world to save souls, to diffuse light amid moral darkness. A living voice is heard, "I am the way, the truth, and the life." [John 14:6.]

I was surprised as I saw men who claim to believe the truth for this time all excited in regard to matters—which relate to the Lord Jesus and eternal interests. No; but they seemed to be wonderfully excited in regard to the currency. Some ministers were distinguishing themselves by weaving these subjects into their discourses. They were excitably involving themselves, taking sides in regard to these questions that the Lord did not lay upon them the burden to engage in. These persons seemed to have a large share of self-sufficiency. But they themselves really did not know what they were advocating. They knew not whether they were defending principles that originated in the councils of heaven or in the councils of Satan.

The voice of one in authority spoke with great decision: Ye know not what manner of spirit ye are of. Read the directions given by the only begotten Son of God when enshrouded in the cloudy pillar. When that voice is obeyed, ye will not give your voice or influence to any policy plan to enrich a few, to bring oppression and suffering to the poorer class of humanity. There is in this excitement just what separates

those of the same faith. Is this bearing the divine credentials? Beware. See that your arm is not linked in the arm of a personal demon. He is in appearance as a man. He is walking about as a roaring lion, seeking whom he may devour, and he finds them among Seventh-day Adventists. He can terrify by his roaring; but, when it serves his purposes best, he has the sweet voice of an angel of light and speaks of heavenly things. Does he not know all about heavenly glory?

I inquired why those who could read their Bibles and see the perils of these last days were so ready to snatch up matters they had best let alone. How can they connect with men who are advancing principles that originated in the councils of demons? Why do they not see that this is no work the Lord has set them to do? The answer came, because their hearts are lifted up unto vanity. They are beguiled. They do not know how weak they are. There are many who will be deluded and who by pen and voice will cast their whole influence to create a condition of things—that will exist just the same whatever they may do—but they should not be bound up with the evil workers. All who are longing for some engagement that will represent Jehu riding furiously will have opportunity enough to distinguish themselves. Their arm will be linked with his who was once an exalted angel, and who has not forgotten his manners in the heavenly courts, which he will assume; and in representing persons, he will allure many who life is not hid with Christ in God.

Because iniquity abounds, the love of many waxes cold. Why should their love wax cold? Because they have not humbled their hearts and fled to their refuge, Jesus Christ. They thought they know so such that they became fools and allowed themselves to be depraved. Thus many souls will be lost. Worldly plans and devisings, and strange sentiments, and principles will be put forth by the prince of the power of the air, which are directly opposed to the law of God. Here we should reserve all our influence to act, in upholding the truth.

The sentiments brought to the front by politicians will be voiced by some who claim to be Sabbath-keepers. What angels will attend those in the pulpit as they stand up to give the flock poison instead of pure wheat, thoroughly winnowed? Here is the working of satanic agencies to bring in confusion, to bewitch the minds of old and young. Those who have been walking humbly with God will not be engrossed in advocating either side of this question. They will place themselves under his guardianship, and reveal that they are learning lessons from the Great Teacher, who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.] (See Scripture).

All this excitement and unrest is placing the mind where it will not dwell upon the truth. Do you suppose that the world, the flesh and the devil would be able to link up those souls who were humble and lowly of heart, and blind their understanding, so that they could not tell what sort of companions they were choosing? If the eyes of many could be opened in their heedless march, they would see a mighty procession of people of all classes, all kinds, all nations, passing in the same ranks, classing themselves as the companions of demons, rapidly moving on in a continually swelling procession to certain ruin.

What shall I say? The faith of many, including those who preach the Word, must be something different from what it is now, else their future eternal destiny is settled. The Word of God, studied carefully and obeyed, is the only thing that will make man pure and keep him pure. This alone can save him from

meddling with all the iniquities that prevail. Christians are to bear the stamp of the King of kings. All in our world are taking sides. This political money strife we are not to take part in. It has come into our ranks.

There are those who are now under the reproof of the Word of God, even among Seventh-day Adventists, because of the way they acquired their property and use it, as if they owned it and created it, without an eye to the glory of God, and without earnest prayer to direct them in acquitting or using it. They are grasping at a serpent which will sting them as an adder.

Of God's people He says, "Her merchandise and her hire shall be holiness to the Lord; it shall not be laid up." [Isaiah 23:18.] But many who profess to believe the truth do not want God in their thoughts any more than did the antediluvians or the Sodomites. One sensible thought of God, awakened by the Holy Spirit, would spoil all their schemes. Self, self, self, has been their God, their Alpha and Omega.

Christians are safe only in acquiring money as God directs, and using it in channels which He can bless. God permits us to use His goods with an eye single to His glory, to bless ourselves that we may bless others. Those who have adopted the world's maxim and discarded God's specifications, who grasp all they can obtain of wages or goods, are poor, poor indeed, because the frown of God is upon them. They walk in paths of their own choosing, and do dishonor to God, to truth, to His goodness, to His mercy, His character.

Now, in probationary time, we are all on test and trial. Satan is working with his deceiving enchantments and bribes, and some will think that by their schemes they have made a wonderful speculation. But lo, as they thought they were rising securely and were carrying themselves loftily in selfishness, they learned that God can scatter faster than they can gather.

"I have seen the wicked in great power, and spreading himself like a green bay tree, yet he passed away, and lo, he was not; yea, I sought him, and he could not be found." [Psalm 37:35, 36.] He who sees the end from the beginning and who brings order out of confusion, is doing all things well. We will view another side of the picture: "Mark the perfect man, and behold the upright, for the end of that man is peace." [Verse 37.] The Word of God is offering all the preparation for eternal life. Our faith must be a faith that works by love and purifies the soul, not defiles faith and practice. Do we believe the Word of God? Are all who profess the truth faithful and true, steadfast to principle? Are we doing missionary work with the spirit of Christ?

There are men who stand in the pulpits as shepherds, professing to feed the flock. But the sheep are starving for the bread of life. There are long-drawn-out discourses, largely made up of the relation of anecdotes; but the hearts of the hearers are not touched. The feelings of some may be moved, they may shed a few tears, but their hearts are not broken. The Lord Jesus has been present when they have been presenting that which was called sermons, but their words were destitute of the dew and rain of heaven. They evidenced that the anointed ones described in Zechariah (see chapter 4) had not ministered to them, that they might minister to others. When the anointed ones empty themselves through the golden pipes, the golden oil flows out of themselves in the golden bowls, to flow forth into the lamps, the churches. This is the work of every true, devoted servant of the living God. The Lord God

of heaven cannot approve much that is brought into the pulpit by those who are professedly speaking the Word of the Lord. They do not inculcate ideas that will be a blessing to those who hear. There is cheap, very cheap fodder placed before the people.

When the speaker shall, in a haphazard way, strike in any where, as the fancy strikes him, when he talks politics to the people, he is mingling the common fire with the sacred. He dishonors God. He has not real evidence from God that he is speaking the truth. He does his hearers a grievous wrong. He plants seeds which will strike their fibrous roots deep, and they spring up and bear poisonous fruit. How dare men do this? How dare they advance ideas when they do not know certainly whence they came, or that they are the truth?

Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things. Let discourses be short, spiritual, elevated. Let the preacher be full of the Word of the Lord. Let every man who enters the pulpit know that he has angels from heaven in his audience. And when these angels empty from themselves the golden oil of truth into the heart of him who is teaching the Word, then the application of the truth will be a solemn, serious matter. The angel messengers will expel sin from the heart, unless the door of the heart is padlocked and Christ is refused admission. Christ will withdraw Himself from those who persist in refusing the heavenly blessings that are so freely offered them.

The Holy Spirit is doing its work on the hearts. But if the ministers have not first received their message from heaven, if they have not drawn their own supplies from the refreshing, life-giving stream, how can they let that flow forth which they have not received? What a thought, that hungry, thirsty souls are sent away empty! A man may lavish all the treasures of his learning, he may exhaust the moral energies of his nature, and yet accomplish nothing, because he himself has not received the golden oil from the heavenly messengers, therefore it cannot flow forth from him, imparting spiritual life to the needy. The tidings of joy and hope must come from heaven. Learn, O, learn of Jesus what it means to abide in Christ!

If the Christian minister receives the golden oil, he has life, and where there is life there is no stagnation, no dwarfed experience. There is constant growth to the full stature of Christ Jesus. If we have a deep, growing experience in heavenly things, we walk with the Lord as did Enoch. Instead of consenting to the propositions of Satan, there is most earnest prayer for the heavenly anointing, that we may distinguish the right, the heaven-born, from the common.

If we are fighting in the strength of the Mighty One, we are on the side that will win at last. In the end we shall conquer. The greatest work, the most perilous scenes, are before us. The deadly conflict we must meet. Are we prepared for it? God is still speaking to the children of men. He is speaking in many different ways. Will they hear His voice? Will we place our hands confidently in His and say, "Lead me, guide me"?

There is cheap religion in abundance, but there is no such thing as cheap Christianity. Self may figure largely in a false religion but it cannot appear in Christian experience. "Ye are workers together with God." [1 Corinthians 3:9.] "Without me," said Christ, "ye can do nothing." [John 15:5.] We cannot be

shepherds of the flock unless we are divested of our own peculiar habits, manners, and customs, and come into Christ's likeness. When we eat His flesh and drink His blood, then the element of eternal life will be found in the ministry. There will not be a fund of stale, oft-repeated ideas. There will be a new perception of truth.

The Word is the preacher's light, and as the golden oil empties from the heavenly olive trees into the bowl, it makes the lamp of life flash with a clearness and power that all will discern. Those who have the privileges of sitting under such a ministry will, if their hearts are susceptible to the Holy Spirit's influence, feel an inner life. The fire of God's love will be kindled within them. The Bible, the Word of God, is the bread of life. He who feeds the flock of God must himself first eat of the bread which came down from heaven. He will see the truth on every side. He will not venture to come before the people until he has first communed with God. Then he is led to work as Christ worked. He respects the varied minds that compose his audience. He has a word that touches the case of all, not worldly, confusing ideas. He has no right to introduce the worldly perplexities. The bread of life shall satisfy every soul hunger.

Some who stand in the pulpit make the heavenly messengers in the audience ashamed of them. The precious gospel, which it has cost so much to bring to the world, is abused. There is common, cheap talk, grotesque attitudes and workings of the features. There is with some rapid talking, with others a thick, indistinct utterance. Every one who ministers before the people should feel it a solemn duty to take himself in hand. He should first give himself to the Lord, in complete self-renunciation, determined that he will have none of self, but all of Jesus.

Lt 30, 1896

Hickox, Brother and Sister

Adelaide, South Australia

October 13, 1896

Dear Brother and Sister Hickox:

I know not why you have been in my mind so much during this meeting. I hoped you would be here, for I had some special things to say to you, which I could not speak of to others. I have been so very busy that I have not been able to write. I have not known your whereabouts. I knew you had been working in connection with Brother Merritt Kellogg at Broken Hill, and I supposed you would be at this meeting. We are having a good meeting. Brother Hawkins is on the ground, and is engaging in the work. I feel the deepest interest in this brother, and I hope that as the Lord has been leading him to investigate the Scriptures, he will search most earnestly for the hidden treasure. He may sink the shaft deeper and still deeper in the mines of truth, and discover veins of precious ore. He will then see that the third angel's message is full of precious, substantial truth for this time. What is it? The commandments of God, and the testimony or faith of Jesus. In this message those who do God's will will know the doctrine, whether it be of God.



Brother and Sister Hickox, are you prepared to take hold of the work anywhere, with heart and soul. When clouds come between your souls and God, when all around you in darken and forbidding, when the enemy stands ready to rob the soul of its integrity to God and the truth, and when error stands out plausible and attractive, then it is time to pray and exercise faith in God.

The Lord will work by His Holy Spirit upon every mind and heart that is committed to Him. Will you both place yourselves in the channel of light, where the Holy Spirit can work with you? I have looked upon you both with great interest, because I know that your natural temperaments need to be softened; the rugged, natural traits of your character need to be removed. Will you see this? Will you realize the danger that is constantly before you? Satan takes advantage of every objectionable trait of character, and if these natural sentiments and passions are not overcome, they will overcome you, and will greatly detract from your usefulness in any line of the work.

What is faith? It is not sight. "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] Cherishing faith, the soul is enabled to rise beyond itself, and penetrate the hellish shadow which the enemy casts athwart the pathway of every soul that is striving for an immortal crown. How many times Jesus said, "Watch ye and pray, lest ye enter into temptation." [Mark 14:38.] We are to watch and pray just as long as Satan brings up clouds of unbelief, composed of every evil thing that he can devise, to lead the human mind to yield to temptation. But this cloud that lies between God and the human agent cannot envelop man and penetrate his soul unless he opens his mind and heart to its dark beams.

The angels of God will guard every man from the poisonous malaria of temptations of the wicked one, who will rise beyond self and circumstances and surroundings, looking unto Jesus through every mist and fog and cloud, and penetrating by faith the darkest temptations. What will be the privilege of the one who does this? "Let him take hold of my strength," the Lord declares, "that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.]

Satan would lead minds into clouds and darkness and unbelief by tempting them to indulge in a wrong spirit. But do not let your human feelings attain the mastery. Here is your danger. If you realize this, you will guard the doors of your heart, lest the darkness of Satan's clouds come in. <We are to watch the small beginnings of sin.> If this darkness enters, it will go from you to others, your influence will be hurt; you will never rise to be a representative man, because of our self-esteem and self-assurance. The Lord will not be able to bless you as He would, because your faith and works will not be in harmony. The works show the value and quality of the faith.

If you trust Him, the Lord will give you a breadth of experience that you do not now possess. You are and will be placed under trying circumstances, for every man's faith will be tested and proved. If you stand the proving of God, and do not allow self to be the master, if your faith holds fast, producing active obedience to the Lord's will, you will then be worked by the Holy Spirit.

The Lord is not pleased when you, or any of His servants who bear the message of truth to others, do not feel the necessity of constantly learning. The child often asks, "Why should I learn?" and by many this sentiment is entertained, if not expressed in so many words. We have a Great Teacher, even Jesus

Christ. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." [Matthew 11:29.] Light is sown for the righteous, and gladness for the upright in heart. Truth must ever be treasured in the soul. The more we learn under Christ's yoke, the more influence we will have. Wisdom, well-used, is a wonderful blessing. The more we learn from the Great Teacher, the more we have to communicate, and the greater our influence for good over other minds. Nothing savoring of display or of boasting of the knowledge we have, nothing like lifting up the soul in vanity or in self-sufficiency, nothing like a display of the talents God has entrusted to us, will be seen.

A grave responsibility rests upon the human agent to increase his talents by use. Under the Great Teacher, he is constantly to accumulate knowledge, following distinctly in the course the Lord has marked out. But many are acting upon the idea that there is a connecting link between light and darkness, between Christ and Belial.

The Lord will impart His divine skill and aptitude to all who are true learners. If He sees that their hearts are humble, He will instruct them out of His Word, which is profitable for all things, for doctrine, for reproof, for instruction, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

The queen of Sheba came to Solomon to obtain knowledge from him. She talked with him of the things of nature. Solomon was a true student of natural history. He had studied the inanimate creation, the shrubs and flowers, and had acquired a better understanding of God's wisdom. His love for God and his knowledge of God increased as he recognized Him as the God of nature. He had also studied the things of the animate creation.

From many lands people came to hear Solomon, and he taught them of God as the Creator of all things. These people carried away with them impressions of the living God that were new and wonderful to them. They began to look at the things of nature as their instructor.

The Lord is not pleased or glorified by the ignorance of human beings in regard to natural laws, or in regard to spiritual laws, which are in perfect harmony with natural laws; for the whole creation is one masterpiece of infinite wisdom. The essential knowledge of the soul-life is faith in God. Then the qualities of character will appear as vital, living things, which should increase and advance, constantly growing.

My brother and sister, you have very much to learn. You need not be dwarfed or crippled in your experience if you will bring your lessons to a definite purpose, placing yourselves under the control of God. But selfish traits of character rob you of the wisdom you might obtain. You are not willing to be taught. You think that you know enough. But you have only just begun to climb the ladder of genuine, sanctified experience in the things of God. This deficiency in the knowledge of the meekness and lowliness of Christ will place you where you will have much tribulation, which will not yield the precious fruits of righteousness.

The promises of God are sure and unbounded. You need faith, pure, unadulterated faith. Without this faith no one can engage in successful warfare against the seen and unseen agencies which are at work to uproot confidence in God and in one another.

I cannot finish this now, so will send it as it is. If I have the time during this meeting, I will follow out the matter here presented to you; but I have no time now.

My brother, my sister, Christ demands more than you have given Him. He asks the entire heart, the undivided allegiance of every soul that names His name. The Lord will work with you if you will cooperate with Him. But, my dear brother, your faith must go deeper. It must lay hold of the promise, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [John 15:7.] Your faith must be continually exercised. If you do not win the crown of life, it will be because you have not striven lawfully. United with Christ, all the power you require will be given you. Abiding in Him, you can fight manfully.

The more you believe and trust as a child in the Lord Jesus, the greater will be your capacity for believing. By faith you stand. Only by exercising faith can you conquer self. It will cost you a severe struggle, because self has been hard to manage. Self is the ground where Satan always meets and manages those whom he wishes to deceive and conquer. But if the righteousness of Christ is revealed in you, you become strong. Looking beyond yourself, to a crucified Saviour, a risen and ascended Lord, who is, as your Advocate, making intercession for you, taking hold of Christ's power and efficiency, you can conquer.

Lt 32, 1896

Hughes, Brother and Sister

"Sunnyside," Avondale, New South Wales, Australia

March 7, 1896

Dear Brother and Sister Hughes:

I am awakened at one o'clock. The Lord has laid open before me your perilous situation as a family, and has given me a message for you. Should the Saviour come in the clouds of heaven, not one in your family could meet Him with the assuring words, "This is our God; we have waited for him, and he will save us." [Isaiah 25:9.] Light has been given you before, but your moral courage has been too feeble to rise and meet the emergency. You desire to have things different, but you have not the moral courage to take up your long-neglected duties, and set things in order.

Brother and Sister Hughes, you love your children, but your love has been but human, in nothing resembling the love of Christ. Parents are under a most solemn obligation to train their children in the way of the Lord, but your children are almost wholly left to follow their own impulses, and instead of being controlled by you, they rule you. As they act toward you, so do they act toward God. Their love is not genuine, for they are allowed to be disrespectful, disobedient, unthankful, and unholy.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” [2 Corinthians 5:17.] Brother Hughes, the converting power of God must come into your home. Rise in the name of God, for He calls upon you, “Go, work today in my vineyard.” [Matthew 21:28.] Often you have tried, but your efforts have only been halfway. You know the truth, but you do not practice it. As you now stand, you are unconverted and unsanctified. The ploughshare of truth must go deeper into your mind and heart than it has yet done. You have assented to the truth, Brother Hughes, but do you love it well enough to make self-sacrifice for it? Do you love Jesus well enough to deny yourself for Him? The use of tobacco is your cherished idol, and it is a barrier to you in your Christian life. Will you cling to this idol till the case of every soul is decided, and you are left shipwrecked, as it were, without God and without hope in this world?

You need to come to Jesus just as you are, asking Him to forgive you for wasting your life, for following your own way, for doing your own will and not walking in the light. “Walk in the light while ye have the light, lest darkness come upon you.” [John 12:35.] How long do you purpose to place your idol tobacco before your Saviour? How long will you keep yourself aloof from the church because you are not ready to yield up a hurtful, sinful indulgence? You know the truth, but you do not receive it into your inmost life; therefore it is impossible for you to assert your God-given freedom from the slavery of hurtful habit. Only by having a faith that works by love and purifies the soul can you obtain relief from sin. When by faith we appropriate the truth, it exercises a transforming influence upon the life and character. The truth must not only be accepted by the intellect, but must be brought into the inmost recesses of the heart, that the Holy Spirit may give it a living power.

When the truths of the Bible are brought before you, you feel assured that you would not have denied Christ as did Peter; but you do not discern that unless your present position changes, you are now denying Him. The current of your life must change; no cowardice or fickleness must appear in your character. When in the name of the Lord you say, I will receive Jesus as my Saviour, you will be no longer weak. If you will come to Him, and in penitence and faith ask Him to strengthen your will to resist temptation, He will give you power to overcome the habit which now holds you in slavery. Co-operating with God, you will gain power to expel the use of tobacco; your will will be strengthened, and you will gain moral courage to take your position for God and for heaven.

If you believe that Christ died for you, you will realize that you have been bought with a price; you will see that you are of value in the sight of God, and you will not permit any selfish practice to come between you and Jesus. You will fully consecrate yourself to the service of God. Brother Hughes, you are an intelligent man upon other subjects, but you are making a most vital mistake in neglecting the great salvation presented to you. By your attitude you refuse the light brought to you. Knowing the truth, you do not practice it.

My brother and sister, you must give an account to God for the long years during which you have refused to serve the Lord with full purpose of heart. As parents, you need to rise in the name and strength of the Lord and take up your long-neglected duties. You need to say to some purpose, I think I see where I have failed. I have not corrected evils in my children, and therefore they will not respect me.

Without delay I will seek God; I will no longer walk in my own way, but I will walk according to the way of the Lord.

“Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” [Matthew 6:33.] Is this your object in life? All things needful cluster round this great and glorious point—the kingdom of God. Your only object being to amuse yourself, you will make shipwreck of your faith. Kneel before God just as you are, and say, I bring to Thee my soul which Thou hast purchased. Had I improved my opportunities, I should not now be dwarfed in religious experience. But I have wasted my opportunities. Wilt Thou pardon me for spurning Thy love? Wilt Thou give me strength to war the good warfare in Thy name?

God has enjoined upon parents to teach their children the commandments of God. When parents neglect this work, and permit their children to care more for their own pleasure than for the Word of God, they themselves dishonor God and transgress His law. No child is to be allowed to rule in the house, but parents are to teach their children to do justice and judgment, and to keep the way of the Lord. But your children know not how to reverence or even respect the truth, and they never will unless they turn from fictitious reading—the idol to which they have given soul and body. They keep their minds intoxicated with this reading; it is the god they worship; and while they continue this practice, they are just as much intoxicated as any drunkard.

Children, I have a message for you. You are now deciding your future destiny, and your character building is of that kind which will exclude you from the Paradise of God. The eldest daughter is an exception, but the atmosphere of the home will not help her to perfect a Christian character and become complete in Christ. How sad it is for Jesus, the world’s Redeemer, to look upon a family where the children have no love for God, no respect for the Word of God, but are all absorbed in reading story books. The time occupied in this way robs you of a desire to become effective in household duties; it disqualifies you to stand at the head of a family, and, if continued, it will entangle you more and more closely in Satan’s snare.

Brother and Sister Hughes, the life of your son is almost ruined by the management he has received ever since he was born. You may learn this lesson from nature. Leave a piece of ground uncultivated, and it will bring forth only briars and unsightly weeds. Your son has been left to do just as he pleased, and he has not that education and discipline that he should have.

God has placed a high estimate upon the human soul by giving the life of his only begotten Son that all might be saved. Individually we belong to the Lord by creation and by redemption. You have been bought with a price, even the precious blood of the Son of God. Each member of this family must render an account to God for their own souls, which they have treated so indifferently, caring not to reach the perfection of the Christian character, but choosing instead to follow their own selfish, undisciplined way.

I call upon these blood-bought souls, Awake to your eternal interests, and pass not your time in self-pleasing, which yields no real happiness. God has given you a probation in which to prepare for eternity but you are bringing into your character-building wood, hay and stubble—nothing, absolutely nothing by which God will be glorified. He has given every human being a work to do for Him, and every hour you

spend in serving self is lost for eternity. "Yet a little while, and he that shall come will come, and will not tarry." [Hebrews 10:37.] What record will you meet in the judgment? What account will you render of the time given you in which to serve God?

What will the books of God reveal, children, in regard to the treatment you have given your mother? What words have you spoken to her that you will not be pleased to meet when the judgment shall sit, and every one shall be judged according to the deeds done in this life? In treating your parents disrespectfully, remember that you are dishonoring your Maker. He has borne long with your perversity, but He now requires that your life shall be very different from what it has been. The message, "Go, labor today in my vineyard" [Matthew 21:28], has been given you again and again, but by precept and example, you refuse to go. An atmosphere surrounds you that diverts the minds of those with whom you associate from God and heaven.

God calls upon you to turn to Him with full purpose of heart. "Today, if you will hear his voice, harden not your hearts." [Hebrews 3:7.] It is not yet too late for you to choose to do the will of God. If you will hear His voice, if you will lay aside your life of inactivity and idleness, Christ will receive you just as you are. Too long you have trifled with your soul's eternal interest, too long you have neglected the great salvation provided for you, too long you have put yourself on the side of the enemy. Will you not now consider how it is with your souls?

Although Christ has done everything on His part, this will not save you unless you perform your part by co-operating with God. Yield up those practices which are a willful denial of Christ, and which, if persisted in, will cost you your soul. You are helping one another to resist every overture of mercy. You are educating yourselves to have cheap thoughts, and to be frivolous and irreligious. By refusing to give God your hearts' best and holiest affections, you are cheating Him of what rightly belongs to Him. You cannot afford to meet the results of this course of action in the judgment. God calls upon you to turn to Him before it be everlastingly too late.

Dear children, you are not bringing piety into your lives. The time will come when you will realize what you have lost, but you will not realize in time, unless you cease filling your minds with chaff. Some of the books you read contain excellent principles, but you read only to get the story. If you would gather from the books you read that which would help you in the formation of your character, your reading would do you some good. But as you take up your books and peruse page after page of them, do you ask yourself, What is my object in reading? Am I seeking to gain substantial knowledge? You cannot build a right character by bringing to the foundation wood, hay, and stubble. In the past you have done so little for God that you have not the courage and educated ability to work acceptably. But must your life forever be dwarfed? God loves you, and He longs to receive you as His children. "Come unto me," He says, "and I will give you rest." [Matthew 11:28.]

The language spoken in many homes is a great reproach to the parents who allow such words to be uttered, and daughters who can speak to their parents, as you have done to yours, place themselves where they will sink lower and lower in the scale of rectitude and moral value. Rightly used, the gift of speech is a wonderful blessing; its power for good cannot be estimated; misused, it is a curse to

humanity and a dishonor to God. Speech is the means by which thought is expressed, and a mind under the molding influence of the Spirit of God will speak words of tender sympathy; a love for that which is good will be awakened in the heart, and the thoughts will flow out in words. But those who permit themselves to be controlled by satanic agencies will rail against all good in language of unrestrained passion.

I have heard language from you which was nothing less than profanity. When a child curses its parents, it curses God. You have allowed your tongue to have free rein, and have not cultivated the attributes of Christ, our Pattern in all things. Every word you speak is heard and recorded by the Majesty of heaven, who has said, "By your words ye shall be justified, and by them condemned." [Matthew 12:37.] Could your eyes be opened, could you see the heavenly watcher by your side listening to the words you utter, you would control your tongue, for you would realize that you were speaking these shameful, wicked words before the whole universe.

You have a most serious account to render to God, children, for you have openly transgressed His commandments, especially the fifth. A blessing is pronounced upon those who honor their father and mother, but you do not respect or obey your parents. You belong to God by creation and redemption, and He would have you curb your unruly tongue. I call upon you, if you have any regard for yourself, for your happiness, if you want peace, if you wish to be elevated and ennobled, Stop; do not go one step further in your course of rebellion, for you are running up a terrible account. Do not, like the rebellious Jews, close your eyes and your ears lest you see and hear and be converted, for in proportion as you reject the light, will you reap a harvest of sorrow.

Lt 33, 1896

Hawkins, Harry

"Sunnyside," Cooranbong, New South Wales, Australia

November 27, 1896

My dear young friend:

I have felt an interest in you similar to the yearning desire a mother feels for her child. Will you let me be your friend? Gladly would I help you to help yourself to become an honorable, trustworthy man. You need a friend that will help you at all times, and I point you to Jesus as your Friend and Helper. I do not ask how far you separated your soul from God in the days of your temptation. I do not seek to draw aside the curtain that conceals the past; but some things which have been opened before me in your past history have made me feel an intense desire to preserve you from companionship that would not be a help to you, that would not lift you up, but would drag you down.

Will you please to open your Bible and read the one hundred and nineteenth Psalm? Read especially the ninth, fifteenth, and sixteenth verses. Here is your sure remedy for wrong doing. You want to possess an individuality of your own. If you succeed in anything that is elevating and ennobling, you must cultivate

firmness for the right. You have most excellent qualities, and you can, if you will, become just such a man as you would trust and respect. Then you will make your mark in the world for good.

When you shall come to Jesus just as you are, and acknowledge Him as your Saviour, you will be acknowledged by Jesus as His son. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] Your only safety is in making a decided movement in the right direction.

I cannot choose for you. If I could, gladly would I do it; but every soul must have moral courage to choose for himself. None of us can be carried to heaven by proxy. I have hoped that ere this you would decide to be a follower of Christ. When you take your position, the Lord can use you as his agent to do good to the souls of many. When you give yourself to Christ, your character will grow into positiveness. You have kept yourself aloof from Christ for a long time, and yet probation has been granted you. You have had light, and opportunities to know what is truth. It rests with you to decide whether you will choose the service of Satan, or the service of Him who gave His life for you.

Jesus has revealed to you your own value by the price He has paid for you. May the Lord quicken your perceptive powers, that you may look upon Him who has ransomed you. Look to Calvary, and measure the degradation He submitted to endure, that He might take away your sins. He, the guiltless, has borne your guilt, that you may stand without fault before His Father; that though undeserving you may be treated as deserving of the reward of eternal life. When you look to Jesus, you will no longer be uncertain, but positive, saying under all temptation, "He gave His life for me." Your life has been purchased with agony and blood. You have everything in your favor, to help you now to be a Christian. You can be resolute if you will. It will require higher help than any of us can give you, but that help is promised you.

Everything has been done that God could do. In giving Jesus to become a propitiation for our sins, God gave us power to resist and overcome evil. You have every encouragement, if you yourself will consent to yield and form new habits. This requires effort on your part, persistent effort, for if Satan sees you taking a step decidedly for Christ, he will employ every ingenious method to attract, to deceive, and ruin you. But the Lord Jesus has provided a refuge for poor, tempted souls. He has His angels that will help, shield, and guide every soul.

I do not want to deal in generalities, but to bring this matter home to one individual case. One soul saved is of more value than a world. That one soul has refused to stand longer under the black banner of the power of darkness. He has changed captains. Instead of grieving longer the heart of Christ, he has given himself into His army, joined the ranks of those who are fighting to win a crown of life.

In your younger days you had conscientious convictions, but your associations were not properly chosen; and in following your own lead, you have brought danger and suffering upon yourself. You will carry the marks as long as life shall last. If an angel of God had not, in answer to the many prayers sent up to heaven in your behalf, stood by your side at the time of the accident, your life would have ended then and there. Had not angels ministered unto you, the fever would have drunk up your life. But the Lord said, "I will spare him for another trial."



The Lord treats you with respect. He does not drive you. He says, "Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." [Revelation 3:20.] The religious work which God gives to young men, and to men of all ages, shows His respect for them as His children. He gives them the work of self-government in His service. He calls upon them to be sharers with Him in the great work of redemption and uplifting. As a father takes his son into partnership in his business, so the Lord takes His servants into partnership with Him. We are laborers together with God. Jesus says, "As thou hast sent me into the world, even so have I also sent them into the world." [John 17:18.]

The preparation for Christ's coming is a preparation made through Christ for the exercise of our very highest qualities by thought, faith, and love. We sometimes blunder, but if we see and confess our errors, God is just to forgive us our sins, and to cleanse us from all unrighteousness. Our failures should not discourage us, but should be turned into victories. It is your privilege to choose this day whom you will serve. If you believe in Jesus Christ, you can bring solid timbers into your character-building, discarding every worthless rotten timber. Your character may be a beautiful structure, a temple for God.

But what kind of company will you choose, the weakest characters, the uneducated, undisciplined, or will you choose to rank in Christ's army? Would you not rather choose to be a child of God than a servant of Satan and sin, having your name registered as the enemy of God? "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure." [1 John 3:2, 3.]

You have within your reach more than finite possibilities. If you link yourself with God, turning to Him with full decision of soul, He will accept the prodigal. If you give your heart and soul to God, He will bless you, and work with you to help other youth to give their hearts to Him and be converted. You are accountable for all the good you might have done, and which Jesus died that you might do. He still invites you to wear His yoke, to lift His burden, and to learn His meekness and lowliness of heart, and as your reward, you shall find rest unto your soul.

You have the God-given ability to become a man; through Jesus Christ you may stand registered in the books of heaven as a man. And a man, as God applies the term, is a son of God. I want you to consent to be molded and worked by the Holy Spirit. The Lord Jesus Christ is sitting for His portrait, His likeness, in us. Shall I reflect it? Will you reflect it? Will you continue to refuse light and evidence, and despise the great salvation proffered you?

Are you willing that God and the Saviour who died for you shall say, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they

would none of my counsel; they despise all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." [Proverbs 1:24-31.]

Jesus loves you; He wants you to become a sharer of His glory. He wants you to link up with Him, be one with Him, true as steel to His service. You can turn away from that which is cheap and inferior, and rise to a high standard; you can be respected by men, and beloved of God. Jesus came to our world to show you how to live, and form a character which God shall approve. It seems so wonderful, the love of God to fallen man!

When I was stricken so suddenly last Tuesday afternoon, I was so violently ill for a time that I became unconscious. That night I was in a raging fever, but the next morning I thought of you. I had not spoken to you personally. I decided that as soon as I had sufficient strength, I would write to you. Today, November 27, I lie in bed and trace these lines. I pray the Lord to touch your heart by His Holy Spirit, that you may have the moral courage to decide to be a Christian.

You have been led away from truth, from light, from faith and obedience, by young companions who have done you only harm. Now will you be led by one who loves your soul? Make your decision for time and for eternity. Let not any human agent cheat you out of your soul. No one can pay a ransom for your soul. Jesus has done that. Will you be indifferent to such love? Shall the weak, silly remarks of those whom Satan has bound fast to his chariot influence you to discard God, to be at enmity with Him? Christ must judge the living and the dead at His appearing and kingdom. He is soon coming in the clouds <of heaven> with power and great glory. Will you, my dear friend, brave the matter through, and determine to be on Satan's side of the question? Jesus has given His life for you; what have you given to Jesus? What response have you made?

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] What excuse can you make, when every case shall be tried in the Judgment, that you should show such disrespect and dishonor to His only begotten Son? Will you let Satan have all your powers, to do with you as he pleases? Again I say, Come; Jesus invites, all heaven says, Come. Will you come?

Lt 34, 1896

Hare, Brother and Sister

"Sunnyside," Cooranbong, Australia

December 19, 1896

Dear Brother and Sister Hare:

I will write you a few lines. I cannot write much, but will send you enclosures. We feel sorry as we think of you so far away in that unpromising field. We would despair of your accomplishing anything did we not have the most reliable assurance, "Lo, I am with you alway, even unto the end of the world."

[Matthew 28:20.] Christ knows. He came to a world that was all seared and marred with the curse, that He might reach to the very depths of human woe and misery and lift man up.

Jesus Christ is the Restorer. The apostate, Satan, is the destroyer. Here is the conflict between the Prince of life and the prince of this world, the power of darkness. How can we doubt this when our Lord and Saviour left the courts of heaven, laid aside His royal robe and His royal crown, and clothed His divinity with humanity, that He might stand as the substitute and surety for men, bearing their guilt and their sin. He intended that a greater work should be done in behalf of man than we have yet seen. He did not intend that such large numbers should choose to stand under the banner of Satan and be enrolled as rebels against the government of God. He has no pleasure in the death of the wicked. The world's Redeemer did not design that His purchased inheritance should live and die in their sins. What, then, is the matter? Why are so few reached and saved? It is because so many of those who profess to be Christians are working in the same lines as the great apostate. They let Satan devise and plan for them. He makes them apostates, disloyal to God, because rebels against His precepts and His laws. This brings severe, taxing labor upon the true Christian. He must convince the transgressor that he is a sinner, because "sin is the transgression of the law." [1 John 3:4.]

But very much more might be done for Christ if all who have had the light and the truth set before them, and who profess to believe the Word, would practice the Word, and adorn the doctrine of Christ our Saviour. Whole families might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising methods for the success of His work. Then their voices and their persuasive words would set forth Jesus Christ, crucified among them. There are many earnest, prudent, warm-hearted men and women who could do much for Christ if they would first give themselves to God, and draw nigh to Him, seeking Him with their whole hearts. He has promised that He will draw nigh to them, and God will not lie.

Christ met with great discouragement in His mission. The greatest trial and heartache came to Him through the very people that had been exalted to heaven by their privileges and by the great light which had been given them. This people, favored above every people on the face of the whole earth, walked away from the light into forbidden paths. They so far separated themselves from God that He could not use them as channels through which the two olive trees should empty the golden oil, which flows through the golden tubes into the golden bowl, and keep the lamp burning to enlighten the world. As a people we have to meet that which Christ met. The lukewarm, the covetous, the self-righteous, the impure were the chief stumbling blocks He had to encounter, and those who work with Him will find the same discouraging hindrances in their experiences. Christ was oft rejected, oft derided; but He did not fail. He would not fail nor be discouraged; for He knew that truth must triumph. Satan is not always to triumph.

All who engage in this work as co-laborers with Christ must not only be willing to preach the truth, but to practice it. Of the professedly learned and pious people of His day, Christ said, "Ye are both ignorant of the Scriptures and of the power of God. Ye teach for doctrine the commandments of men." [Matthew 22:29; 15:9.] He longed to fill the whole nation with the spirit of His mission of love, that they might unite with Him in the work of saving the world. The Holy Spirit would now come to our workers if they

would earnestly seek for it. There will be no change made in the divine economy in order to bring around marked changes in the religious world. Men and women must arise to the emergency; they must receive the golden oil, the divine communication in rich blessings. This will enable them to arise and shine, because their light has come, and the glory of the Lord has risen upon them.

Those who claim to believe the Word of God, and yet cherish their own hereditary and cultivated traits of character, are the greatest stumbling blocks we shall meet as we present the grand, holy truths for this time. Those who believe present truth are to practice the truth, live the truth. They are to study the Word and eat the Word, which means eating the flesh and drinking the blood of the Son of God. They are to bring that Word, which is Spirit and life, into their daily, practical life. It is the bread from heaven, and it will give life to the world.

Power will be given to every man and woman who will eat of the bread that came down from heaven. O, cannot we take this in? Cannot we comprehend it? Why is our imagination so dull? "This is the will of him that sent me," said Christ, "that every one (how comprehensive, how far-reaching) that seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day." [John 6:40.] If this, the life of Christ, be in us, what may we not accomplish in His name? "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.]

Christian culture will follow the labors of every soul who will practice the truth conscientiously under all circumstances. But there is altogether too much skimming over the surface. There is a mine of precious ore, hitherto only in the possession of a very few. A careful and thorough digging will put us in possession of untold resources, represented as the golden oil, emptied from the two olive trees into the golden pipes, and from them into the golden bowls, to pour forth and enrich others.

We are in great need of large-hearted, level-headed men, who are true Christians, and who will show that they are feeding upon the Word of God, at home and abroad. Those of our faith and not of our faith will take knowledge of these men that they have been with Jesus and learned of Him. They will see that they are yoked up with Christ, and are drawing with Him, that they are apt scholars, learning of Him His meekness and lowliness of heart. These will not complain of the yoke of Christ or murmur when lifting His burdens. They will march cheerfully forward, singing, yes, making melody to God in their hearts. The yoke of Christ is easy, and His burden is light.

O, it makes every difference with those who study the Scriptures as to what and how they shall understand the Word, whether they eat it or not. The Word of God, if eaten, will give spiritual sinew and muscle. Those who eat and digest this Word will practice it. Their eyes, anointed with the heavenly eye salve, will see other lessons in the Holy Word than those seen by readers whose hearts are not cleansed, refined, and elevated. Under the working of the Holy Spirit the conscience will recognize a pure, high standard of righteousness that puts to shame the low, cheap ideas of the surface reader whose mind is corrupted with sin. They see that the doers of the Word alone are justified before God. Those who hear and fail to do are in no wise better, morally or spiritually, for hearing. Those who will deny self, and make any and every sacrifice for Christ's sake, will be able to teach because their precept and example harmonize.

My brother, I know of no rule in my life as to where it is my duty to labor. I work where the necessity is the greatest, where labor is most needed. Our work is to consecrate ourselves wholly to the work. A divided heart cannot do much. The Lord demands all that there is of us. Let us consecrate ourselves wholly to the work. God is your strength, and He will be at your right hand, helping you to carry out His merciful designs. Do good as you have opportunity. Do all that you can by personal labor to reach the people where they are. Become acquainted with them. Preaching alone will not do the work that must be done.

Angels of God attend you to the dwellings of those you visit. This class of work cannot be done by proxy. Money loaned or given cannot accomplish it. Sermons given from the pulpit cannot do it. By visiting the people, praying and sympathizing with them, you will win hearts and open doors of access to perishing souls. This is the highest missionary work that you can do. You will need resolute, persevering faith, and love for souls. You will need to practice self-denial and to exercise patience; but all the while you will be gaining an experience which will be of the highest value.

You are in a field where a dozen faithful missionaries would find a large amount of work to do. Hold meetings in different localities. Preach the Word so that it will be easy to comprehend. Bring the people right to Jesus Christ, in whom their hopes of eternal life are centered. You can see much that needs to be done. Act your part, and Jesus will do the rest. Emigrants are flocking in from all parts of the country, ambitious for change, hoping to get work and money easily. People of intelligence, who have had some experience in religion, will come also. As you bring to them the Word of God, presenting it in a simple style, the seed will grow, and after a time you will have a harvest. The seed sowing is your work; the propagation of the seed is the Lord's divine work.

O what a work there is to do in the place to which you have been sent! Do not fear to proclaim the message of warning clearly and distinctly. Give the trumpet a certain sound. Workers as well as ministers are needed. May the Lord impress men and women with the breadth and urgency of the work, with the crying, suffering wants of the people who are flocking to an uncertain something, many only to be disappointed.

Western Australia must be worked. Any minister or worker who enters this field should not be encouraged to stay if he has not high moral principles, and a firm faith and reliance upon God. Anything but the Word of God controlling the heart is as feeble to stand against hereditary and cultivated traits of character as a spider web against a storm. The Word of God alone, brought into the daily life, is life eternal through Jesus Christ. It will bring to all who believe the Word a firm reliance upon Jesus Christ, the living center. Men who have been bold in sin and iniquity will be convicted by those who hold forth the Word of life, and who at the same time eat that word and show by their daily lives that they believe it.

It is a mystery that there are not hundreds at work for God where there is now only one. The whole heavenly universe is astonished at the apathy and coldness, and the want of zeal, shown by those who claim to be sons and daughters of God. There is a living power in truth, and the Holy Spirit is the agent that opens human minds to the truth. But the ministers and workers who proclaim the truth must show

certainty and decision. They are to go forth in faith and present the Word as though they believed it. Try to make those for whom you labor understand that it is God's truth. Preach Jesus Christ and Him crucified. This will confront Stan's lies.

The gospel is to be planted in every place where it is not. With our eyes fixed upon the cross of Calvary, beholding our uplifted Saviour, relying on His grace, believing that He will fulfill His promise and be with us to the end of the world as our shield, our strength, and our efficiency, we are to work for God. What is the ground of our distrust and unbelief? We expect too little from the source of all light and power. What is our excuse for expecting little or nothing? Has God lost His love toward men? Is it not still directed earthward? Has He lost His desire to show Himself strong to His people in behalf of righteousness and truth? When the Lord gave Jesus to our world to save His inheritance from ruin, He gave all the resources of heaven to all those who would receive the Lord Jesus as their personal Saviour.

The reality of the humanity of Christ brings with it lessons of precious consolation. Our Redeemer sought the Lord as a daily petitioner, seeking, as the substitute and surety for the human race, fresh supplies of needed blessings and daily strength at the hand of His Father. He came forth invigorated from this communion with God, to strengthen and invigorate others. Behold the Son of God bowed in prayer before His Father, in all points tempted even as humanity. He is our Elder Brother. He knows that we are in a world of sin, and compassed with infirmities. He will help us. Be assured that you are not striving alone. Divine support will surely be given to you. Christ's life was a life of consecrated work. O matchless, self-sacrificing, devoted love!

This morning, while others are sleeping, my heart is drawn out to write to you. Be of good courage in the Lord. Have faith in God, and you will have "Power with God, and will prevail." [Genesis 32:28.] Receive my affection and love.

Lt 35, 1896

Hardy, Brother

"Sunnyside," Cooranbong, Australia

July 14, 1896

Brother Hardy:

I have some things to say to you, and I shall not feel free until I have said them. Sister Hardy visited me yesterday for the first time since coming to Cooranbong, to ask my advice in regard to her son Ebbie going to Africa on the steamer which sails in September. She told me that you had sent for your son to come to you, in order that you could care for him, and he care for you if you were sick. Your wife has moved from Sydney and is settled in a retired location on the banks of Dora Creek. Moving is expensive business. I enquired very minutely into her financial prospects, and what provision you had made for her, and learned that you expected her to live with her children. I promised to see her today, and tell her, as best I could, how to manage.

Last night I was in conversation with you. The Lord gave me a most solemn, positive message for you. The incidents of your life experience I again laid out before you. I have not time now to place on paper the things which the Lord opened before me, but will write fully of these things for the next mail. Sufficient light was given me so that I could advise your son in no case to be induced to leave his mother. When you left your children in her hands to care for and support, without help from you, she did her duty to them. She toiled in weariness, and God helped her. After you came back to her, she worked hard to sustain herself and her children, and now, when she is nearly sixty years old, you leave her again.

You are earning large wages, but instead of making provision for her by sending the means to sustain her, you call her only unmarried son from her side to look after you, and you after him. Your wife has been wronged by you exceedingly. Could you do any greater wrong than to leave her to toil and support your children? And now, when she has exhausted her vitality, and has fled from the city, and is living here in a little shanty that is bare and cold and comfortless, but which, by dint of exertion, has been fixed so that they will not actually suffer, you call her son to leave his mother and come to you. I told Sister Hardy that I knew God did not require this of her; she must hold fast to her son. As for her being dependent on her daughters, or her married sons, she is best alone by herself, with her son to care for her.

I cannot now tell you the things I shall be obliged to write you, but I warn you to change the unfeeling, selfish, heartless course which you have pursued toward your wife, if you expect the Lord to have pity and mercy upon you. I can trace no language with my pen that would be strong enough to express the way in which God regards your course of action. You have capabilities to earn money, and your wife, in her weak and worn out condition, should be amply provided with means enough to give her every possible comfort.

What restitution have you made to your wife for deserting her to live with another woman and raise up a family of children? After forsaking your wife, who is regarded as precious gold by the Lord, who purchased her with His own blood, and living in adultery for years, you came back to her. She ought never to have connected herself with you again, but her tender, forgiving spirit did not cast you off. That foul blot upon your life stands registered in the books of heaven, and will remain there unless you sincerely repent before God, and confess your sins and your iniquities, and make restitution as far as it is in your power to do so.

When you neglect the wife you have acted toward so selfishly, when you do as you are now doing, you bring back all the sins of which you have been guilty, and which are charged against you in the books of heaven. How does that God who notices every little brown sparrow, so that not one falls to the ground without his knowledge, look upon your present heartless course in leaving your wife dependent upon her children after she has carried the burdens that she has. What is worse, she has had to meet your passionate outbursts of satanic temper. I have seen it all. I have several pages which I kept back from the testimony given you before. The Lord bade me present that which I did, and if you had heeded the testimony, and repented and turned from your evil course of action, it need not have been known by

you that I had the history of your past life presented before me. I must now send you this matter which I have had copied on the typewriter; for it is again presented to me.

Do you mean to place yourself, as did Judas, beyond the reach of repentance? Will you deprive your wife of the money which is justly her due for bringing up your children? Your wife is the Lord's child. Will you leave her neglected, to wrestle her way through the world, to carry burdens, when strength and vital energy are no longer hers? What kind of a heart can you have? What is it made of? Is it a mill stone?

I beg of you to tell me, when you answer this letter, what you mean to do. You need to exercise your reason in this matter, if you have never done so before.

I have kept the darkest representation of your case to myself. O, how thankful I felt that you did change, but the change was only partial. You did not hold fast to God. You did not say, Lord, if I have taken aught from any man, I will restore him fourfold. You left your children for your wife to support. What have you done toward restoring that which you have robbed from her? Where is your sense of justice?

I did so hope that you would be a man, and have a human heart. I did so hope that you would confess the wrongs done to your patient, suffering wife, who was left to struggle with the whole burden earlier time, and to gratify your love of change. You took another woman. Will you right this wrong, or will you leave this large debt unpaid, and leave your wife to struggle along broken down in health, enfeebled by the care and burdens that have been so constant as to leave no time for ease, quietude, or resting spells. What will you answer to the Lord for this wicked, unrighteous course. When the Lord shall say, Who required this at your hands, what will you say?

The wrong you have done is not charged as being done to your wife, but to Jesus Christ in the person of His saint. "Verily I say unto you," said Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Matthew 25:40.] Jesus Christ identifies His interest with suffering humanity. Your wife is His property, bought with the price of His blood. But you have permitted her to work like a slave to support herself and her forsaken little ones. This will all appear against you in the books of heaven unless you repent and confess your sins to God. I beg of you for your soul's sake to make no delay. God has borne long with your perversity. He has given you more than one test and trial. Shall the mandate at last go forth, "And after that thou shalt cut it down"? [Luke 13:9.]

We are nearing the judgment. Can you not see that your course of action has been of such a character as to destroy the confidence of your children in your Christianity? It is your influence which has barred the way against their receiving the truth. Can it be said of you, "Not easily provoked"? [1 Corinthians 13:5.] When business matters disturb your mind, you fly into a passion with any one whom you dare attack. Though he may be innocent of blame, you make him suffer. Your wife has been the object of your anger, because you knew she was afraid of [you]. Upon her you have acted out your violence, and when you did this, you were imbued with the spirit of Satan.

This is the spirit which was manifested by the antediluvians. There was violence in the land. The people followed out their own imagination. This you have done. Do not make the list already charged against



you any more severe and grievous. Turn from your sins and iniquities, and seek the Lord with all your heart. Do your duty to your wife. Your debt to her can never be paid; it has accumulated altogether too long. Selfish and covetous, you have grudged every penny that has come into her hands. She has borne with your unchristian course like a Christian, and if she endures a little longer, the diadem of glory will be placed upon her brow.

Can the Lord open to you the gates of the city of God? Can He say to you, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord"? [Matthew 25:21.] I so much hope you would be convicted of the robbery which you had practiced toward your wife, for the Lord has pronounced it embezzlement. You have robbed her of that which was her right, and thrown upon her weak shoulders the care of your numerous children. I beg of you to do justice to the woman you have abused and loaded down with such heavy burdens.

I meant to have talked with your wife, in order to see if you had made wrongs right, but no words passed between us until yesterday. I asked her plain questions, which she answered. "What is your husband sending you for your support?" I asked. She said, "Nothing." I looked at her in astonishment. "Nothing?" I repeated. "No," she answered. "What does this mean," I said. "I thought that he was converted, and that a decided change would be made. I thought that he would feel that he could not do too much to repair the injuries he has done in casting the burden of the support of his children upon you, leaving you. Has he done nothing to return to you the means which was rightfully yours?" With the tears rolling down her cheeks, she answered, "He tells me to make my home with the children, and send my son to Africa." "God will visit him in His wrath," I said. "He idolizes money. He has robbed you."

Look at this matter. You bring children into the world, and then in the place of standing beside your wife to help to share the burdens, you forsake her and take another woman, and rear a second family. All that labor you should have done, bringing every dollar into the house for the support of your rightful family. After you came back, you never confessed your sins. There is not a semblance of a chance for you to enter the kingdom of heaven unless you are thoroughly converted, and pay your honest debts for the support of your children. God holds this charge against you. You will see it, and you will hear it proclaimed in the ears of the assembled universe.

Is your discernment so deficient that you cannot see what you have done to one of the very best of women? And now you would deprive her of her only unmarried child, for fear you might need him if you were sick. Would not your wife need him were she sick? Is your health of so much more value than that of one of the most true and forbearing women in the world? I said to your son, "Never leave your mother. If your father is so selfish and self-centered that he has not the heart that is in common humanity, it is time for you to do your duty to your mother."

Your work is to make haste and retrieve the past. Make thorough work for eternity, for God has a controversy with you. Unless you do repent and become Christlike, the judgments of God will not long be delayed. O may God help you to see these things as they are. Redeem the past. Make restitution. Christ died to redeem your soul, but you have made such a record that your name will be blotted out of the book of life unless you are convicted and converted. You had had no love for your long-suffering

wife. If you had, you would have revealed it. The Lord will pardon if you will now clear the track, remove the stumbling blocks you have laid in the path of your wife and children, for them to stumble over to perdition. God help you, is my prayer. Unless you repent, and make restitution to your wife and children as far as is in your power, you will never see the kingdom of heaven.

July 15, I rise early this morning, and will add to what I have written: Do not, I beseech you, longer neglect the work you have left undone. You have never done justice to your wife. I understand that you are now earning a pound a day. How much of this do you propose to send to your wife, to begin to make restitution for your past course in begetting your children, and then leaving your wife to labor as no woman should labor, while you were raising another family? Send your wife half of your earnings, not as a gift, but as the payment of a just debt. Little time is now left of your probation. Will you, at this eleventh hour, repent before God?

There is a great risk for you in pursuing the course you have done. A Watcher is writing every action of your life. Rule your passions. Your appetite is your god. You worship yourself, but not a trace or fiber of selfishness will ever enter the city of God. A worldly spirit has a treacherous power over you. God must be first and last and best in everything. Self must be hid in God. Your will, your appetite, your unholy passions, must be overcome, or you will lose heaven. You have a work to do to right, as far as possible, your past cruel wrongs to your wife and children. This must be done, else you evidence before the universe of heaven, that you have no conception of the character of those who shall be clothed in white raiment and walk with Christ. Eating and drinking is your god. Money is your god. With the stamp of character you now possess, the seal of the living God will never be placed upon you.

The angels of heaven that are ministering to your wife, angels that do always behold the face of God, have witnessed your oppression, your overbearing, your masterly spirit toward one of God's beloved, a daughter of Abraham. She is God's own property, bought with a price, and your treatment of her is charged against you as done to Christ in the person of His saints. Christ identifies His interest with that of His own blood-bound inheritance.

Make it your lifework to reform. Make no delay. Satan has his net all ready to close about you. Flee to Christ for refuge. I want you to be converted, to be transformed. That Watcher who gave the denunciation against the king of Babylon, is waiting to see if he will be compelled to say of you, "Hew down the tree, cut off its branches, shake off his leaves, and scatter his fruit." Daniel interpreted Nebuchadnezzar's dream, and then, as he stood before the monarch of Babylon, he gave him counsel, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility." [Daniel 4:14, 27.] The judgments foretold came upon King Nebuchadnezzar.

Unless you do show mercy toward a wise, diligent, care-taking, God-fearing, God-loving wife, the Lord will deal with you without sympathy, without mercy, without compassion.

Haskell, S. N.

"Sunnyside," Cooranbong, Australia

April 26, 1896

Dear Brother Haskell:

I received your letters with gratitude, but somehow I was not informed when the last boat left for Africa, therefore missed sending my letters written to you. My health has been somewhat taxed. I visited Sydney just before our Institute was held here. The journey was a most taxing one to me. I visited Elder Israel's family. His wife has been in despair for a long time. At times she seems to be very violent. This violence had come upon her the night before I arrived, and Jessie was alone with her. She ran out of the house in her nightdress, screaming at the top of her voice. Brother Israel said he thought he would be obliged to take her to an asylum. She talked to me constantly, telling me that she was lost, and talked all sorts of inconsistent things. I took dinner with them, but felt that I could not remain, for there would be no rest in spirit for me.

Oh, how I besought the Lord to rebuke the enemy, and set the captive free. When I came into the house, Sister Israel thought she felt the presence of heavenly angels, and she was determined that I should not leave their home. But Sara and I went to North Shore to call on Brother Starr. We had many changes to make from the tram to the boat, and from the boat to the tram again. After this we had to walk quite a long distance. We had considerable difficulty in finding the house, but finally we got on the right track. I was so tired that I had to sit down on the side of the street. I felt as though I could not walk another step, but with Sara's help I dragged along, and reached the house at last. We found Brother and Sister Starr packing up to move, but we had a nice visit with them.

I arose early Thursday morning, about two o'clock, and was writing busily upon the True Vine, when I felt a presence in my room, as I have many times before, and I lost all recollection of what I was about. I seemed to be in the presence of Jesus. He was communicating to me that which I was to be instructed. Everything was so plain that I could not misunderstand. I was to help one whom I thought I should never again be called upon to be troubled with again. I could not understand what it meant, but at once decided not to try to reason about this, but follow the direction. Not an audible word was spoken to my ear, but to my mind. I said, "Lord, I will do as Thou hast commanded."

Friday morning I rode nine miles to visit Elder McCullagh, and then rode back to Elder Israel's. Again the enemy seemed to try to gain the supremacy, but that night a word came to me from the Lord, "Thus saith the Lord, Be still, and know that I am God." [Psalm 46:10.] Sister Israel asked me, Has the Lord given you a word for me? I answered, Yes. "Thus saith the Lord, Be still, and know that I am God." This seemed to strike right home. "Then," she said, "I must not walk." She had been walking and groaning almost continually for months. "No," I said, "Be still, and know that I am God."

From that moment the spell of the enemy was broken. She went with us to meeting on the Sabbath. The Lord gave me a word for the people who were assembled. After I had finished speaking we had a very

precious testimony meeting, and Sister Israel arose and bore her testimony as rationally as if her lips had not been closed for months. We felt that we had gained a great victory. Oh, how thankful we were for the goodness of the Lord.

The next morning, Sister Israel asked, "What has the Lord given you for me this morning?" I said, I have a word for you from the Lord, "Who is among you that obeyeth the voice of his servant; that walketh in darkness, and hath no light. Let him trust in the name of the Lord, and stay upon his God." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed." [Isaiah 50:10; 57:15; 50:7.] Sister Israel began to feel that she must heed the word of the Lord, and she did begin most earnestly; but I had to repeat the words again and again.

I visited Brother McCullagh again on Sunday. We could stop but a short time. We had lunch with them, a short conversation, and a season of prayer, and then went in Brother Israel's carriage to the Ashfield church, where I spoke to a good congregation. I had only spoken in this church once before, when I gave the dedicatory address.

I had to speak very loudly, and could not lower my voice, for I had two deaf people sitting before me, one on the platform; and both had their trumpets pointed at me. If I lowered my voice, they would manifest frantic efforts to catch every word. After I had finished speaking, we had a testimony meeting. The Lord's blessing rested upon us. The meeting closed, and we went down to Brother Israel's, which is only a short distance from the meeting house. We continued to see great improvement in Sister Israel. She seemed to be restored to her right mind.

We rode seven miles on Monday to visit Sister James, who was in trial over some things that had been spoken to hurt her. She had remained away from meeting for several weeks. Oh, how sad I felt to think that this sister should be wounded and bruised in soul because of words spoken by unadvised lips. I tried to speak comforting words to her. We had a season of prayer, and then returned to Brother Israel's. Here I met a brother and sister from Queensland, and a brother from Africa, who had worked his way over, hoping to find work, but no door was opened, and now he was seeking a way to get back to Africa.

The next morning we rode three miles to Strathfield, where we took the cars for Cooranbong. Sara and I were both very tired, but we could not find a compartment that promised us any quiet or rest. We finally entered one containing five men and one woman, and decided to make the best of it. It was not long, however, before all the gentlemen left the car, and we three ladies had it all to ourselves. I lay down and obtained refreshing sleep. I left so thankful to my heavenly Father for the rest.

At the depot we were met by Brother Connell, the man who is working for us. All our luggage was loaded into the wagon, and [we] rode home four miles and a half after eight o'clock. The moon gave good light, and the weather was very mild, but the roads were bad, as the men had been working on

them for some time. Brother Connell led us round through the bush to avoid the large holes in the road. We were thankful to be at home once more.

Our Institute commenced on Thursday, April 2nd. We have had a most precious season. Professor Prescott, Brother Starr, and Brother Herbert Lacey united their efforts to do all that they possibly could. It is now April 21, and in two days our precious meetings will close.

May White was in attendance at the meeting April 4. Monday April 5 [6?] she was safely delivered of twin boys. Sunday, April 19, she rode in the carriage to meeting.

We are pleased to find that God has precious souls in the bush. Most of the houses here are built in the woods. Some are mere shells of houses; others are neat little cottages, comfortable and pleasant, surrounded by a few orange and lemon trees. Some have peach orchards, which means about half a dozen trees. Almost all the people are poor, but their hearts have been touched with the truth. Some are charmed with what they hear, and express themselves in these words, "I never heard such precious things presented. It is wonderful."

During the Institute I have spoken ten times. Professor Prescott has spoken every day, besides giving lessons as to a class in school, educating the people to search the Scriptures for themselves. There is such an interest here that we shall have to continue the meetings in the tent. These meetings have been similar in their influence to a camp meeting. The very best class of the community have come out to hear. We have been made glad to see families attending these meetings. They are as sheep without a shepherd.

There are two very small churches in this place, one a Protestant, the other a state church. The people who have come out to hear have intelligence, and there are men and women here who know what religion is. A few come out and stay all Sabbath and Sunday. Brother Hughes goes for them in his buggy, takes them to his home and cares for them, and they remain Sabbath night. They attend every meeting on Sunday. One family, named Baker, have a farm, and raise cattle for sale. He and his wife have been in attendance. They came because they wanted to hear; we have not urged them at all. They sit and feast upon the truth.

Last Sunday night the constable came [to] the meeting. He saw some of the brethren, and told them that some boys designed to cut the ropes of the tent, and he was watching them. But the constable and the boys listened with deep attention, as if afraid they would lose one word, as did also the postmaster, the school teachers from Cooranbong and Dora Creek, and a number of other outsiders. No sport or laughing was heard, but all listened to the message God gave Professor Prescott to bear in regard to the second coming of Christ in the clouds of heaven. It was a direct and positive discourse, very clear, powerful, and convincing. Elder Daniells has also spoken with a clearness and power.

Those who have attended this Institute have been greatly benefited, and if they practice the truth they have heard, they will be better qualified to exert a proper influence in teaching, preaching, and working in any line.

After this meeting closes, there is to be a meeting in Sydney, commencing Friday and holding till Tuesday or Wednesday. There have been more outsiders to this meeting in Cooranbong than came out to the meeting held in Sydney. The souls here seem starving for the bread of life. Mr. Baker and his wife are deeply interested. Sabbath afternoon Mr. Baker gave an excellent testimony in the social meeting.

During the first part of the meeting we felt a burden for souls. Plain testimonies were borne. I had direct, personal testimonies which I was constrained to bear. Upon some, these had a good effect. Others felt no special need of the Holy Spirit to convince of sin, righteousness, and judgment to come. We think that all who have attended this meeting are convinced that the Holy Spirit has been striving with hearts. Some are obtaining a new and deeper experience.

The Lord is at work, and we greatly desire that everything shall be done that can be done. Every Christian will be compelled to contend for the mastery. He must fight the good fight of faith as long as he shall live. He is not to permit himself to be conquered or overcome if [he] would win the crown of eternal life. We each have a warfare to wage. There are no discharges from this war; but we have a strong helper who will meet and resist the devil. At no period in life is it safe to be indolent. "We wrestle not against flesh and blood, ... but against spiritual wickedness in high places." [Ephesians 6:12.]

We are pleased to be assured that this is the place the Lord has selected for us, where the youth will have every advantage to combine earnest, physical work with their studious efforts to gain book knowledge.

Lt 37, 1896

Haskell, S. N.

February 2, 1896

[Brother Haskell:]

"Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to the light, and kings to the brightness of thy rising."  
[Isaiah 60:1-3.]

If we will keep looking unto Jesus, the Author and Finisher of our faith, we shall catch the light of His countenance, reflect His image, and grow up into the full stature of men and women in Christ Jesus. My brother, to know Him is life eternal. We are to contemplate God in Christ. We are certainly near the end; and if we would only do the work the Lord would have us do, walking in the footsteps of Jesus, our hearts would become in His hands sacred harps, every chord of which would send forth praise and thanksgiving to the Lamb, sent by God to take away the sins of the world.

The life of Christ and His labors of love, shames and condemns our unbelief. But the promise is, "Ask, and it shall be given you." "If ye then, being evil, know how to give good gifts unto your children, how

much more will your Father which is in heaven give good things to them that ask him?" [Matthew 7:7, 11.] Then let us ask. I am sorry that so few know Jesus Christ as their personal Saviour.

The character of God as represented by His Son, as the Lord of heaven and earth and yet our Father, is not only full of justice and truth, but of mercy and lovingkindness. This makes the lessons of Christ as a new revelation of God, as a new gift received in a new light to the world, showing the deep and broad benevolence He bears toward man—Christ's representation of God—as a tender, loving, pitying Father.

My brother, the Lord would have your thoughts center upon Him. For every service, every self-denial, every sacrifice we make, the Lord has guaranteed to requite us, not because it is a debt He owes us, but because His heart is full of infinite love, full of mercy and tenderness, overflowing toward us in that He will repay us a hundred fold in this life, and give us in the world to come life everlasting. The reason why so many are weak is that they do not cultivate faith, but look at the objectionable and discouraging features. They do not consider that all the universe of heaven is waiting to become co-laborers with them, waiting to make them the living agencies to bless the world with the messages God shall give them to bear.

The Lord Jesus is our strength and happiness. He is the great storehouse from which the human agent may, on every occasion, draw strength and happiness. How grieved He is when, after He has given us a rich experience in His willingness to help us in any emergency, we withdraw our eyes from His sufficiency to look on and bemoan our own weakness. We forget to behold Him and to trust Him as the One ever ready to help those who need His help. We have no right to bemoan our own weakness and inefficiency, because He has shown Himself to be an ever present help in time of need.

In the place of studying our poor ignorant, worthless selves, we need to study Jesus and become more and more able to behold Him, talk of Him, apprehend His character, avail ourselves of His kindness and helpfulness, and receive the blessings He proffers us. As we receive of Him, we have something with which to help others. Thus receiving and imparting, we grow in love toward God, increasing in faith and peace, and assurance, and holiness, which is wholeness toward Him. We give to Him all that there is of us, that the blessings which He has brought within our reach may be communicated to others as freely as they have been communicated to us from the Lord Jesus our Restorer. To every one who believes, He is as the Tree of Life in the Paradise of God. His branches reach to the lower world, in order that the blessings which He has purchased for us may be brought within our reach. From this tree we may pluck and eat, and then guide others to it, that they also may eat.

O, why do we spend our breath and our precious golden moments in bemoaning our leanness and wretchedness? Christ has made every provision for us by giving us a Comforter in His representative, the Holy Spirit, to be ever present to present to us from the Tree of Life its precious fruit. The office work of the Holy Spirit is to bring to our remembrance all things that Christ has spoken for our comfort, that we may have hope and a sweet sense of forgiveness. A rich current of praise and gratitude and thanksgiving will constantly flow from our soul; the sweet spirit of Jesus will kindle in our hearts grateful praise; our souls will be uplifted with a sense of security; and the unfailing, in exhaustible righteousness of Christ becomes our righteousness by faith.

There is a work for every individual to do if he will co-operate with God in His work. "For thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] This is the work the holy intelligences are waiting to do through human agents if they will but render to God heart and mind and every endowment to be used to His glory. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness (the righteousness of Christ) shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here am I," (what wilt thou have; what shall I do for thee.) "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Isaiah 58:6-9, 11.]

Do you not know that your life is hid with Christ in God? Then is not your life bound up with the life of Christ? In your own experience, when depressed and discouraged, almost ready to yield to despair, have you not felt that light has come to you amid the darkness? Have you not felt that Jesus was pouring into your life perpetual streams from the ocean fullness of His love? Bear in mind that the church militant is not the church triumphant. We see our path to the Paradise of God intercepted by the whole synagogue of Satan, who is intent on weakening our faith by intercepting the rays of the Sun of Righteousness. But our Saviour has warned us that "through much tribulation we must enter into the kingdom of God." [Acts 14:22.] "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "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 16:33; 14:27.]

The Lord Jesus is a risen Saviour. He is not lying in Joseph's new tomb; He has risen, and has proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.] We are to manifest to the world that we know we have a risen Lord, whose life is a quickening power in our lives. By appropriating Christ to ourselves we can say, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." [Romans 5:1-5.]

Jesus Christ is the life of every blessing, every grace, every religious ordinance, the life of all that is precious and valuable to the children of God. In the human agent we shall often meet with uncertainty and disappointment; but it is not well for us to brood over that phase of character, for if we look at it and talk of it, it becomes to us a living reality. Distrust and suspicion bear their own fruit, and we will



reap that which we sow. But Christ is an overflowing fountain, an ever outspreading shade. In His shadow we may find rest and peace and pleasure. When temptations assail you, as they surely will, when care, perplexity, and darkness seem to enshroud the soul, look, O look, to where with eyes of faith you last saw the light, and you will rest in Christ's love and under His protecting shield. Bereavements come to all, but we have no right to mourn over the dead or to afflict our souls because of the change in our lives. This certainly cannot help them or us.

Our work is to do service for the Master by representing Christ in character to the world. We must honor our Saviour in all things. Who, my brother, has applied to you the precious promises? Who heals the human sorrows? Who dries the bitter tears? Jesus. He is our Restorer. When sin struggles for the mastery in the human heart, when guilt seems to oppress the soul and burden the conscience, when unbelief clouds the mind, who lets in the beams of light? Whose grace is sufficient to subdue sin, and who gives the precious forgiveness and pardons all our sins, expelling the darkness, and making us hopeful and joyful in God? Jesus, the sin-pardoning Saviour. He is still our Advocate in the courts of heaven; and those whose lives are hid with Christ in God must arise and shine, because the glory of the Lord has risen upon them.

The reason [for] the spiritual feebleness of today is the low estimate the believer is constantly inclined to form of his spiritual character. But he is of that value that the Lord Jesus has paid an infinite price for his salvation, and Christ would have His chosen heritage value themselves according to the price He placed upon them. In view of this, do not let any one of us disappoint Jesus by placing a low estimate upon ourselves. Let us embrace the opportunities and privileges, which will increase our value with God, by using all the treasures of His grace to become precious and lovely in His sight. If this were done, many more souls of solid moral worth would be seen, because by uniting with Jesus, our lives become imbued with His spiritual likeness. Practical holiness would run like threads of gold through our lives, and as they behold the wholeness of character to God, heavenly angels would say, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [Isaiah 13:12.]

All heaven rejoices over the weak, faulty human soul that gives itself to Jesus and lives a life of purity. Those who overcome much, love Jesus the most, and are put next to Christ, next to the great white throne, within the inner circle; yes, greatly honored. "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 his angels." [Revelation 3:4, 5.]

Every moment is exceedingly precious. We cannot, without great loss neglect the precious opportunity of walking in the light. If we have neglected to place our hand in the hand of Christ, we are in constant danger of being deceived. We will be led in false paths by seducing spirits, who have not received the love of the truth, but who have, in turning away from Christ, become blinded by strong delusions, so that they believe and work a lie.

In the name of Jesus Christ of Nazareth, be strong in the grace of Christ; know that He loves you and will be to you a constant efficiency. Lift your voice in praise and thanks to God. "Behold, bless the Lord, all ye

servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion.” [Psalm 134:1-3.]

Give my love to Brother and Sister Robinson, and all those who love God.

Lt 38, 1896

Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 30, 1896

Dear Brother:

I write a few lines to you this morning by lamplight. Before receiving this, you will have met Professor Prescott. We would gladly have retained him in this country, but we dared not do this, for it would have savored of selfishness. We hope he will do the brethren much good in South Africa, and that he will be received cordially, in brotherly love. He has the truth in the heart, as well as on the lips. God is with him, and will work by him if our brethren will receive him as one who bears to them a message from God. May it not be true of them as of the people of Nazareth, that Jesus could not do many mighty works because of their unbelief. There is no virtue in refusing to receive the light which God shall send; we need every ray of light from heaven. We should appreciate the love of God which sends the light, and should accept the light joyfully.

Many need to learn that it is one thing to assent to truth, and another thing to receive the truth as the bread of God, of which if a man eat, he shall live forever. Day by day we must feed upon the living bread that we may receive spiritual sustenance, as we partake of temporal food to give us physical strength. What is the bread of life? Jesus said, “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” [John 6:54-56.]

He does not leave us to misunderstand Him. He says, “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.] The words of Christ are to be received with no half-hearted, weak, hesitating faith. The Word gives light and assurance to all who educate their souls to believe. The heart needs the presence of the heavenly Guest—Christ abiding in the soul. We are to dwell in Christ, and Christ is to dwell in us by faith.

The largest promise that Christ could give to His disciples when He left them was the promise of the Holy Spirit. He was in search of the strongest consolation He could leave them, to do them good after His departure. Of all the subjects that were of the most importance to them, He chose that of the Holy Spirit. And what did He predict concerning the Spirit? “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” [John 14:26.] Truths had been buried beneath the rubbish of misinterpretation, the maxims of men, the sayings of finite beings that had been exalted as being of more consequence than the Word of the living God.

In our day the church has been to a great degree content with the surface truths of revelation made so plain and easy to be understood that many have thought these supplied all that was essential, and in accepting them they have been content. But the Holy Spirit, working upon the mind, will not allow it to rest in indolence. It awakens an earnest desire for truth uncorrupted with error and false doctrines. Celestial truths will reward the diligent seeker. The mind that is really desirous to know what is truth cannot be content in indolence.

The kingdom of heaven is likened to treasure hid in a field, "that which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field;" he buys it that he may work it, plough up every part of it, and take possession of its treasures. [Matthew 13:44.] It is the Holy Spirit's office to direct this search and to reward it. The searcher, while digging the field, finds leads of precious ore of which he seeks to estimate the value, and he sinks the shaft deeper, for still more valuable treasure. Thus many a rich lode is discovered. The gold fields of the earth are not so interlaced with veins of precious ore as is the field of revelation with leads that bring to view the unsearchable riches of Christ.

The Lord would have every one of His believing children rich in faith; and this is the fruit of the working of the Holy Spirit upon the heart. From the heart the Spirit works outward, developing a character that God will approve. What a vast field of the treasures of truth did Christ add to the domain of faith to be appropriated by His disciples! We need greater faith if we would have better knowledge of the Word. The greatest hindrance to our receiving the divine illumination is that we do not depend on the efficiency of the Holy Spirit. The Spirit is freely given us of God if we will appreciate and accept it. And what is it? The representative of Jesus Christ. It is to be our constant helper. It is through the spirit that Christ fulfills the promise, "I will never leave thee nor forsake thee." [Hebrews 13:5.] "Verily, verily, I say unto you, He that believeth on me hath everlasting life." [John 6:47.] (The bell is sounding for morning worship, I must stop here.)

I have returned from our season of prayer. The spirit of intercession came upon me, and I was drawn out in most earnest prayer for souls at Battle Creek. I know their peril. The Holy Spirit has in a special manner moved me to send up my petitions in their behalf.

God is not the author of anything sinful. None should fear to be singular if the fulfillment of duty requires it. If it makes us singular to avoid sin, then our singularity is merely the distinction between purity and impurity, righteousness and unrighteousness. Because the multitude prefer the path of transgression, shall we choose the same? We are plainly told by inspiration, "Thou shalt not follow a multitude to do evil." [Exodus 23:2.] Our position should be clearly stated, "As for me and my house, we will serve the Lord." [Joshua 24:15.]

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [John 1:1-5, 14.]

Would that every one whose name is written in the church books could from the heart utter these words. The church members need to know from experience what the Holy Spirit will do for them. It will bless the receiver, and make him a blessing. It is sad that every soul is not praying for the vital breath of the Spirit, for we are ready to die if it breathe not on us.

We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high? Let us pray that when it shall be graciously bestowed, our cold hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism.

When the Holy Spirit works the human agent, it does not ask us in what way it shall operate. Often it moves in unexpected ways. Christ did not come as the Jews expected. He did not come in a manner to glorify them as a nation. His forerunner came to prepare the way for Him by calling upon the people to repent of their sins and be converted, and be baptized. Christ's message was, "The kingdom of heaven is at hand; repent ye and believe the gospel." [Mark 1:15.] The Jews refused to receive Christ, because He did not come in accordance with their expectations. The ideas of finite men were held as infallible, because hoary with age. This is the danger to which the church is now exposed—that the inventions of finite men shall mark out the precise way for the Holy Spirit to come. Though they would not care to acknowledge it, some have already done this.

And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of sin, and of righteousness, and of judgment, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own righteousness, which is unrighteousness, for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprover, through any human agent whom God shall choose, it is man's place to hear and obey its voice.

Just before He left them, Christ gave His disciples the promise, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Acts 1:8.] "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.] While these words were upon His lips, He ascended, a cloud of angels received Him, and escorted Him to the city of God. The disciples returned to Jerusalem, knowing now for a certainty that Jesus was the Son of God. Their faith was unclouded, and they waited, preparing themselves by prayer and by humbling their hearts before God, until the baptism of the Holy Spirit came.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” [Acts 2:1-4.] In that assembly there were mockers, who did not recognize the work of the Holy Spirit, and they said, “Those men are full of new wine. But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, Be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel.” [Verses 13-16.]

Read the history. The Lord was at work in His own way; but had there been such a manifestation among us, upon whom the ends of the world are come, would not some have mocked, as on that occasion? Those who did not come under the influence of the Holy Spirit, knew it not. To this class the disciples seemed like drunken men.

After the outpouring of the Holy Spirit, the disciples, clothed with the divine panoply, went forth as witnesses to tell the wonderful story of the manger and the cross. They were humble men, but they went forth with the truth. After the death of the Lord, they were a helpless, disappointed, discouraged company—as sheep without a shepherd; but now they go forth as witnesses for the truth, with no weapons but the Word and Spirit of God, to triumph over all opposition. Their Saviour had been rejected and condemned and nailed to the ignominious cross. The Jewish priests and rulers had declared in scorn, “He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.” [Matthew 27:42.] But that cross, that instrument of shame and torture, brought hope and salvation to the world. The believers rallied; there hopelessness and conscious helplessness had left them. They were transformed in character, and united in the bonds of Christian love. Although without wealth, though counted by the world as mere ignorant fishermen, they were made by the Holy Spirit witnesses for Christ. Without earthly honor or recognition, they were heroes of faith. From their lips came words of divine eloquence and power that shook the world.

The third, fourth, and fifth chapters of Acts give an account of their witnessing. Those who had rejected and crucified the Saviour, expected to find his disciples discouraged, crest-fallen, and ready to disown their Lord. With amazement they heard the clear, bold testimony given under the power of the Holy Spirit. The words and works of the disciples represented the words and works of their Teacher; and all who heard them said, They have learned of Jesus, they talk as He talked. “And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.” [Acts 4:33.]

The chief priests and rulers thought themselves competent to decide what the apostles should do and teach. As they went forth preaching Jesus everywhere, the men who were worked by the Holy Spirit did many things that the Jews did not approve. There was danger that the ideas and doctrines of the rabbis would be brought into disrepute.

The apostles were creating a wonderful excitement. The people were bringing their sick folk and those that were vexed with unclean spirits into the streets, crowds were collecting around them, and those that had been healed were shouting the praises of God, and glorifying the name of Jesus, the very one whom the Jews had condemned, scorned, spit upon, crowned with thorns, and caused to be scourged and crucified. This Jesus was extolled above the priests and rulers. The apostles were even declaring that He had risen from the dead. The Jewish rulers decided that this work must and should be stopped, for it was proving them guilty of the blood of Jesus. They saw that converts to the faith were multiplying. "Believers were the more added to the Lord, multitudes both of men and women." [Acts 5:14.]

"Then the high priest rose up, and all they that were with him, (which is the sect of Sadducees,)" who held that there would be no resurrection of the dead. [Verse 17.] The assertions made by the apostles that they had seen Jesus after His resurrection, and that he had ascended to heaven, were overthrowing the fundamental principles of the Sadducean doctrine. This was not to be allowed. The priests and rulers were filled with indignation, and laid their hands on the apostles, and put them in the common prison. The disciples were not intimidated or cast down. The words of Christ in His last lessons to them were brought to mind, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [John 14:21.]

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness of me, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them." [John 15:26-16:4.]

"The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." [Acts 5:19, 20.] We see here that the men in authority are not always obeyed, even though they may profess to be teachers of Bible doctrines. There are many today who feel indignant and aggrieved that any voice should be raised presenting ideas that differ from their own in regard to points of religious belief. Have they not long advocated their ideas as truth? So the priests and rabbis reasoned in apostolic days. What mean these men who are unlearned, some of them mere fishermen, who are presenting ideas contrary to the doctrines which the learned priests and rulers are teaching the people? They have no right to meddle with the fundamental principles of our faith.

But we see that the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines. Because those who were once the depositaries of truth became unfaithful to their sacred trust, the Lord chose others who would receive the bright beams of the Sun of Righteousness, and would advocate truths that were not in accordance with the ideas of the religious leaders. And then these leaders, in the blindness of their minds, give full sway to what is supposed to be righteous indignation against the ones who have set aside cherished fables. They act like men that have

lost their reason. They do not consider the possibility that they themselves have not rightly understood the Word. They will not open their eyes to discern the fact that they have misinterpreted and misapplied the Scriptures, and have built up false theories, calling them fundamental doctrines of the faith.

But the Holy Spirit will from time to time reveal the truth through its own chosen agencies; and no man, not even a priest or ruler, has a right to say, You shall not give publicity to your opinions, because I do not believe them. That wonderful "I" may attempt to put down the Holy Spirit's teaching. Men may, for a time, attempt to smother it and kill it; but that will not make error truth or truth error. The inventive minds of men have advanced speculative opinions in various lines, and when the Holy Spirit lets light shine into human minds, it does not respect every point of man's application of the word. God impressed his servants to speak the truth irrespective of what men had taken for granted as truth.

Even Seventh-day Adventists are in danger of closing their eyes to truth as it is in Jesus, because it contradicts something which they have taken for granted as truth, but which the Holy Spirit teaches is not truth. Let all be very modest, and seek most earnestly to put self out of the question, and to exalt Jesus. In most of the religious controversies, the foundation of the trouble is that self is striving for the supremacy. About what? About matters which are not vital points at all, and which are regarded as such only because men have given importance to them. See Matthew 12:31-37; Mark 14:56; Luke 5:21; Matthew 9:3.

But let us follow the history of the men whom the Jewish priests and rulers thought so dangerous, because they were bringing in new and strange teaching on almost every theological subject. The command given by the Holy Spirit, "Go, stand and speak in the temple to the people all the words of life," was obeyed by the apostles. "They entered into the temple early in the morning, and taught. But the high priest came and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned." [Acts 5:20-26.] If the priests and rulers had dared act out their own feelings toward the apostles, there would have been a different record, for the angel of God was a watcher on that occasion, to magnify His name if any violence had been offered to His servants.

"And when they had brought them, they set them before the council: and the high priest asked them saying, Did not we straitly command ye that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." [Verses 27, 28.] See Matthew 23:34, 35. "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God

hath given to them that obey Him. When they heard that, they were cut to the heart, and took counsel to slay them.” [Acts 5:29-33.]

Then the Holy Spirit moved upon Gamaliel, a Pharisee, “a doctor of the law, had in reputation among all the people.” His advice was, “Refrain from these men, and let them alone; for if this council and this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God, and to him they agreed.” [Verses 34, 38, 39.]

Yet the attributes of Satan so controlled their minds that notwithstanding the wonderful miracles that had been wrought in healing the sick and in releasing God’s servants from prison, the priests and rulers were so filled with prejudice and hatred they could hardly be restrained. “When they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” [Verses 40-42.]

We can see what evidence was given the priests and rulers, and how firmly they resisted the Spirit of God. Those who claim superior wisdom and piety may make most terrible and (to themselves) fatal mistakes if they allow their minds to be molded by another power, and pursue a course in resistance to the Holy Spirit. The Lord Jesus, represented by the Holy Spirit, was in the presence of that assembly, but they did not discern Him. For a moment they had felt the conviction of the Spirit, that Jesus was the Son of God, but they stifled conscience, and became blinder and more hardened than before. Even after they had crucified the Saviour, God in His mercy and sent them additional evidence in the works wrought through the apostles. He was giving them another call to repentance, even in the terrible charge brought against them by the apostles, that they had killed the Prince of life.

It was not alone the sin of putting to death the Son of God that cut them off from salvation, but their persistence in rejecting light and the conviction of the Holy Spirit. The spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was giving a testimony to them. The malignity of rebellion reappeared and was intensified in every successive act of resistance against God’s servants and the message He had given them to declare.

Every act of resistance makes it harder to yield. Being the leaders of the people, the priests and rulers felt it incumbent on them to defend the course they had taken. They must prove that they had been in the right. Having committed themselves in opposition to Christ, every act of resistance became an additional incentive to persist in the same path. The events of their past career of opposition are as precious treasures to be jealously guarded. And the hatred and malignity that inspired those acts is concentrated against the apostles.

The Spirit of God revealed its presence unto those who, irrespective of the fear or favor of men, declared the truth which had been committed to them. Under the demonstration of the Holy Spirit’s power, the Jews saw their guilt in refusing the evidence that God had sent; but they would not yield their wicked resistance. Their obstinacy became more and more determined, and worked the ruin of their souls. It was not that they could not yield, but they could, and would not. It was not alone that they



had been guilty and deserving of wrath, but that they armed themselves with the attributes of Satan, and determinedly continued to be opposed to God. Every day, in their refusal to repent, they took up their rebellion afresh. They were preparing to reap that which they had sown.

The wrath of God is not declared against men merely because of the sins which they have committed, but for choosing to continue in a state of resistance, and, although they have light and knowledge, repeating their sins of the past. If they would submit, they would be pardoned; but they are determined not to yield. They defy God by their obstinacy. These souls have given themselves to Satan, and he controls them according to his will.

How was it with the rebellious inhabitants of the antediluvian world? After rejecting the message of Noah, they plunged into sin with greater abandon than ever before, and doubled the enormity of their corrupting practices. Those who refuse to reform by accepting Christ find nothing reformatory in sin; their minds are set to carry their spirit of revolt, and they are not, and never will be, forced to submission. The judgment which God brought upon the antediluvian world declared it incurable. The destruction of Sodom proclaimed the inhabitants of the most beautiful country in the world incorrigible in sin. The fire and brimstone from heaven consumed everything except Lot, his wife, and two daughters. The wife, looking back in disregard of God's command, became a pillar of salt.

How God bore with the Jewish nation, while they were murmuring, rebellious, breaking the Sabbath and every other precept of the law. He repeatedly declared them worse than the heathen. Each generation surpassed the preceding in guilt. The Lord permitted them to go into captivity, but after their deliverance, his requirements were forgotten. Everything that He committed to that people to be kept sacred was perverted or displaced by the inventions of rebellious men. Christ said to them in his day, "Did not Moses give you the law, and yet none of you keepeth the law?" And these were the men who set themselves up as judges and censors over those whom the Holy Spirit was moving to declare the Word of God to the people. See John 7:19-23, 27, 28; Luke 11:37-52.

Read these Scriptures to the people. Read carefully, solemnly, and the Holy Spirit will be by your side, to impress minds as you read them. But do not fail to read with the true sense of the Word in your own heart. If God has ever spoken by me, these Scriptures mean very much to those who shall hear them.

Finite men should beware of seeking to control their fellow men, taking the place assigned to the Holy Spirit. Let not men feel that it is their prerogative to give to the world what they suppose to be truth, and refuse that anything should be given contrary to their ideas. This is not their work. Many things will appear distinctly as truth, which will not be acceptable to those who think their own interpretation of the Scriptures always right. Most decided changes will have to be made in regard to ideas which some have accepted as without a flaw. These men give evidence of fallibility in very many ways; they work upon principles which the Word of God condemns. That which makes me feel to the very depths of my being, and makes me know that their works are not the works of God, is that they suppose they have authority to rule their fellow men. The Lord has given them no more right to rule others than He has given others to rule them. Those who assume the control of their fellow men take into their finite hands a work that devolves upon God alone.

That men should keep alive the spirit which ran riot at Minneapolis is an offence to God. All heaven is indignant at the spirit that for years has been revealed in our publishing institution at Battle Creek. Unrighteousness is practiced that God will not tolerate. He will visit for these things. A voice has been heard pointing out the errors, and in the name of the Lord pleading for a decided change. But who have followed the instruction given? Who have humbled their hearts to put from them every vestige of their wicked, oppressive spirit? I have been greatly burdened to set these matters before the people as they are. I know they will see them. I know that those who read this matter will be convicted.

The church of Christ, enfeebled, defective as she may appear, is the one object on earth upon which He bestows in a special sense His love and His regard. The church is the theater of His grace, in which He delights in making experiments of mercy on human hearts. The Holy Spirit is His representative, and it works to effect transformation so wonderful that angels look upon them with astonishment and joy. Heaven is full of rejoicing when the members of the human family are seen to be full of compassion for one another, loving one another as Christ has loved them. The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of her sacred trust is treachery to Him who has bought her with the precious blood of His only begotten Son.

Christ speaks of the church over which Satan presides, as the synagogue of Satan. [Revelation 2:9.] Its members are the children of disobedience. They are those who love to sin, and choose to sin, always laboring to make void the law of God, which is holy, just, and good. It is Satan's work to mingle evil with good, and to confuse the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not knowingly tolerate wrong doing, but will expel it from their own hearts and lives. How careful should we be in passing judgment on the work of others, how careful lest we become guilty of ascribing to evil agencies the manifestation of the Holy Spirit.

Lt 39, 1896

Haskell, S. N.

Cooranbong, Sunnyside, New South Wales, Australia

April 26, 1896

Dear Brother:

"Whatsoever a man soweth, that shall he also reap." [Galatians 6:7.] Let the question come home to each individual soul, What kind of harvest am I preparing to reap?

There is a self-propagating power in evil, and the man, woman, or child who pursues a wrong course in any line, becomes through his influence a propagator of evil, a parent to a line of misdoings.

When the Lord shall send a message by any one of His delegated messengers, it is for the good of the person who shall hear it and with humble heart act upon it. To go on just the same as if no warning had been given is to refuse to be corrected in an evil way, and [to] refuse the admonitions which the Lord graciously gives the soul that He sees is in peril of losing the crown of eternal life. Pride, self-will,

obstinacy, and a determination to hold to some idol and refuse to yield up some gratification which has been indulged in until it has become a fixed habit and a part of the very nature is injurious to both mind and body.

If the Lord in mercy calls to the wrong doer, “Turn ye, turn ye, for why will ye die?” it is because He wills not the death of the sinner but rather that he should accept the invitation of mercy and truth unto the Lord, repent, and be saved. [Ezekiel 33:11.] He may do many things that are right and consistent in themselves, and yet hold firmly to wrong practice and refuse to obey the warnings of God. The conviction is stifled, and the first step in resistance of the message, brought to him from Jesus Christ, was the first step in the pathway which led directly to the strengthening of self in resistance, and to stupefying the conscience.

There will be a satisfaction in hearing the Word from the lips of the Lord’s servant notwithstanding the natural master—passion—which holds the will in selfish, lustful indulgence of some kind, holds undisputed lordship over his spirits, and he is the servant or slave to sin. This passion may be selfishness, self-indulgence of appetite, it may be lustful passion, it may be ambition, envy, jealousy, or pride; it may be the appetite craves tobacco or stimulating drinks, yet it is lust and holds dominion over the man until he shall through faith, by placing his will on the Lord’s side, control the unnatural appetite which he has acquired.

The Word of God delivered in earnestness, the spirit of the living God speaking through the human agent, would break through the stronghold of Satan; but the moral power of the human agent is not exercised fully, strongly, to heed the words of warning God has sent. His will is not put on the Lord’s side, but on the side of the enemy, to be a co-worker with Him to his own ruin, as well as to the ruin of others.

When Paul stood before Felix in his own defense concerning the faith in Christ, as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, “Go thy way for this time, when I have a more convenient season I will call for thee.” [Acts 24:25.] How many act in the same way as did Felix? Under the Holy Spirit’s ministration, they are moved; they tremble at the appeals of God through His servants, but it has become habit to hear, to feel, and yet make no change in their course of action, and the next appeal has less effect. God spares them, He bears long with their perversity. Satan’s kingdom trembles at the Word lest those who are warned of God will hear the message from heaven and shall yield to the entreating, compelling message of the Spirit of God. It is at such times that Satan trembles for his ascendancy.

When sin is denounced in all its forms, revealing the danger to which the impenitent are exposed, and the direct comment is made, “Thou art the man” [2 Samuel 12:7], the individual, sought after and drawn by the Holy Spirit, knows that all this means him, that he is in peril; but he has procrastinated so long that he knows not his danger and ventures on still further [in] resistance, still clinging to his unsanctified propensities. It looks like a hard matter to break up his old habits. He does not heed the admonitions, but goes on in his own strength. He will do everything he can in any other line, but he does not heed the admonitions of God on the very points that are essential, and therefore the impression wears away. The

impulse is gone. For a time he felt his danger, but the oil of grace was not in his vessel with his lamp, and he continues in self-indulgence. The mind soon habituates itself to indifference in regard to his own personal danger, and his old habits, which are second nature, are not disturbed. He has sown to the flesh, he shall reap that which he has sown, which is corruption.

Lt 39, 1896

Haskell, S. N.

Cooranbong, Sunnyside, New South Wales, Australia

April 26, 1896

Dear Brother:

“Whatsoever a man soweth, that shall he also reap.” [Galatians 6:7.] Let the question come home to each individual soul, What kind of harvest am I preparing to reap?

There is a self-propagating power in evil, and the man, woman, or child who pursues a wrong course in any line, becomes through his influence a propagator of evil, a parent to a line of misdoings.

When the Lord shall send a message by any one of His delegated messengers, it is for the good of the person who shall hear it and with humble heart act upon it. To go on just the same as if no warning had been given is to refuse to be corrected in an evil way, and [to] refuse the admonitions which the Lord graciously gives the soul that He sees is in peril of losing the crown of eternal life. Pride, self-will, obstinacy, and a determination to hold to some idol and refuse to yield up some gratification which has been indulged in until it has become a fixed habit and a part of the very nature is injurious to both mind and body.

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The Word of God delivered in earnestness, the spirit of the living God speaking through the human agent, would break through the stronghold of Satan; but the moral power of the human agent is not exercised fully, strongly, to heed the words of warning God has sent. His will is not put on the Lord's side, but on the side of the enemy, to be a co-worker with Him to his own ruin, as well as to the ruin of others.

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Lt 41, 1896

Israel, Sister

"Sunnyside," Cooranbong, Australia

July 30, 1896

Dear Sister Israel:

I have a message for you from the Master: "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to the light, and kings to the brightness of thy rising." [Isaiah 60:1-3.]

If we will keep looking unto Jesus, the Author and Finisher of our faith, we shall catch the light of His countenance, reflect His image, and grow into the full stature of men and women in Christ Jesus. My

sister, to know Him is life eternal. We are to contemplate God in Christ. If we will only do the work the Lord would have us do, walking in the footsteps of Jesus, our hearts will become, in His hands, sacred harps, every chord of which would send forth praise and thanksgiving to the Lamb, sent by God to take away the sins of the world.

The life of Christ and His labors of love shames and condemns our unbelief. But the promise is, "Ask, and it shall be given you." "If ye then, being evil, know how to give good gifts unto your children, how much more will your Father which is in heaven give good things to them that ask him." [Matthew 7:7, 11.] Then let us ask.

The character of God as represented by His Son as the Lord of heaven and earth, and yet our Father, is not only full of truth, but of mercy and lovingkindness. This makes the lessons of Christ as a new revelation of God, as a new gift viewed in a new light to the world, showing the deep and bound benevolence He bears toward men—Christ's representation of God—as a tender loving, pitying Father.

For every service, the Lord has guaranteed to requite us, not because it is a debt He owes us, but because His heart is full of infinite love, full of mercy and tenderness, outflowing toward us in that He will repay us a hundredfold in this life, and give us in the world to come life everlasting. Many do not cultivate faith, because they look at the objectionable and discouraging features. They do not consider that all the universe of heaven is waiting to become co-laborers with them, waiting to make them the living agencies to bless the world with the message God shall give them to bear.

The Lord Jesus is our strength and happiness. He is the great storehouse from which the human agent may, on every occasion, draw strength and happiness. How grieved He is when, after He has given us a rich experience in His willingness to help us in our emergency, we withdraw our eyes from His sufficiency to look on and bemoan our own weakness. Let us ever behold Him, and trust Him as the One ever ready to help those who need His help. We have no right to bemoan our own weakness and inefficiency, because He has shown Himself to be an ever present help in time of need.

As we receive Him, we have something with which to help others. Thus receiving and imparting, we grow in love toward God, increasing in faith and peace, and assurance, and holiness, which is wholeness toward Him.

Yours with love.

Lt 42, 1896

Israel, Sister

"Sunnyside," Cooranbong, Australia

August 14, 1896

Dear Sister Israel:

“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.] With this gracious promise in (John 1) we read, “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [Verse 12.] So you see, much depends upon our taking God at His word. He who was in the form of God, who thought it not robbery to be equal with God, descended from His throne, and laid off His royal robe, laid off His kingly crown, and clothed His divinity with humanity, that He might become your surety and substitute, and become acquainted with all the temptations wherewith man should be beset, that He might know how to succor just such tempted ones as you and me. He is touched with the feelings of our infirmities; He would have us lay our perplexities and troubles at His feet, and leave them there.

It is the enemy that wants to interpose his shadow between our souls and our God, that the bright rays of the Sun of Righteousness shall not shine into our hearts. Every time we talk darkness, it pleases the enemy, for he does not want that the joy of Christ shall dwell in our hearts by faith. Christ is to us a never failing fountain of refreshing joy. God does not regard it any virtue in us to keep looking at and talking of our mistakes and sins. He wants us to accept His forgiveness, now, just as we are. His pardon is full and free, and He will receive honor if we will do this.

Christ tells us if we eat His flesh and drink His blood, we shall have eternal life, for His flesh is meat indeed, and His blood drink indeed. It is, Eat continually, and drink continually; and He says, “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” He explains, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” [John 6:54-56, 63.] Where shall we find His words? In the Scriptures. Then if you search the Scriptures, you will find just what you need—comfort, hope, encouragement.

Let us give to Christ all that there is of us, that the blessings which He has brought within our reach may be communicated to others as freely as they have been communicated to us from the Lord Jesus, our Restorer. To every one who believes, He is as the Tree of Life in the Paradise of God. His branches reach to the lower world, in order that the blessings which He has purchased for us may be brought within our reach. From this tree we may pluck and eat, and then guide others to it, that they also may eat.

O, why do we spend our breath and our precious golden moments in bemoaning our leanness? Christ has made every provision for us by giving us a Comforter in His representative, the Holy Spirit, to be ever present to present to us from the Tree of Life its precious fruit. The office work of the Holy Spirit is to bring to our remembrance all things that Christ has spoken for our comfort, that we may have hope, and a sweet sense of forgiveness. A rich current of praise and gratitude will continually flow from our soul; the sweet Spirit of Jesus will kindle in our hearts grateful praise; our souls will be uplifted with a sense of security; and the unfailling, inexhaustible righteousness of Christ becomes our righteousness by faith.

In love.

Lt 43, 1896

Israel, Sister

“Sunnyside,” Cooranbong, Australia

August 6, 1896

Dear Sister Israel:

How thankful should you and I be that we have Christ as our Saviour. He liveth to make intercession for us; yes, for you and me, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, the length, the depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end.” [Ephesians 2:10; 3:14-21.]

The love of Christ is a golden chain that binds finite, human beings who believe in Jesus Christ to the infinite God. The love that the Lord has for His children passeth knowledge. No science can define or explain it. No human wisdom can fathom it. The more we feel the influence of this love, the more meek and humble shall we be. “O the depth of the riches both of the wisdom and knowledge of God!” Paul exclaims; “how unsearchable are his judgments, and his ways past finding out!” Romans 11:33. “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” [Romans 8:38, 39.]

The Lord’s children are never absent from His mind. Even the little birds flying in the heavens and the flowers of the field are objects of His tender solicitude. “Behold the fowls of the air,” said our Redeemer; “for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?” “And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?” [Matthew 6:26, 28-30.]

Yes, my sister, every provision has been made whereby Christ will clothe you with His righteousness. If the Majesty of heaven has bestowed such care upon the inanimate flowers and dumb animals, will He not have a special care for all those who believe in Him? His care and love flow earthward to His children. His love is unceasing, and He loves to have you and me appreciate that love by being cheerful, happy, and restful in Jesus Christ. Will you trust in Jesus? Will you speak forth His praises? Will you sing the songs of Zion, and show gladness in Jesus Christ? It is not pleasant for our Saviour to have us doubt His love, to go mourning and questioning and disbelieving.



Although sin has existed for ages, seeking to counteract that love and obstruct its flowing earthward, yet the love flows still in rich currents to the human beings for whom Christ has died. Every evidence is given of the love of God to us. Shall we receive it? Do not think doubts. Do not talk of yourself. Talk of Jesus, and think of Him, and sing of His matchless love. The spell of the enemy has been broken, and you are free in the love and compassion of Jesus. May the Lord bless you as you shall search for yourself the rich promises of God. Now do not worry, but trust in Jesus' power every moment.

In much love to yourself and Brother Israel and Jessie.

Lt 44, 1896

Israel, Sister

"Sunnyside," Cooranbong, Australia

July 1, 1896

Dear Sister Israel:

Not because we first loved Him did God love us; but "while we were yet sinners," Christ died for us, making full and abundant provision for our redemption. [Romans 5:8.] Although by our disobedience we have merited God's displeasure and condemnation, yet He has not forsaken us, leaving us to grapple with the power of the enemy in our own finite strength. Heavenly angels fight our battles for us, and co-operating with them, we may be victorious over the powers of evil. Trusting in Christ as our personal Saviour, we may be more than conquerors.

"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." [Isaiah 42:5-7.] This precious assurance of God to His Son, His anointed, embraces all who receive Jesus Christ, for John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] To every one the Lord presents terms of mercy. As we draw nigh to Him by faith, He draws nigh to us, adopting us into His family, and making us His sons and daughters.

By disobeying the commands of God, man fell under the condemnation of the law. This fall called for the grace of God to appear in behalf of sinners. We would never have learned the meaning of this word "grace" had we not failed. God loves the sinless angels who do His service and are obedient to all His commands; but He does not give them grace; they have never needed it, for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We did not seek after it, but it was sent in search of us. God rejoices to bestow this grace upon every one who hungers for it, not because we worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we will receive this gift.

Never has a soul that trusts in Jesus been left to perish. "I even I, am he," the Lord declares, "that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together: declare thou, that thou mayest be justified." [Isaiah 43:25, 26.] "I have not spoken in secret, in a dark place of the earth. I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right." "Look unto me and be ye saved, all the ends of the earth: for I am the Lord, and there is none else." [Isaiah 45:19, 22.] Respond to the calls of God's mercy, my sister, and say, I will trust in the Lord and be comforted; for thou hast loved me. I will praise the Lord.

In much love.

Lt 46, 1896

Israel, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

April 7, 1896

Dear Sister Israel:

I have words of encouragement for you. "Then are they glad because they are quiet." [Psalm 107:30.] Silence in the soul makes more distinct the voice of God. The Lord's everlasting arms are beneath you, my sister. You have begun to feel after God, and your soul is refusing to believe itself, time-bound and sense-bound. You are now responding to the words of Christ Jesus. The Lord Jesus has taken you into a harbor of gracious experience, and bids you, "Be still, and know that I am God." [Psalm 46:10.] Rest in His promise. Your life has been for [a] time past of unrest, but the voice of Jesus comes to you saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.]

You are privileged as a daughter of Abraham to have gladness in God Himself. Through the name and merits of Christ Jesus, you become, not only restored to God, but an heir of God, and joint-heir of Jesus Christ. When you as heir of God survey your restored inheritance, your countenance lights up with peace and restfulness in God. This is gladness in your heart. The joy of Christ in the soul is worth everything. It is Christ's summer in the soul. "Then are they glad," because they are privileged to be quiet and rest in the arms of everlasting love. [Psalm 107:30.] "Rest in the Lord, and wait patiently for him." [Psalm 37:7.] Through faith in Jesus Christ we are at one with the Father, "I in thee, and thou in me, that they may be made perfect in one, and that the world may know that thou has sent me, and hast loved them as thou hast loved me." [John 17:23.]

Now, in the place of talking over your questioning doubts, break away from them in the strength of Jesus Christ and glorify the Lord; and let light in your own soul by making your voice and lips express faith and confidence and trust in God. I know that the Lord is very nigh you to give you the victory. All I can say to you is, Be helped, be strengthened, be lifted up out of and away from the dark dungeon of unbelief. No dart can wound and bruise the soul like the sharp doubts of unbelief, and God is dishonored by any soul who shall belittle the power of God by talking unbelief. Doubts will rush into

your mind, because Satan has held you so long in captivity to his cruel power. But face him with all the strength Jesus is willing to give you, and conquer the inclination to express unbelief in your precious Saviour.

It is not enough that you believe that He will save others, but that He saves you. There is not, there cannot be peace where there is a lost faith. Let us, you and me, pray for this removal of doubts; but pray in faith, that God does hear your prayer, that the Lord will do it, because He wants you to be saved. Repeat now, as often as you have repeated hitherto that the Lord will not save you, "I believe, help thou mine unbelief." [Mark 9:24.] Do you believe the merciful Saviour gave no rest to the soul of the doubting Thomas? Bear in mind that Jesus is your Redeemer. Rest in Christ Jesus as you never rested in Him before.

In much love, praying the Lord to bless you.

Lt 47, 1896

Israel, Sister

"Sunnyside," Cooranbong, Australia

August 28, 1896

Dear Sister Israel:

You have had several letters from me. Have they encouraged you? Have they taken your mind away from yourself to Jesus? Christ is the light of the world. "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [John 14:1-3.]

By living faith you are to trust in God. Even if the impulse is strong within you to speak distrust and unbelief, overcome that distrust. Peace enters dependent on divine power, expecting that God will, will and do, that which is for your good, according to His own good pleasure. As fast as the soul will earnestly, determinedly resolve to act in accordance with the light that is revealed, then the Holy Spirit's office work is to take the things of God, and to give more strength and light to the soul.

The grace of the Holy Spirit is supplied to co-operate with the soul's resolve; but it is not to be a substitute to our individual exercise of faith and working out our own salvation—in accordance with the light bestowed. More evidence will not make you advance one step. Your success depends upon the appropriation of the light God has been pleased to give you. It is not an abundance of light and evidence that will make the soul free in Christ Jesus; but it is the rising up of the powers of the will and energies of the soul to cry out sincerely, "Lord, I do believe; help thou mine unbelief." [Mark 9:24.]

Acknowledge the light by your actions; move in accordance with the light already given. Thus you co-operate with God and the heavenly ministering angels appointed of God to work for the salvation of

your soul. If you remain looking to yourself, talking of yourself, of how you feel, you will not be free. Look unto Jesus, else the light will shine and flash about you in vain, and a thousand fold more light will shine for you in vain. Eagerly grasp the light. Believe and walk in the light while you have the light. Talk light. Talk faith. Talk not one word of unbelief.

In love.

Lt 48, 1896

Israel, Sister

“Sunnyside,” Cooranbong, Australia

June 15, 1896

Dear Sister Israel:

“Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec.” [Hebrews 6:17-20.]

We have every reason to trust in God, and to bring all our worries and anxieties to Jesus Christ, that we may become better acquainted with Him. It should not be a difficult thing to remember that the Lord Jesus is desirous that we should bring all our troubles and perplexities to Him. “Take it to the Lord in prayer,” and then leave your perplexities and burdens with Him. How much happier we should be, could we do this. You may come to Him as a child comes to his parents, saying, “Here, Lord, I have carried myself as though I could save myself for a long time. My burdens are too heavy for me to carry longer. Thou canst bear them for me.” He says, “I will take them. With everlasting kindness will I have mercy upon thee.”

This love is [as] strong as it is tender. The love of Jesus is stronger than death, for He died to win your love, to have you lean upon Him fully and entirely, and to make you one with Him, mystically and eternally one. The love of Jesus is something expressed, more tender than even the love of a mother for her child. The most tender love we know is that of a mother for her child, but the love of Jesus exceeds this. She may change in her affection. Mothers may become unkind; but Jesus never, never will become unmindful or unkind, or cruel to His children.

Then never, never will we show distrust and want of faith. So strong is His love that it controls all the affections of His nature and employs all the vast resources to do His people good. His love is durable, without variableness or shadow of turning. Never let us dishonor God by trying so hard to keep ourselves, fixing our eyes upon ourselves, and keeping ourselves constantly in view. Look unto Jesus who is the Author and Finisher of our faith. Let us not do as we have done, make ourselves miserable

over some supposed future tomorrow's burdens. Carry your duties of today cheerfully. Today's faith, today's trust in Jesus, we must have. Today I may look and live. Today I will put my trust in God. Today I will rest in quietude and peace kept by the power of God. Say, the Lord will be glorified by my being cheerful and happy in His assurance of His love today.

In much love.

Lt 49, 1896

Israel, Sister

"Sunnyside," Cooranbong, Australia

July 17, 1896

Dear Sister Israel:

I would call your attention to the precious promises in the Word of God. All who are children of God have not the same powers, the same temperaments, the same confidence and boldness. I am glad indeed that our feelings are no evidence that we not children of God. The enemy will tempt you to think that you have done things that have separated you from God; and that He no longer loves you; but our Lord loves us still, and we may know by the words He has placed on record for just such cases as yours. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 1:9; 2:1.]

Now, my dear sister, I have evidence that God loves you, and the precious Saviour, who gave Himself for you, will not thrust you from Him because you are tempted, and your weakness may have been overcome. He loves you still.

Peter denied his Lord in the hour of trial, but Jesus did not forsake His poor disciple. Although Peter hated himself, the Lord loved him, and after His resurrection He called him by name and sent him a loving message. O, what a kind, loving, compassionate Saviour we have! And He loves us though we err.

Now do not worry yourself out of the arms of the dear Saviour, but rest trustingly in faith. He loves you; He cares for you. He is blessing you, and will give you His peace and grace. He is saying to you, "Thy sins be forgiven you." You may be depressed with bodily infirmities, but that is not evidence that the Lord is not working in your behalf every day. He will pardon you, and that abundantly. Gather to your soul the sweet promises of God. Jesus is our constant, unfailing friend, and He wants you to trust in Him.

God is at work, and Satan also is at work. Satan would have our minds drawn away from the mighty Helper, to ponder over your degradation of soul, and feel that all its powers are being wasted, and God dishonored. Look away from yourself to the perfection of Christ.

We cannot manufacture a righteousness for ourselves. Christ has in His hands the pure robes of righteousness, and He will put them upon us. He will speak sweet words of forgiveness and promise. He

presents to our thirsty souls fountains of living water whereby we may be refreshed. He bids us come unto Him with all our burdens, all our griefs, and He says we shall find rest. Therefore if we come to Him, we must believe that He speaks pardon, and we must show our faith by resting in His love. The heart is moved by all that is tender and pure and lofty—high ambition, holy joys, ennobling motives, endearing sympathies, and needful help.

Jesus sees the guilt of the past, and speaks pardon, and we must not dishonor Him by doubting His love. This feeling of guiltiness must be laid at the foot of the cross of Calvary. The sense of sinfulness has poisoned the springs of life and of true happiness. Now Jesus says, "Lay it all on Me. I will take your sins. I will give you peace. Banish no longer your self-respect, for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove." Then turn your grateful heart, trembling with uncertainty, to Him, and lay hold on the hope set before you. God accepts your broken, contrite heart, and extends to you free pardon. He offers to adopt you into His family, with His grace to help your weakness; and the dear Saviour will lead you on step by step, you placing your hand in His, and letting Him guide you.

Search for the precious promises of God. If Satan thrusts threatenings before your mind, turn from them, and cling to the promises, and let your souls be comforted by their brightness. The cloud is dark in itself, but when filled with the light, it is turned to the brightness of gold, for the glory of God is upon it.

May the Lord bless to your soul these few words He has prompted me to write.

Lt 49a, 1896

Workers in the Echo Office

September 1896

To the Workers in the Echo Office:

There has been in the publishing house at North Fitzroy a condition of things difficult to describe so that all connected with the institution may understand. The Lord has declared that He will overturn and overturn, until the hearts of those connected with the office are purified, or the workers separated from the office. Some of the workers have had no real sense that this institution is one of the Lord's instrumentalities for the advancement of His work. They have not realized that the Lord has established consecrated centers through which He manifests light to the world.

A Lesson from Israel

I will call your minds to the account of the wonderful deliverance of the children of Israel, by the passage made for them through the Red Sea and the drowning of Pharaoh and his host of warriors. "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 14:30, 31.] Then the beautiful song

recorded in the fifteenth chapter of Exodus was chanted. The voices of the people rang out over the waters of the Red Sea in glorious triumph.

But soon their faith was tested. The Lord would know how much He could depend on His people to be true and loyal to Him. They went three days journey into the wilderness, and found no water. "And when they came to Marah, they could not drink of the waters of Marah: for they were bitter." Did the people then show their faith in God, because of the evidence they had received that Christ, wrapped in the fold of the cloud, that His glory might not destroy them, was leading them in person? "The people murmured against Moses, saying, What shall we drink?" [Verses 23, 24.] Instead of trusting and fearing the Lord, believing in Him under apparently discouraging circumstances, they cast reflections upon their leader. So people act in this generation. Satan's plan of temptation is always the same. While everything moves prosperously, men think that they have faith. But when suffering, disaster, or disappointment comes, they lose heart. A faith that is dependent on circumstances and surroundings, that lives only when everything goes smoothly, is not a genuine faith.

In his trouble, Moses cried to the Lord. This is what the children of Israel, so recently delivered, ought to have done. The Lord heard the cry of His servant, against whom the people had said so many bitter things. He showed Moses a tree, "which when he had cast into the waters, the waters were made sweet." It was not the virtue of the tree that turned the bitter water to sweet; it was the power of Him who was enshrouded in the pillar of cloud, the One who can do all things. "There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." [Verses 25, 26.]

"And they came to Elim, where were twelve wells of water, and three score and ten palm trees. And they encamped there by the waters." [Verse 27.] Did the people then appreciate and acknowledge God's blessings? Were their hearts filled with gratitude and thanksgiving to Him? Did they have a praise service, as when they stood on the banks of the Red Sea? We have no evidence that their faith was strengthened by God's mercy and grace and love toward them.

So it is with the people of God today. We do not acknowledge God's mercy, love, and care; we do not appreciate His great goodness toward us. Our hearts are full of complaint. We do not think of his painstaking efforts in our behalf. Our eyes are not open to see His great love.

When trial comes to prove us, when we cannot see an increase of prosperity and comfort before us, but a probable lessening of these things, when there is a pressure necessitating sacrifice on the part of all, how shall we receive Satan's insinuations that we are going to have a hard time, that everything is going to pieces, that there is sore trouble ahead of us? If we listen to these suggestions, unbelief in God will spring up. We ought to believe that God has always had a care for His people and His institutions. We ought to look at the work He has done, the reforms He has wrought. We ought to gather up the fragments of heaven's blessings, and tokens for good, saying, "Lord, I believe in Thee, in Thy servants, and in Thy work. I will trust in Thee. Thou hast made this institution a center. It is Thine own

instrumentality, and we will not fail nor be discouraged. Thou hast honored me by connecting me with Thine own work. I will keep the way of the Lord to do justice and judgment. I will act well my part by being true to the work of God.”

The Publishing House a Center of Influence.

The Echo Office is an institution of the Lord’s appointing. When the workers combine faith and works, there will be no betrayal of sacred responsibilities and holy trusts. There will be no conniving at transgression. There will be no rivalry. It will be revealed to discerning minds that God has His hand upon every branch of the work.

God is Commander in our offices of publication, and as the workers pass over the threshold to enter their work rooms, they should feel a sacred awe. Angels are in these rooms. Those who have any connection with the service of God should bear themselves with a Christlike dignity, manifesting a Christlike spirit toward superiors, inferiors, and equals. If they are learners in the school of Christ, they will have Christlike manners. There should be no partiality or hypocrisy. The fear of God, the sense of His goodness and holiness, should circulate through the entire institution. “They shall keep the way of the Lord, to do justice and judgment.” [Genesis 18:19.] This should be the standard at all times for the managers and workers in the appointed centers which God has created to vindicate His truth.

The workers should not strive to follow their own way, for man’s way often leads to disaster and defeat. If the attributes of the great destroyer are cherished, the leaven of disunion, unholy ambition, and ruin will be introduced. Each one is to look to God and believe in God for himself. Work in the Spirit of Christ, in complete unity. Do not ask, What will men think of me? What will the world say? What will best serve my own temporal interests? but, What would the Lord have me to do? What can I do to honor God? How can I use my talents to best glorify His holy name?

Self is not to be consulted. No rest or happiness is found by wandering from God into paths of our own choosing. The highest standard must be uplifted in every institution that God has established as a center for the diffusion of light. No one should be retained in any one of these institutions who, in a crisis, fails to realize that God’s instrumentalities are sacred.

#### A Reform Needed

In our institutions a course of action is being followed that will bring results we little expect. When we crave things that are not for our best good, when we are determined to have our own way, the Lord takes us over paths that are very painful to travel. Let us study the principles set forth in the sixth chapter of John. The Lord Jesus unfolded truths that the priests and rulers, and even many of the disciples did not understand. The Great Teacher knew that these words must be spoken, in order to lead the people to decide for or against Him. It were better that those not of the faith should manifest themselves in a decided manner before His crucifixion, else they would tempt the disciples in their great trial to dishonor their Master. Christ knew that all who were not wholly with Him then would at His trial take a position against Him. Therefore He presented the truths found in this chapter, leading His hearers to reveal the real sentiments of their hearts.



I speak to those in responsible positions in our publishing houses. You must be led by the Spirit of Christ, else Satan will intrude himself and counterwork the work of God. All do not see that if they are connected with Christ, they will be closely bound together in unity and confidence. Through Christ's grace those connected with our offices of publication are to show that they are true disciples. "As many as received him, to them gave he power to become the sons of God." [John 1:12.] It is your privilege to have a power that you do not now possess. All who through grace come to Christ will share His trials, and be partakers of His suffering and rejection. But they will also be partakers of His glory.

A different sentiment needs to be cherished in our publishing houses. The workers need to realize that the Lord has honored them by giving them exalted duties to perform, and that impulsive motions and fitful actions must be put aside. Those who cannot distinguish between the sacred and the common cannot be trusted as stewards of great responsibilities, for when tempted, they will betray their trust into the hands of the enemy. Those who do not cherish an appreciation of a connection with the work which is under God's special supervision will never know how to stand when the enemy presents his specious temptations and flattering attractions. They are easily misled by false statements and ambitious projects. If, after the light has been presented to them, they still fail to distinguish right from wrong, the sooner they are disconnected from the office, the purer and more elevated will be the character of the work.

God has sent trials to His institutions to prove who will stand faithful under the temptation of the enemy. The Lord calls upon all who are connected with His work to draw nigh to Him. Those who have shown themselves ready to listen to the voice of a stranger rather than the voice of God have lost much. They have allowed their hearts to become perverted. But this does not annul one iota of their obligation to God. The burden rests upon them none the less because they have not from the true source gathered strength to bear it. They have loosened their hold on Christ, and have chosen a broken reed on which to lean. They have fallen into Satan's snare.

For them there is only one way of escape, and that is to be afraid of themselves, to reject false principles and wrong theories, accepting the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] Those who have been leavened by disaffection, have injured their own souls. We hope that they will quickly return to the Lord. Be sure that you have a clear conviction of sin, and then, through earnest prayer and soul-surrender, learn that in Christ alone are found holy aspirations.

Just before Christ left His disciples, He gave them important lessons. These lessons they did not comprehend, because they were not in accordance with their own ideas and plans. He told them what He must pass through, and how He must suffer many things, and then be crucified. But Peter rebuked Him, saying, "Be it far from thee, Lord: this shall not be unto thee." Peter had yet to learn that Christ, the Son of God, was the rejected stone, disallowed indeed of men, though chosen of God and precious. Christ exclaimed, "Get thee behind me, Satan; for thou savorest not the things which be of God, but the things which be of men." [Matthew 16:22, 23.] These words were a rebuke to the tempter. "Get thee behind me, Satan," Christ said. "Let Me come close to Peter. He must hear My voice."

Christ then proceeded to teach His disciples that all who would follow Him, instead of listening to the suggestions of the enemy and the temptation of the natural heart to spare self, and place self first, must educate themselves to practice self-denial and self-renunciation, to lift the cross and follow where Jesus has led the way. One step out of that way, even if it be to gain the world, is no gain. For what is a man profited if he gain the whole world, and lose his own soul? The world sinks into insignificance when compared to a human soul.

We must unite our interests with Christ, even though it be at a sacrifice. He sacrificed all for us. He gave His riches, His glory, His life, that we might gain immortality. Those who enter upon the work of reform need the help of the Holy Spirit to be self-denying, partaking of Christ's sufferings that His important mission may be advanced. The age in which we live calls for all the ability, all the talents, that Christ's followers possess. These abilities and talents come from God, and those to whom they have been given are under obligation to build up God's centers in this world.

From these centers the light of truth is to go forth in various ways to those nigh and afar off. If human agents will walk humbly with God, pressing onward and upward, the Lord will use them as channels through which He can communicate light. If they are purged from all selfishness, if they have a continual desire to work for the glory of God, they will receive increased light from the Source of all light. But God cannot connect with those who give evidence that they live to please themselves, to make themselves first. He declares that those who do this will in the end be last of all.

Those who are faithful in that which is least will be faithful also in much. God will use those who show that they are self-sacrificing. He has not only entrusted much to man in order to test his loyalty, but He has taken him into co-partnership with Himself. By taking human nature, by making it possible for man to partake of the divine nature, and to overcome the world, the flesh, and the devil, through the power God has provided for him, Christ showed the heavenly universe and the unfallen worlds the estimate He places upon the human race. If man does not co-operate with Christ in the work of his own restoration, if he does not employ every faculty of mind, soul, and body in God's service, that he may be a living channel of light, and reveal the restored image of God, he fails to fulfil God's purpose. But if he does this, he demonstrates to a fallen world what the grace of God can do through Christ.

Man is honored by being made a co-partner in God's firm, by being accepted as a worker in the great centers He has established. Those who are thus privileged to be laborers together with God are not to be self-servers. By appointment, the Lord our Redeemer is heir of God, and those who are co-laborers with Him in the work of saving souls are joint heirs with Him. He is the Substitute and Surety for the human race. He has been anointed as head of the human family. He is our Leader, and all who receive Him by faith are co-laborers with Him in the reformatory work that is to be carried forward and upward to glorious victory. His appointment to human leadership was marked by a life of humiliation, self-denial, and self-sacrifice; and to such a life all His followers are appointed. Those who share in His life of self-denial and suffering will reign with Him in glory. To be an overcomer is to be placed in the ranks of those who have the far more exceeding and eternal weight of glory.

Only the Holy Spirit of God can quicken the perceptive faculties to discern these exalted mysteries. How man can be a counter part of Jesus Christ is beyond human comprehension. But the Holy Spirit can strengthen our spiritual eyesight, enabling us to see what our natural eyes cannot see, or our ears hear, or our minds comprehend. By the Spirit which searches all things, even the deep things of God, have been revealed precious truths which cannot be described by pen or voice.

If I have failed to present something of the importance with which God regards His institutions, as the centers through which He works in a special manner, may the Lord by His Spirit portray these things to your minds, that you may understand the difference between common and sacred service. By the appointment of centers, God designs to bring human beings into partnership with Himself, that humanity may touch humanity, and that man, controlled by the Holy Spirit may increase in knowledge, strengthening every principle of character according to the divine similitude. But the workers in our institutions have failed to fully understand their privileges and responsibilities. In consequence, self has been woven into the work, and has taken the place due to God.

Let all beware how they weave self-serving and self-pleasing into the work. If they do this, they dishonor God, and He cannot use them to His name's glory. In His dealing with Nadab and Abihu, God has shown how He regards this. "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein." They performed the outward ceremony, but there was no virtue in their action. They had on the priestly attire, they had the censer, and they put fire and incense thereon; but it was not the sacred fire of God's kindling, the representation of God's connection with humanity. They took strange fire, which He had commanded them not to use. "And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." [Leviticus 10:1-3.]

If the Lord should visit transgression now as He did then, there would be a very different state of things in His institutions. The managers of our institutions have not taught the workers by precept and example that the excellence of God is in all things to be made prominent; and church officers have failed to teach this in the churches. God's standard must be uplifted. All must be made to see that our publishing institutions are of God's appointment. Those who depreciate any one of them, representing it to the people as an inferior place, in order to serve their own interests, must render an account to God. The Lord designs that everything connected with His work shall be treated as sacred. I would impress on all that common fire is not to be used in place of the sacred, that common things must not be mingled with God's appointed agencies.

Lt 50, 1896

Israel, Sister

"Sunnyside," Cooranbong, Australia

July 24, 1896

Dear Sister Israel:

I have words of encouragement to you from the Lord. Will you receive them, and heed the voice of God?

“Be ye therefore perfect, even as your Father in heaven is perfect.” [Matthew 5:48.] As our heavenly Father is perfect in His sphere, so also those for whom Christ has given His own life that they may not hopelessly perish, should be perfect through the grace of Christ in their humanity. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” [John 3:16.] In this expressed love, we are to believe for our individual selves, and live that belief, not in our own strength, but trusting in the efficiency and righteousness of Christ.

“In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.” (1 John 4:9), “who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath ... brought life and immortality to light through the gospel.” 2 Timothy 1:9, 10. The Lord wills not that any soul should perish. His mercies are without number; and He will not leave His purchased possession, that He has given His own life to ransom, to become the sport of Satan’s temptations. All heaven is given to those who believe in Jesus Christ as their present, personal Saviour. And no soul can dishonor God more than by claiming to believe the truth, and yet wearing the garments of mourning as though orphans.

“I am the good shepherd, and the good shepherd giveth his life for the sheep.” [John 10:11.] “For the Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them hath gone astray, doth he not leave the ninety and nine, and goeth into the wilderness, and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than over the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” Matthew 18:11-14.

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn in pieces. He is ever strengthening His own when they are weak, and delivers the tried and tempted ones from the enemy’s power. The Lord Jesus never forsakes any soul that puts [his] trust in Him, and those who claim to be sons and daughters of God must trust in Jesus always. To do otherwise is to disown that He loves us, and by going depressed, covering ourselves with garments of heaviness and mourning, we make a very bad representation of Christ. We virtually say, “Our Lord is a hard, tyrannical Master.” This is dishonoring and misrepresenting the precious Saviour, who gave His own life that He might make it possible for all to believe on Him, and confide entirely in His interest and love for sinful man.

“He shall deliver the needy when he crieth; the poor also, and him that hath no helper.” Psalm 72:12. “I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.” Isaiah 27:3. You do great injustice to my Saviour when you walk as though in the shadow of darkness. You are never to walk in the fire and sparks of your own kindling, subject to feelings and emotions. They that follow me “shall not walk in darkness, but shall have the light of life.” [John 8:12.] There is a positive

promise. Now if you are following another leader than Christ, who is light and truth, and life, leave that leader at once, and follow Jesus, the light of the world. Is the Lord pleased to have you tossed about as the restless waves of the sea? No! No! I tell you, He bids you, be strengthened, stablished, rooted, and grounded, and built up in the most holy faith. "Ye are not your own." [1 Corinthians 6:19.]

You are bought with a price which cannot be estimated. Then your owner is God, the mighty God, and the price is paid. Look to the cross of Calvary. This fluctuating between hope and fear hurts the heart of Christ, who hath given you unmistakable evidence of His love, and hath chosen you. "Ye have not chosen me," saith Jesus; "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." [John 15:16.]

In much love to yourself, and husband, and Jessie.

Lt 51, 1896

Israel, Sister

"Sunnyside," Avondale, Australia

March 28, 1896

Dear Sister Israel:

The Word of God is given me to you, "We are laborers together with God" in working out your own salvation, and the achievements of personal religion. [1 Corinthians 3:9.] Whenever the human agent accomplishes anything, it is in co-operation with God, in obedience to His Word. God works through His agencies, and man works in harmony with God. "Work out your own salvation with fear and trembling, for it is God that worketh in you, to will and to do of his good pleasure." [Philippians 2:12, 13.] This is encouragement to you. It is His divine theory to guide you in all His plans, to do His good pleasure in His service. Declaim not against your inefficiency and defects of character. Jesus says, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.]

The human agent is to receive Christ as his personal Saviour. Jesus loves you. He will manifest Himself unto you. You are not to feel you are presumptuous in laying your hand in the hand of Jesus Christ, or in saying, "He is my Saviour. I receive the clear teaching of His Word. I will not try to manage this matter in my own strength, or in my own way. I take the Word of God as the voice of God speaking to me." The Lord says to you, "Ye must be a laborer together with me." Unless you co-operate with Him, He cannot work for your present and eternal good. You must talk faith and hope and courage. You must live by faith, not by feeling.

God has given you moral powers and religious susceptibilities. He hath delivered up His own Son as a propitiation for our sins. He is our Redeemer. He manifests to us the light, the truth, and the way, and He requires you to fulfill the Scripture, "Hope thou in God; for I shall yet praise him, who is the light of my countenance and my God." [Psalm 42:11.] The Lord gives you His Holy Spirit, and supplies

providential opportunities and facilities for the training of your mind. This is done independently of you, and the matter will end here, unless when tempted you draw nigh to God, and co-operate with Him by believing that He saves you now, whatever may have been your past history.

Grasp the promise. Forget the things that are behind, and lay hold of the Word of promise: "I will manifest myself unto you," "I will come unto you," and "abide with you." [John 14:21, 23; 15:4.] You must work, and God will work. The work He requires of you is to believe in Jesus Christ whom He has sent to save you. Your soul is of value with God. You must pray and believe and obey. You must be a laborer together with God, for it is God that worketh in you both to will and to do of His good pleasure.

Jesus loves you. He gave His precious life that you should not perish, but have everlasting life. Then lift up your eyes to Jesus. "Look and live." [Numbers 21:8.] When despair would seem to sweep over your soul, continue to look to Jesus, and say, Get thee behind me Satan, I will have naught to do with thee. I hang my helpless soul upon Jesus Christ. He liveth to make intercession for me. My soul is precious in His sight. He that looks with interest upon the little brown sparrow, looketh upon me. Not a sparrow falleth to the ground without the notice of your heavenly Father, and if He thus notices the birds, how much more will He care for you who is formed in His image? He gave Jesus to be a propitiation for your sins, and not for yours only, but for the sins of the whole world. Now believe, and trust in Him, and talk faith. The spell is broken. Christ hath spoken, "Peace be unto you." "In the world ye shall have tribulation, but in me ye shall have peace." [John 16:33.]

In much love I send you these lines. Believe and act upon them.

Lt 52, 1896

Israel, Sister

"Sunnyside," Cooranbong, Australia

June 22, 1896

Dear Sister Israel:

The word I have for you this morning is, "The Lord Jehovah is ours, in Him is everlasting strength." [See Isaiah 26:4.] Then comes forth a burst of praise mingled with humility, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake." [Psalm 115:1.] The Lord expects His children for whom He is doing so much to respond to the weighty evidence He has given them of the great love and mercy He has manifested unto them. When their faith is tried, the enemies of God and of His people watch them critically to see if there is not a chance for Satan to wedge himself in with his great temptations. Where is now your God? Will the children of God for whom He has done so much answer in cheerful, trustful words, "Our God is in the heavens; He hath done and will do whatsoever He hath pleased"? The contrast is then made plain in response to the scornful retort. "Their idols are silver and gold, the work of men's hands." [Verses 3, 4.] And then is repeated the useless dependence that they have in their idols. Will the chosen people of God look in faith to the Source of all might and power, and sing of the mercies of God?

All were called upon—the house of Aaron, and those who feared the Lord—to trust in the Lord, to prove their immortal principles, for God was their help and their shield. “Many are the afflictions of the righteous; but the Lord delivereth them out of them all.” [Psalm 34:19.] All their troubles and trials but conform them to their Lord and Master. They prove the eternal principles which the love of God, the love of truth, has planted in their hearts.

Then comes from the Psalmist, and from the voices of the assembled people in holy song of praise, “The Lord hath been mindful of us; He will bless us.” “The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name’s sake.” “I will praise thee, O Lord; with my whole heart will I show forth thy marvelous works. I will be glad and rejoice in Thee. I will sing praise to Thy name, O thou Most High.” [Psalm 115:12; 23:1-3; 9:1, 2.] Israel had not a cold and severe judge in their God, whom the little mind of man could not take hold upon. In order to reveal God as He is, full of mercy and truth, He gave Jesus to our world to represent the love of the Father, that in the person of Christ there might be a sure representative for their faith to grasp, the only begotten Son of the infinite God, the manifested brightness of His glory, the express image of His person. That God, the great Ruler of the universe, had a deep interest in every home, to help, to bless, to cheer, to strengthen. Then let us believe and love and trust Him.

Lt 52a, 1896

Israel, Sister

Cooranbong, New South Wales, Australia

April 21, 1896

Dear Sister Israel:

I am writing to you, keeping my promise. And the Word of God is full of rich assurance and most precious promises. You ought to have more faith in God than in any human being. He loves you with a love greater than the love of a mother for her child. The Word of God declares a mother may forget her sucking child, yet I will not forget you. It is your privilege to rest in the love of Jesus for salvation, in the fullest, surest, noblest manner; and say, He receives me, He loves me; I will trust Him, for He gave His precious life to save me, and He does save every one who wants to be saved, and who believes in Him as their personal Saviour. And you can, in this growing and increasing, bear to the world the surest evidence of the truth of the Word of God, because you consent to be saved, you consent to let Jesus take away all your sins.

There is nothing that can dispel doubt more than coming into contact with the character of Christ. He hath said it: “He that cometh unto me I will in no wise cast out” [John 6:37], that is, there is no possibility for Me to cast out, for I have given them My pledged word. I will receive them, I will manifest Myself to them. When you talk faith and practice faith, you are bearing a living testimony of the truthfulness of the Word of God.

Is Jesus true? Does He mean what He says? Answer decidedly, Yes, every word. Then if you have settled that, you may by faith grasp every precious promise, and receive [it], and be blessed, for this acceptance by faith gives life to the soul today. Is Jesus true to His word? You can answer that question in your own individual case, believing He is true to you, even if you feel yourself to be the weakest and most unworthy. All your dark brooding doubts are scattered back upon the archdeceiver who originated them. In Satan is deception, is guile. Christ is truth, and in His mouth is found no guile.

Christ came not to be ministered unto, but to minister and to give His life a ransom for many. His own divine power and Godhead given for Me? Yes. He declared, "He that hath seen Me hath seen the Father. I and my Father are one." [John 14:9; John 10:30.] When challenged by the high priest, "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God," Jesus saith unto him, "Thou hast said." The high priest knew just what that saying comprehended, and he turned and said, "He hath spoken blasphemy." [Matthew 26:63-65.] Bear all this in your mind. The Saviour whom I know you love, is behind all His words, for His words are truth. Now look at His character, believe His words. Amid insult and scorn and mockery and rejection and shame is He not without guile? Then rest in His words of love, and honor Him by your faith.

Lt 52b, 1896

Ings, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

May 7, 1896

Dear Sister Ings:

I received your letter, and read it with pleasure. I cannot write much now, as the books so essential to be gotten out need my time. The Life of Christ needs to be out. One is now ready for publication, and the other must have my time at once. I cannot leave here for Africa or America until these books are completed.

You speak about the goods sent to me. I did think it was strange that such a mess of things were sent that I never sent for. Crockery of any common order should never be sent so far. Goblets such as we have in America are never seen here. In the place of putting a few choice things in the drawers with the rolls of cotton, things were packed in a very careless manner, and were smashed all to pieces. I did not send for the bedsteads. The marble slabs cost a great deal to transport, and those immense walnut bedsteads should never have been sent. I sent for my wicker chairs that are light and easily transported, but they never came. I do not know who packed these goods. The largest mirror sent was broken into many pieces. Instead of being put securely between boards, these looking glasses were packed back to back in such a way that they would have broken had they been sent but a short distance. But all this is, I think, of small account.



I may be back to America, but cannot tell. I want to have clear light. My memory is good, my mind clear, and my health better than it has been for many years. All who came up to Cooranbong are doing excellently well healthwise.

Ella and Mabel are useful, industrious girls. The other day I went in where May Lacey White lives close by us, and Ella was just taking out of the oven five or six loaves of nicely baked bread. These she had made herself. They do not find much time for play. Mabel is keen in perception. She understands what is wanted and is ever ready to think and supply the forgetfulness of others. Both have grown wonderfully since coming to Australia. Ella weighs one hundred seven and a half pounds. She has gained twenty-four pounds since leaving San Francisco. Mabel has not been weighed, but she is nearly as large as Ella. They have outgrown all their clothing, are robust and solid in flesh, cheeks red, and show unmistakable improvements in their entire physical structure.

You speak of warm weather. We had a few warm days in December and in January. These are not melting days. I never was in a climate more even and healthful than New South Wales. New Zealand is also beautiful. I enjoyed it there, but Cooranbong has a beautiful, healthful climate.

There is but little sickness here, and no physician living in Cooranbong, for there is scarcely anything for one to do. We were much worried to know how we would get along with May Lacey White's confinement. We thought we would have to send to Sydney or Newcastle or else send her down to Sydney, but Willie consulted the physician in Newcastle, twenty-five miles from Cooranbong. He said there was a woman who attended such cases, and since she had come to Cooranbong he had never had a call to that place. He assured us that we could trust any case in her hands. We did as we were told, and all went off splendidly.

The nurse knew that there were two children to be born, but she wisely kept the knowledge to herself until the first child was born. May then said, "I am so thankful that I am through." "But," said Mrs. D., "there is another child to be born." Sure enough, W. C. White has twin boys. The first born weighed six pounds and a half, and the second five pounds and a half. I have never seen infants with such perfectly round heads. Their foreheads are prominent and perfect in shape.

Sara was with May White all the time, and took charge of her. The nurse came only twice after the children were born. The babies are now one month and one day old. They are very good children, and yet May has her hands full, for both require attention at once.

Mabel has given away both her dolls. She says she does not want dolls now, for she has two living dolls to take care of. The little girls are so much pleased they do not know how to express themselves.

We would be much pleased to have you and your husband come to Australia. We have no fog here, except occasionally there may be a little mist, but it lasts only a few hours and then the sky is clear again. I think it would be a blessing healthwise for you to be here. I cannot tell you how much Sara has gained, but she was never so fleshy in all her life as now. I have no rheumatism here. We are surrounded by a variety of gum trees, and these may help us healthwise.

Our home is on a cleared spot of land in the forest. If you decide to come, we will be more than pleased to see you, and will link up with you as of old. I think the school would like to have a matron and a good cook. Do you know of a superior cook whom you could recommend?

At present we have in our family Marian Davis, Eliza Burnham, Sarah Belden, Sara McEnterfer, May Israel, Brother Connell, Edith Ward, and Maggie Hare. Sarah Belden does the cooking. Edith Ward is a little girl fourteen years old. She washes the floors, cleans the vegetables, washes the dishes, etc. She is active, willing, and very helpful. We like her very much. May Israel is my book-keeper, and Maggie Hare is my stenographer. Fannie's health has failed, and she leaves us today for America. Brother Connell is our hired man, as faithful as the day is long, a young man of good, solid sense.

Just now we are much perplexed over the question of means. We want to commence the school here, and I have sent to Africa for the loan of some money on which I will pay interest. We cannot go on with our school building unless we have means. We are hoping and praying that the Lord will open the way for the school buildings to go up, but we shall need to do all in our power to keep things in operation. Camp meetings must be held in the suburbs of our large cities. This does more for our work and its advancement than any other kind of labor, as the influence is felt by so large a number.

Lt 53, 1896

Johnson, Brother

Sunnyside, Cooranbong, Australia

June 29, 1896

Dear Brother Johnson:

I received a letter from a sister in Stockholm, in regard to sister Ekman, stating her case to be still comfortless. I send this letter to you, asking you to translate it, and send it to her. I hope it may be blessed to her good. I also send you copies of letters which I have written to one in a condition of similar discouragement. These you are at liberty to translate for the benefit of our afflicted sister. I am deeply sorry for this dear soul, and I believe that she will be delivered from the temptations of Satan.

"Who is among you that feareth the Lord? that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." [Isaiah 50:10.]

"Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, praise the Lord; for his mercy endureth forever." [2 Chronicles 20:20, 21.]

These are the words of God. If there was much more praising the Lord, and far less doleful recitations of discouragements, many more victories would be achieved. These words are for our encouragement. We are not to talk darkness and doubt. This was a singular way of going to battle against the enemy's army—praising the Lord with singing, and exalting the Lord God of Israel. This was their battle song. They praised the beauty of holiness. Do you not think that if more of this was done now, hope and courage and faith would be strengthened? Would not this strengthen the hands of the valiant soldiers who today are standing in defense of truth? Would not the voice uttering the praises of God uplift? The inspiration of the Holy Spirit proceeding from God leads us to say, "Praise ye the Lord; for his mercy endureth forever." [Verse 21.]

"And Jehoshaphat feared, and set himself to seek the Lord." Then what shall we do when brought into strait places, when the warfare shall become decided, as it now is in many places, to oppress the people of God? Shall we not seek the Lord most earnestly? Should there not be unity of purpose, our prayers going forth from unfeigned lips? "And Judah gathered themselves together, to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord." [Verses 3, 4.] Read the prayer of Jehoshaphat. The entire chapter is one we need to study. In this chapter there is light and courage. But there are no words of encouragement to those who are unbelieving and refuse the message of God for His people.

"Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets; so shall ye prosper." [Verse 20.] There is no time now to refuse to hear the messages of warning and encouragement which God sends to His servants. There is no time now to sow the seeds of doubt and criticism, and [to] murmur and complain. We must encourage faith, having full and entire trust in God. In the place of complaining, praise God, the beauty of holiness, and say, Praise God; for His mercy endureth for ever.

From the light which the Lord has given me, there is not all that faith exercised among our people in the churches in Norway, Sweden, and Denmark that there should be. There is need of much larger faith, far less talking of unbelief, far less murmuring and complaining, and far greater humbling of the soul before God. The least expression of doubt is a seed sown.

In the name of the Lord I bear you a message. In the place of sullen unbelief, in the place of weakening the faith of others by leavening them with unbelief, let the words of the king Jehoshaphat be heard as if spoken to you. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." [Verse 20.] Praise the beauty of holiness, as you meet opposition and falsehood and error of every stripe and type, let not lying reports find a lodgment in [the] minds of those who have the precious light of truth. Lift up your hearts in thanksgiving. Praise the Lord; for His mercy endureth for ever.

If you talk unbelief, you will have unbelief, plenty of it. Sowing unbelief, the murmuring against the Lord, is murmuring against His servants. All who do this are preparing a harvest they will not care to garner. All the darkness possible, I am pained to say, will be pressed in upon the people of God. This darkness will come through human agents who claim to believe the truth. The very ones who have had light and evidence have not cherished this light, and have no heart to receive the evidence. They gather darkness

about their souls, and dwell in darkness. They make doubt and unbelief the atmosphere surrounding their souls. But the time has come for those who are deceived by these agents to turn their faces away from the darkness to the light. I have words for you. Turn ye away from every deceptive, falsifying influence, and face the light. Talk light; come into actual, personal contact with Jesus Christ, that you may surround yourself with an influence that is uplifting and reviving. While some men and women love to talk disagreeable unbelief, let those who [are] in the service of Christ come to the source and center of light. Then they will not live apart from Christ, and lead others to the enemy's ground.

Christ is love, not hatred and variance, but love. Life and truth dwell in this atmosphere. Think the thoughts and do the acts of Christ. Express the feelings of Christ, which will be a communication of Himself. It is the working of His Holy Spirit, and the innermost soul is drawn out after Christ, and lays hold, and becomes possessed of the Spirit of Christ. Then we work in Christ.

I beseech you, and all our ministering brethren, to talk faith. Put away doubts yourselves, and be representatives of Christ to others. Talk faith. Believe His prophets, receive His light from his servants.

I send you this because I am warned of danger and darkness. A dark cloud is settling over all who do not believe. Turn your faces to the Sun of Righteousness, and praise the Lord.

In much love.

Lt 54, 1896

Kellogg, J. H.

"Sunnyside," Cooranbong, Australia

July 10, 1896

Dr. J. H. Kellogg

Battle Creek, Michigan

Dear Brother:

I am up this morning at three o'clock. At nine the mail must leave Cooranbong.

Several times I have been in gatherings of our people where yourself and Elder Olsen were present, and I have a message from the Lord to you, and to all assembled. I have not time this morning to present but a few matters. I fear I can never write the words as I spoke them. There was danger on the right hand, and on the left, that should be considered and realized. The matter, as it was opened to me, demands more time than I can now command.

One was standing in your midst that is never absent from any of your assemblies. He spoke to you. Laying His hand on your shoulder, He said, in substance, these words: God will be with you while your heart is humble, contrite, and wholly with Him. But he that exalteth himself shall be humbled. The work you have been entrusted to do cannot be successfully performed unless the great Physician stands by

your side. You must work in harmony with Him, having your heart deeply stirred with human sympathy. You cut into the human flesh that you may sever the diseased portion to save future suffering, and death. One who is under the tender influence of the Spirit of God, will not, through familiarity of practice, quench the tide of human sympathy and fellow feeling that should ever be kept alive in his heart. A more than human power presides to repeatedly kindle afresh, as the case may demand, the Divine tenderness for human suffering, that so oft comes to his hands for counsel and relief.

Will you consider that on every occasion there is an object lesson before you in regard to the Lord's dealings with His people? Often He has to cause pain in pruning away the unhealthy growth of temporal and secular interests, which are endangering the heart and character for eternity. God works with no wanton hands and indifferent heart; but it is in love to the human agent that He prunes and cuts away the growth which will become of such proportions as to endanger the health and life of the soul.

Be attentive to the spiritual and eternal interests. You are gathering too many responsibilities, and this is making your work, in many respects, defective. Some branches will be overgrown, others left to become sickly and enfeebled. While you are doing an important work, bring to your side co-workers. Educate, educate, educate. Secular business, that will tell on your mental and physical strength, is absorbing your thoughts, and taxing your mind and energies. You must not presume to load down so heavily, for you are but mortal man.

Your conscience must ever be kept clean and tender and true. There are those associated with you that should ever have kept before them their aptness and inclination to use poisonous drugs, that kill if they do not cure. The light that God has given upon the subject of disease and its causes needs to be dwelt upon largely, for it is the wrong habits of indulgence of appetite and careless, reckless inattention to properly care for the body that tell upon people. Habits of cleanliness, care in regard to that which is introduced into the mouth, should be observed.

You are to make no prescriptions that flesh meats shall never be used, but you are to educate the mind, and let the light shine in. Let the individual conscience be awakened in regard to self-preservation and self-purity from every perverted appetite. The variety of food at one meal causes unpleasantness, and destroys the good which each article, if taken alone, would do the system. This practice causes constant suffering, and often, death.

You have too little care, and feel too lightly, the burden of providing an orderly, ample repast for your workers. They are the ones who need an abundance of fresh, wholesome provision. They are constantly taxed; their vitality must be preserved. Their principles should be educated. They, of all in the Sanitarium, should be abundantly furnished with the best and most wholesome, strength-giving food. The table of your helpers should be furnished, not with meat, but with an abundant supply of good fruit, grains, and vegetables, prepared in a nice, wholesome way. Your neglect to do this has increased your income at altogether too great an expense to the strength and souls of your workers. This has not pleased the Lord. The influence of the entire fare does not recommend your principles to those that sit at the helper's table. If they are worthy to compose your family, they are worthy of the very best and most strength-giving diet, that seeds will not be planted in their breasts which will germinate and bring

forth a harvest to the dishonor of God. But this has been done; and this must have attention. Equality must be practiced as well as talked.

That God who gave His only begotten Son to die for the redemption of the sinful race will not approve the management of the table for the workers at the Sanitarium. The money saved by limiting the table supplies, by not providing fresh, wholesome food, and not taking pains to get a variety at one meal, but to provide odds and ends, is a loss. The ones who give the treatment and care for the sick men and women are taxed in their labor, and must have greater privileges than have been given them if their hearts are to be kept from temptation and corruption. This line of work has been neglected. Let the education be given, line upon line, precept upon precept, that we are all servants. All work done is serving ministers of the gospel.

All the servants of God are to be respected, loved, cared for. They are servants who work in caring for the sick, who need to have vital force to do their work intelligently and thoroughly and with good cheer in their hearts. All the time they are to feel that their labors are appreciated, and that they must ever be kind, cheerful, hopeful, full of faith, having words that they can speak to poor, suffering ones. While all gossiping and talking should be avoided, because much conversation worries the sick, words should be spoken of the blessed Saviour, His love and tenderness, the compassion He has for the suffering ones. This will have a soothing influence upon the afflicted souls. They will feel that the One watching over them is tender and faithful and sympathetic. This is one important position which God has given them in comforting the oppressed ones, in speaking a few words to the Lord in prayer in their behalf. Angels of God will help such souls, and will strengthen and bless those who are ministering unto them.

All your helpers need encouragement in their work. Those who have a class of work to do, which is not pleasing to their natural feelings, need encouragement; they need to keep their souls uplifted. They need to feel that every provision is made for them to supply the food prepared for them. They are not to be regarded as menials, but as workers to keep the institution in such order that angels of God will be pleased with the fidelity of every worker. The institution is kept and upheld by the workers, and there can be no indifferent laxness on their part.

There should be no lording it over God's heritage, for those who do the most disagreeable work, out of love for God, are as precious in His sight as those in higher positions of trust. "All ye are brethren." [Matthew 23:8.] There can be no neglect in regard to the duties you owe to these souls, who are workers, without the disapproval and condemnation of God.

I present these things to you that you may make a decided change in this order of things. There are many things that need to be corrected and made wholesome and beautiful, so that the angels of God may not see preference for one and dishonor to another. Eating of the flesh of dead animals is deleterious to the health of the body, and all who use a meat diet are increasing their animal passions and are lessening their susceptibility of the soul to realize the force of truth and the necessity of its being brought into their practical life. This meat eating question needs to be guarded. When one changes from the stimulating diet of meat eating to the fruit and vegetable diet, there will always be at

first a sense of weakness and of lack of vitality, and many urge this as an argument for the necessity of a meat diet. But this result is the very argument that should be used in discarding a meat diet.

The change should not be urged to be made abruptly, especially for those who are taxed with continuous labor. Let the conscience be educated, the will energized, and the change can be made much more readily and willingly.

The consumptives who are going steadily down to the grave should not make particular changes in this respect, but care should be exercised to obtain the meat of healthy animals as can be found.

Persons with tumors running their life away should not be burdened with the question as to whether they should leave meat eating or not. Be careful to make no stringent resolutions in regard to this matter. It will not help the case to force changes, but will do injury to the non-meat-eating principles. Give lectures in the parlor. Educate the mind, but force no one, for such reformation made under a pressure is worthless, and will surely go back to [a] meat-eating diet. Enlighten the mind that God would be pleased to have the body free from disease. The greatest cause of disease is in the food taken into the system in large meat eating. When you remove the meat from the table, you have a work to do to substitute articles of food tasteful and appetizing in fruits and grains. Meat will soon be forgotten in arousing the conscience and the determined will brought into action. There is to be no forcing the mind, but educating it to view the subject from a right standpoint.

There needs to be presented to all students and physicians, and by them to others, that the whole animal creation is more or less diseased. Diseased meat is not rare, but common. Every phase of disease is brought into the human system through subsisting upon the flesh of dead animals. The feebleness and weakness consequent upon change from a meat diet will soon be overcome, and physicians ought to understand that they should not make the stimulus of meat eating essential for health and strength. All who leave it alone intelligently, after becoming accustomed to the change, will have health of sinews and muscles. More again.

Lt 55, 1896

Kellogg, Brother and Sister [J. H.]

Ashfield, New South Wales, Australia

November 14, 1896

Dear Brother and Sister Kellogg:

Our second conference meeting has just been held in New South Wales, and the blessing of the Lord rested upon those assembled. Many more came together than we supposed would come. The churches have all been represented.

We were rejoiced to see Brother Radley at this meeting. He came on Sunday, and remained until the meeting closed, Wednesday. We have felt great anxiety for him. His wife embraced the truth first, and

he came along more slowly. He was very cautious in regard to committing himself. We visited him, and saw that he was a man of few words, and seldom attended our meetings. I talked with him personally in regard to his responsibilities as a husband and father. He has two boys, little lads, and three girls. All are interesting, and at an age when they need the leading and guiding of a father. The mother has done the best she could.

We held meetings at Brother Radley's house, but he manifested so little interest in them that they were discontinued. His heart was not inclined to fully accept the faith. But I talked with him as though he were fully with us, presenting before him his responsibilities for his neighbors. I said, "You have the light of truth, and you have a work to do to enlighten others. You love to read. Study, then, for time and for eternity. The time which any of us have to work is short. We must act our part in the service of God." I told him what he could do to advance the knowledge of the truth. He assented to it all by a mere response.

This was in 1894. Brother Starr was with me. After we left he said, "I was surprised to hear you talk to him as though he were fully with us. If he himself does not work on the Sabbath, his hired help works." I answered, "I talked to him just in the right way. I presented to him his high obligations to God in point of influence, laying the matter before him as one who should stand in the gap and make up the hedge, and raise the Sabbath of the fourth commandment to its exalted standard."

He felt himself far from deserving the confidence I placed in him. We prayed with the family, and had the precious blessing of the Lord. Thus from time to time we visited him, and he always treated us courteously, but did not fully identify himself with us. Yet I always talked with him as one who knew and loved the truth, always laying out plans with him whereby he might be a laborer together with God. I told him that our responsibility and accountability to God was the strongest and most powerful of all motives that should lead us to obtain the very best kind of knowledge, the highest education. If he gained this, he could help other minds with a force proportionate to his intelligence and his religious devotion, and be a bright and shining light to his neighborhood.

I said to him, "Brother Radley, the Lord wants you to co-operate with Him. You have a large orange, lemon, and peach orchard, and other fruit. You are giving these time and attention, that they may bear fruit, and not disappoint you. Well, you are God's husbandry; you are God's building, and He looks to you to be His human agent, through whom He can communicate truth to others. He will use you, through the strongest principles of your mental and moral capabilities, to reach other minds. At this period of your life, while your mind is yet vigorous and susceptible to the influence of His grace, God calls for you. Any selfish influence to which you give your mind will soon contract the intellect and harden the heart."

I begged him to improve his talents. I asked him if he had Patriarchs and Prophets and Great Controversy. He said no, but that they were in the library, and he was intending to get them, and read them. Then I remarked that I had never yet seen them on his table.

He lived eleven miles from Granville, and I seldom saw him at meeting in the little church at Castle Hill, which was about seven miles from where he lived.



One night the Lord gave me a message for him, and I arose at midnight and wrote out page after page. I knew the Lord was calling for him. I sent the message to him, to be read to him and his neighbor, Brother Whiteman, who was in a similar position, tempted and allured away from the truth. Brother McCullagh, I think it was, read the matter to him, and he said, "Why did she write such a communication to me? I am not a believer. I do not want to separate from my neighbors. I cannot displease those with whom I have lived for twenty years." (I think it was.)

I told Brother McCullagh to leave the message with him. His case was again urged upon me. I said, "What can I do more, Lord; he will not receive the light. What can I do?" I was directed to do one thing more—to place my books in his hand as a gift, first, Steps to Christ, then Patriarchs and Prophets, then Great Controversy. I did this, and he read Patriarchs and Prophets through three times, and said that he could not find one sentence in it to criticize. It was all just as it should be.

When I placed Great Controversy in his hands, he objected to taking it, saying that there was one in the library that he could get. I said, "Never mind. I want to place this in your family as your very own, that it may be a blessing to you, and to your children. The Lord has given me light, and I mean that all shall have that light, if possible." He accepted the gift.

I had been shown that we become too easily discouraged over the souls who do not seem to take hold at once. But those who minister must not fail nor be discouraged. Christian motives demand us to act with a steady purpose, and undying interest, and an ever increasing importunity for the souls whom Satan is seeking to destroy. No disappointment, no outward appearance, can chill the earnest, yearning energy for the salvation of others. The Holy Spirit's efficacy will co-operate with human effort, and that love flows forth upon the soul for whom Christ has died with an inexhaustible interest, for we have an inexhaustible source upon which to depend.

I have given Brother Radley Christian Education, and Christian Temperance. I have sent to Battle Creek and ordered the Review, Sabbath School Worker, Sentinel, and Youth's Instructor, to be sent to Brethren Radley, Whiteman, and Thomson, and asked to have this charged to me.

It would be difficult for a mind to continue in resistance to all these efforts, and O how happy I am to state that Brother Radley has come out, decided, firm, and true. He is now one of the leaders in the Castle Hill Church, and is growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. He enjoys the meetings. His heart, I believe, is warming to the enterprise of building up the work. With all his powers of soul and influence, he gladly co-operates in this great work of highest importance. We now expect that benevolence, and an earnest desire to do good to other souls, will take the place of worldliness and narrow selfishness.

As the love of God enlists all the energies and the stability of Christian principles on the side of unselfish, persevering work for the Master, Brother Radley will be an instrument in the hands of God for saving the souls of his children, and filing them under the bloodstained banner of Prince Immanuel. And their influence will extend beyond his own family to his neighbors. As he works, God will work with him, and furnish his soul with more than human efficiency. The mind will become inventive, vigilant, and a power to win others.

I have placed this case before you in full, in order that you may know the manner in which I have worked. This we have done in many cases, with the best results. We have kept reading matter before those who are unsettled. Yet temptations are so strong that they will not yield to truth. Brother Radley has a large orchard, which is profitable to him. In this section of the country there is no one believing the truth who is so well situated as Brother Radley.

I have been giving reading matter to the postmaster in Cooranbong. In the absence of the minister he takes his place. During the Institute we held last April, he was convicted of the truth; but a minister who seems to be a second Canright came in with all his false statements and theories, and created such a state of things that those who had been interested, turned their ears from truth to fables. I have also given the station master Great Controversy, and some books for his children, and have supplied other families with books and papers. This reading matter may do them good sometime. The light must be introduced into families by reading matter if we cannot get them to come and hear. I am glad to say that as a result of our labors in Cooranbong and vicinity, several families are now keeping the Sabbath. We hope to do more visiting when we return home.

There has been a decided interest manifested at the conference we have just held. The question of a Health Home has been up, and many questions were asked. We tried to lay the matter before them in its true light. I was glad to have it presented, as I had considerable to say on the subject. Difficulties present themselves. We would be so much pleased if Brother and Sister Caro were calculated to move economically. But from that which has been revealed to me, Brother Caro has hereditary tendencies to extravagant expenditure of means. He does not look upon it in this light. But I have worked with all the powers that the Lord has given me to counteract the tendencies to indulgence in selfish ideas to use up money, as we see is done in this country, so that those who embrace the truth shall be converted on this point.

Many are learning, by precept and example given them, to be careful, to study how to limit their wants, and to be missionaries in every sense of the word. But it is a difficult lesson for them to practice. The necessity to keep up appearances is urged, and I know this has swallowed up means which the Lord would have used in advancing different lines of the work.

The students sent from New Zealand have had the idea that they must have money in order to be gentlemen. But had they studied deeper, they would have seen that the things which they desired would not make them Christian gentlemen. Christ was a gentleman after the divine order. He was a missionary of the highest type; He was also the greatest teacher the world ever knew in the higher education. After working a miracle to feed five thousand, besides women and children, with five loaves and two small fishes; after all wants were abundantly supplied, He said, "Gather up the fragments, that nothing be lost." [John 6:12.] The gathering up the fragments are lessons that all who follow Christ must learn. He is the express image of His Father's person. We are estimated by the value of our perfect obedience to the Word. Those who feel poor in spirit are rich in value with God. Those who work in new fields must have the spirit of self-sacrifice. There must be a daily consecration of soul, body, and spirit to God.

I submit this to you because it is right that you should understand how we are situated. We want a physician very much indeed. But if we should say to those who have not learned the lessons of economy, "Come right along, and we will find a place for you," and then see debts accumulating, who will be the one who will have to carry the load, the censure? It will be the one who has charge of the conference. By allowing debts to accumulate, he may destroy his usefulness. It may be that after having learned in the school of Christ, Brother Caro and his wife will be willing to wear the yoke of Christ, and to receive His teaching, to be meek and lowly in heart.

We must take the people where they are. We must be an example to them of how to dress, how to be temperate in their eating and in all their practices, lest those who are lame and feeble in their experience shall be turned out of the way. Many souls have educated themselves to want to make a show.

I work hard, and more hours than many would work, but I bind about my wants. I will not let intemperate tastes lead me to needlessly expend the Lord's money. Some stand ready to murmur at every demand upon them; they refuse to deny self for Christ's sake. They dispute every inch of ground that conscience and the Word of God compels them to take in advance, and they stand on a line of worldly self-gratification and selfish indulgence that puts their salvation in constant jeopardy. They are professors, but they do not come out from the world to be separate, or acknowledge themselves as the property of Jesus Christ.

We do not dare to encourage anyone to come to our help who will confirm the intemperate desires of the people. We are living now where all classes are taking sides, and it is the most solemn, awful moment of this earth's history. Not a soul will stand in the great day of trial just before us whose whole life has been made up of self-pleasing, who has made smooth and easy places for themselves. I point all such to the Majesty of heaven, the King of glory, who laid aside His kingly crown, His royal robe, and stepped down from His exalted throne, clothed His divinity with humanity, and for our sake became poor, that we through His poverty might be made rich. All we plead is that Christ is our example in all things. He is the One in whom our eternal interests are centered.

Christ condescended to take human nature that He might walk with us, that in associating with humanity, we might receive the glory (character) that God gave Him. The very poorest one on earth who will deny self, lift the cross, and come after Him may receive His glory. If they do not follow Him in the transformation of the entire being, how can they follow Him in the regeneration? How can they receive the moral image of God and see His face?

In these hours of probation, we are deciding our future eternal destiny. We have opportunity furnished us to cultivate earnest, refined piety, and unreserved self-sacrifice, because nothing less than this will make us complete in the similitude of Christ's image, and constitute us the lights of the world. We are honored with the privilege of becoming co-partners with Jesus Christ in the great firm of heaven, heirs of God and joint heirs with Jesus, anointed with the Anointed One, ministers appointed to hold forth the Word of life for the salvation of a perishing world. We are to bind up all our interests with Christ's

interests. We are to unite with Him in order to obtain qualifications requisite for the fulfillment of our appointed mission.

We are counselled that we are to do all things without murmurings, that we may be “harmless,” without rebuke, in the midst of a crooked and perverse generation, among whom we are to shine as lights in the world. [Philippians 2:15.] No one else can do this work for us. If we withhold our abilities or talents when God has appointed us to give the light, some souls will be left in darkness through our refusing to shine. We are to hold forth the Word of life. We are required to make known Him in whom our hopes of eternal life are centered.

The Lord wants each to stand in his allotted place. For our own eternal good, the Lord Jesus depends on us to do our duty. We are to shine in Christian example. It would be far better for sinners never to come into association with professed Christians who have no vital connection with God. They are powerless for good. There are many, many, who are neither cold nor hot. Christ says, “I would that thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” [Revelation 3:15, 16.]

I have words for the church in Battle Creek, the very heart of the work. If you want to co-operate in the work of saving souls, deny yourself, lift the cross, and follow the footsteps of your Redeemer. The dress of many testify on whose side they re. They are bracing themselves against light and knowledge.

The sons of God represent Him. As children of God they long to uplift Jesus. They long to reveal to a careless world that His recognition of the human agent is an undeserved favor which brings them under the most sacred obligations to devote all their talents to His service, and enter into sacred partnership as workers together with God, doing the same work that Christ came to our world to do.

We long to witness for Him, to testify our gratitude. We have an intense longing to reveal our Saviour, to show forth the praises of Him who hath called us out of darkness into His marvelous light. Against the world’s impenitence, pride, and rejection of Christ, we are to say, by precept and example, that Christ is our only hope; we are to proclaim Him as the Lamb of God who “taketh away the sin of the world.” [John 1:29.]

Lt 56, 1896

Kellogg, J. H.

Avondale, Cooranbong, Australia

January 19, 1896

Dr. J. H. Kellogg

Sanitarium

Battle Creek, U. S. A.

Dear Brother:

I want to say that the third angel's message is the gospel, and that the health reform is the wedge by which the truth may enter. There are to be no abrupt declarations of any phase of our truth, but the truth as it is in Jesus is to be preached, and all the brightness and special radiance of the Sun of Righteousness brought into the gospel. If those who shall speak of practical godliness to those assembled in your church building would do this, they will dwell upon the lessons of Christ. We want the Holy Spirit's guidance; do not be satisfied without it. Let your words express your confidence and love for God. The most simple testimonies, borne in a humble manner, and expressing the love of God, will touch hearts. They will see that the doctors and nurses and workers are all combined to represent the truth in character.

God has spared your life; He has wrought that you should give honor to His name as did Daniel in Babylon. Most determined effort will need to be made, by all who believe they have the truth, to create an atmosphere of purity, stability, and devotion that will magnify the truth and show its power upon the mind. The Lord has made you steadfast. He has been giving you an experience that is of value. He has given you light and aptitude and knowledge, not to add to your glory, but that you should glorify His name and exalt Him.

There are earnest, prudent, warm-hearted, God-fearing, loving workers in the Sanitarium, but there are many helpers who are not reliable. They are affected by the worldly element that pervades the worldly class who patronize the institution. They thirst for applause; they wish to be flattered; they want to invest their wages in dress. They may claim to be Christians, but they do no honor to Christ. These lukewarm, selfish covetous ones, who do not consider that they are making their record for eternity, will be no help to these worldly visitors. If all who claim to be Christians would be so in heart, many stumbling blocks would be removed out of the pathway of those who make these poor sinners their excuse for the neglect of the great salvation, which Christ has brought to light in our world and given His own precious life to save, that all who believe in Him shall do His works and have eternal life.

We are living in most solemn times. The gospel in the Old and New Testaments is not to be contemplated from a narrow aspect, as one or two men, or even many men may view it. How large, how broad, how extensive is the gospel. I have been writing upon this subject for years, and have much written that I cannot now place in shape to be handled. I have had but a trifle of editing done for one year. I speak the things, and write the things that burden my soul, whether men will hear, or whether they will forbear. I must work; I must watch; I must pray; I must consider nothing in a narrow, contracted style.

Truth and error are both in the field, striving for the mastery. The champions of truth will have a fierce conflict. "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." The warning comes and the directions are repeated: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." [Ephesians 6:12, 13.] All that the Lord has told you, it devolves on you to do. No one need to be deceived if they will make the Word of God their study.

How little is the book of Revelation studied. It is a hidden mystery to the religious world; and why? Because the events not pleasant for their consideration are so faithfully traced by the prophetic pen; and people who are in any way troubled about the matter are soothed with the statement from their shepherds that Revelation cannot be understood. But it especially concerns us who are living in these last days. "Blessed is he that readeth and they that hear the words of the prophecy, and keep those things which are written therein; for the time is at hand." [Revelation 1:3.] Read the last chapter of Revelation carefully and prayerfully. What significance there is in the statements of this chapter! "I am Alpha and Omega, the beginning and the end, the first and the last." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the Root and the offspring of David, and the bright and morning star." [Revelation 22:13, 14, 16.]

This is the most effectual teaching that can be given in the church built for the Sanitarium, and this testimony is to be given in all churches. Whenever there is an opportunity to reach the people, the attention should be called from the earthly to the heavenly. "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Verse 17.]

We are not to drift into worldly channels. Consider the cleansing of the temple at the beginning of Christ's ministry. He found the Jews intent on gain. They had made the court of the temple a scene of sacrilegious traffic, and had turned the ancient and sacred institution of the Passover into a means of vile profit. They bartered deeply, turning the service instituted by Christ Himself into the worship of mammon. But Christ came suddenly into the temple court, divinity flashed through humanity, and raising a whip of small cords in His hand, with a voice that they will hear again in the execution of the judgment, He said, "Take these things hence. It is written, My Father's house shall be called a house of prayer, but ye have made it a den of thieves." [John 2:16; Matthew 21:13.] The priests and rulers saw as it were an avenging angel, such as guarded the way to the tree of life.

Today this sacrilegious work is being more than repeated. There will be messages borne, and those who have rejected the messages God has sent will hear most startling declarations. The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who will not hear the pleadings of Infinite Love, and who have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the cleansing of the temple, so will it be in the work for these last days. The woes that will be pronounced upon those that have had light from heaven, and did not heed it, they will feel, but will have no power to act. This is represented in the parable of the wise and foolish virgins. They cannot obtain a character from the wise virgins, and they have no oil of grace to discern the clear light, or to accept it, that they may join the procession going into the marriage supper of the Lamb.

I cannot write more; I must close. I will have some things sent by next mail. Study Revelation in connection with Daniel, for history will be repeated. We must be true and faithful amid the iniquity that abounds. At no period of time are we in so much danger as when prosperity seems to crown our efforts.

Self must be hidden in God. We are living amid the perils of the last days, and many of us are insensible to the perils that threaten our world. We, with all our religious advantages, ought to know far more today than we do know. "Watch therefore," said Jesus, "for ye know not when the time is. Be ye also ready; for in such an hour as ye think not, the Son of man cometh." [Mark 13:33; Matthew 24:42, 44.] "Except ye repent ye shall all likewise perish." [Luke 13:3.] The right hand is to be cut off; the right eye is to be plucked out. There is hidden depravity that needs to be carefully considered and uprooted. God help us individually to purify our souls by obeying the truth.

Lt 57, 1896

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

May 27, 1896

J. H. Kellogg

Battle Creek, Michigan

Dear Brother:

I have been much perplexed in regard to some matters that have been presented before me concerning the condition of things in some of our institutions. I sent you a copy of letters sent to Elder Olsen. I have been shown that you also are in danger of making serious mistakes. You feel a deep interest in the circulation of the health publications, and this is right; but that special branch is not to be made all-absorbing. The health reform is as closely related to the third angel's message as the arm to the body, but the arm cannot take the place of the body. The proclamation of the third angel's message, the commandments of God and the testimony of Jesus, is the burden of our work. The message is to be proclaimed with a loud cry, and is to go to the whole world. The presentation of health principles must be united with this message, but must not be independent of it, or in any way take the place of it.

I was shown that the strong presentation of the health line of work is causing it to absorb more attention than should be given to any one branch. There must be a well-balanced, symmetrical development of the work in all its parts. You, my brother, should not press workers to handle the health books as the Bible Readings was handled. Matters are now taking that phase. The glowing impressions given to the canvassers in regard to this one branch result in excluding from the field other works that must come before the people. You know I would have the health books occupy their proper place, but they are only one of many lines in the great work to be done.

Canvassers should not be taught that one book, or one class of books, is to occupy the field to the neglect of all others. Among the workers are always some who can be swayed in almost any direction. Those who have charge of the canvassing work should be men of well-balanced minds, who can discern the relation of each part of the work to the great whole. Let them give due attention to the circulation of health books, but not make this line so prominent as to draw men away from other lines of vital

interest. It is my prayer that you may not move unadvisedly in this matter and exercise an influence that shall lead men to dishonor God by neglecting the very things essential to come before the people at this time. My brother, you are in danger of self-exaltation; I caution you to walk humbly with God. Seek wisdom from Him, that you may be guided in safe paths.

There is need of a much closer study of the Word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy, but we should call attention to what the prophets and apostles have written under the inspiration of the Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and the Lord God of heaven and His law are to be exalted.

Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men and lay human glory in the dust. God alone is represented as great. In the vision of the prophet He is seen casting down one mighty ruler, and setting up another. He is revealed as the monarch of the universe, about to set up His everlasting kingdom—the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the future. Read, and understand how poor, how frail, how short-lived, how erring, how guilty is man <in lifting up his soul unto vanity.>

The Holy Spirit, through Isaiah, points us to God, the living God, as the chief object of attention—to God as revealed in Christ. “Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace.” [Isaiah 9:6.]

The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon have come to pass.

Consider the circumstances of the Jewish nation when the prophecies of Daniel were given. The Israelites were in captivity, their temple had been destroyed, their temple service suspended. Their religion had centered in the ceremonies of the sacrificial system. They had made the outward forms all important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practices of heathenism, and in the performance of the sacrificial rites they did not look beyond the shadow to the substance. They did not discern Christ, the True Offering for the sins of men. The Lord wrought to bring the people into captivity, and to suspend the services of the temple, in order that the outward ceremonies might not become the sum-total of their religion. Their principles and practices must be purged from heathenism, the ritual service ceased, in order that heart service might be revived. The outward glory was removed, that the spiritual might be revealed.

In the land of their captivity, as the people turned unto the Lord with repentance, He manifested Himself unto them. They lacked the outward representation of His presence, but the bright beams of the Sun of Righteousness shone into their minds and hearts. When they called unto God in their humiliation and distress, visions were given to His prophets which unfolded the events of the future—



the overthrow of the oppressors of God's people, the coming of the Redeemer, and the establishment of the everlasting kingdom.

In giving the light to His people, God did not work exclusively through any one class of men. Daniel was a prince of Judah. Isaiah also was of the royal tribe. David was a shepherd boy, Amos a herdsman, Zechariah a captive from Babylon, Elisha a tiller of the soil. The Lord raised up as representative men, prophets and princes, the noble and the lowly, and by inspiration taught them truths to be given to His people.

The revealed will of God must stand forth distinct as a lamp that burneth. Those who, like yourself, are in responsible positions, we thank God, can be a power for good if they are not perverted by prosperity. But in order that our work may be a success, we must co-operate with the heavenly messenger that is to lighten the whole earth with his glory. The Lord calls upon you, as upon Daniel, to enlist all your God-given powers in revealing Him to the world. The interest and effort of physicians are to be given, not to the health question alone, but to making known the truths for these last times, truths that are deciding the destiny of souls.

Daniel and his three companions had a special work to do. Although greatly honored in this work, they did not become in any way exalted. They were scholars, being skilled in secular as well as religious knowledge, but they had studied science without being corrupted. They were well-balanced because they had yielded themselves to the control of the Holy Spirit. These youth gave to God all the glory of their secular, scientific, and religious endowments. Their learning did not come by chance; they obtained knowledge by the faithful use of their powers, and God gave them skill and understanding.

<True> science and Bible religion are in perfect harmony. Let the students in our schools learn all they possibly can. But, as a rule, let them be educated in our own institutions. Be careful how you advise them to go to other schools, where error is taught, in order to complete their education. Do not give them the impression that greater educational advantages are to be obtained by mingling with those who do not seek wisdom from God. The great men of Babylon were willing to be benefited by the instruction that God gave through Daniel, to help the king out of his difficulty by the interpretation of his dream. But they were anxious to mix in their heathen religion with that of the Hebrews.

Had Daniel and his fellows consented to such a compromise, they would, in the view of the Babylonians, have been complete as statesmen, fit to be entrusted with the affairs of the kingdom. But the four Hebrews entered into no such arrangement. They were true to God, and God upheld them and honored them. The lesson is for us. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." [Matthew 6:33.]

Lt 58, 1896

Kellogg, J. H.

Sunnyside, Cooranbong, New South Wales, Australia

May 7, 1896

Dear Brother:

We received your letters with pleasure, and have read them to others. We have just had a most interesting and profitable Bible Institute. We know that much good has resulted from this meeting. We know that Professor Prescott worked under the influence of the Holy Spirit of God. He is giving the trumpet a certain sound. For fully one month the Word of God was studied, and an interest has been awakened in this place. I will send you some copies of letters written to others. Our camp meetings held in Melbourne have been doing their work. The influence of camp meetings are lasting. It is not always readily discerned, but they are doing a good work. Last year only two were held, one in Armadale near Melbourne, and one in Tasmania. These meetings were excellent. We considered the meeting held in Armadale has been and still is exerting its influence in regions round about. The work has to be carried on in any way that will arrest the attention of the people.

You speak of Brother Semmens working more largely in a sanitarium. We have tried our best to secure a location for a sanitarium, but some were not suitable, and others required more means than we were able to furnish. If we only had one quarter of the advantages which you have in America, it could be done. I have to stand as a bank to uphold, borrow, and advance money, and I turn and twist every way to do the work. Others will take hold and do something when they see that I have faith to lead out and donate.

A few days ago, one of our faith, an excellent family, sent their two little girls, ages ten and thirteen years, about two miles with a note to me. They came carrying between them a long stick a large bunch of bananas. It was a hot day and they were very tired tugging their burden. I just pitied them. They handed me a letter from Sister \_\_\_\_\_. I read in this letter as follows, "We are in trouble. Our quarterly rent is due and we know not where to get the money to pay it. Could you loan us the money?"

We had no money to get necessary supplies for a family of ten. I sent word back, "Tell your mother she shall have the money Thursday." I had not the slightest idea where I could get the money for them. I had some money in the Echo Office, but they are so hard up that I have no heart to draw on them for what little we have there when they are unable to pay their ministers, and for some time they have had to get along by running bills at the stores.

I don't think that we can consent to depend upon the Echo Office for our means to live on. Everybody in this country is poor. When out of means we will be obliged to buy on time. This we do not want to do, but I fear we will be compelled to. We cannot possibly wait for prosperity to come through sale of books that we may receive our pay. Here are all our workers that must be paid.

I am heavily in debt in this country to those in other countries. Eighteen-hundred dollars from one person; this money has been used up. Five hundred dollars from one in Africa, which is a loan and has been applied in different ways that demanded means to forward the work. I move by faith.

In the last Bible Institute I paid the fare of some who wanted to attend the meetings, but were not able. I also boarded several, in order that they might have the benefit of the meetings. I do not regret this. I know that such precious opportunities are beyond the estimate of gold and silver. Everyone who

attended the meeting were constantly sitting at a banquet from heaven. I could not bear to think of anyone losing the precious things that were presented from the Word of God. This has to be acted over every meeting that is held. We cannot depend upon others. There are but few that can do anything, and there are so many ways to apply every dollar that we can obtain, and then many things have to be left undone which ought to be done. We are often put to our wits' end to know what to do and how to apply certain means where they are the most needed.

Several camp meetings are to be held this season, and I know what that means—all the money that I can possibly collect from my dues everywhere to invest. When people come to our camp meetings, they come all unprepared to care for themselves, and they must be fed, for they have nothing with which to feed themselves. Poor hungry souls, starving for the Bread of Life.

There are fine men, several of our canvassers, who are called jewels in the work, who come to these large gatherings almost completely destitute of clothing. I have felt it duty to invest pounds to make them reasonably comfortable. I have expended much means in these lines. Yet not one penny do I regret. I am determined to use all that I can possibly spare in these ways. God helping me, I will reach every one possible to reach.

Besides paying the board of several and the expenses of some, I have boarded a number at my own table. Dr. Kellogg, I am working in every way possible to the very extent of my ability.

I was consulting with Brother Prescott about the case of Bro. \_\_\_\_\_, who was unable to pay his quarterly rent of three pounds. I told Brother Prescott that I must have the remuneration for my past years' labor else I would be brought into very miserable circumstances. "Here," said I, "is three pounds that we must raise for this poor family. They ask it as a loan, but they will be no better able to pay the next quarterly rent than they are now. This means a gift. I have done this before, and it is our duty to do it again." Well, before Professor Prescott left Cooranbong he sent me three pounds, one from himself, one from his wife, and one from Grace Prescott. I was relieved, for I could see no possibility of procuring the money.

Now I find Brother Pocock, an excellent intelligent man, reduced by the hard times to poverty. He has a family several miles from here. Has four or five children. His wife is a very economical woman. One day when Sarah and I were out riding, we went round to the sawmill on the school ground and had a talk with Brother Hare, the manager at the mill. I asked him what wages Brother Pocock was receiving per day for his work on the school land for taking out the trees. So much per tree, but he does the work so faithfully that he cannot earn much. How much, I asked, does your contract allow him? Three pence per tree. In American money this would be six cents. I asked, How much does he earn per day? Brother Hare said, about fifty cents, sometimes sixty. I asked him, could you live and support your family on that much Brother Hare? "No, Sister White, but money is so scarce that we do not know where it is coming from." Well, said I, This will never do; pay the poor man four shillings per day, and if you cannot do that I will be responsible for it.

Brother Pocock came to me afterwards with tears in his eyes and thanked me, and said he had been living on the smallest amount possible in order to send any money home to his wife, and she had written him that they could not live on the amount that he was sending them, but had been obliged to

borrow from their neighbors to have enough to supply their needs. He said he thought they could get along with the one dollar per day. This is a sample of the cases we find everywhere.

I have been furnishing work for boys and young men. One fine-looking intelligent young man come to us almost destitute of clothing. Willie lent him his coat, and I gave him a pair of pants that cost one dollar, which I had brought for such purposes. We made him a home in a tent and kept him for some time, paying him five dollars per week and board. Last February he left us well clothed and in good health. Still another and another we have taken in and paid them wages and let them ... [Remainder missing.]

Lt 59, 1896

Kellogg, J. H.

Ashfield, New South Wales, Australia

November 22, 1896

Dr. J. H. Kellogg

Medical Sanitarium

Battle Creek, Michigan

Dear Brother:

Yesterday (Sabbath) morning, Willie spoke to the church in Ashfield. At 3 p.m. we hired a horse and carriage to take me to Newtown, four miles from Ashfield. We met in a small hall upstairs where a goodly number were assembled. I spoke to them on the prayer of Daniel, his contrition of soul, and his deep sorrow as he witnessed the desolation of Jerusalem.

Daniel identified himself with Israel's sins, and confessed their sins as his own. He prayed, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Yet Gabriel, the heavenly messenger, thrice called him a man greatly beloved. "And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of the supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." [Daniel 9:19-23.]

Here is a communication direct from heaven to Daniel. How can we but see how closely the universe of heaven is connected with this fallen world. These communications given to Daniel should fill our souls with awe, with humility, with meekness, and lay our pride low in the dust.

I tried to present to the people the short time we have in which to work. I tried to present before them the necessity of prayer, earnest, heart-felt prayer. How little exaltation Daniel had when the Lord condescended to communicate with him.

“And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me. ... Then said he, knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee what is noted in the Scripture of truth, and there is none that holdeth with me in these things, but Michael your prince.” [Daniel 10:15-18, 20, 21.]

A wonderful connection is here seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the isle of Patmos. These two books should be carefully perused. Twice Daniel inquired, How long shall it be to the end of time? “And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed until the time of the end. 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. ... But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” [Daniel 12:8-10, 13.]

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world. These matters are of infinite importance in these last days, but while “many shall be purified, and made white, and tried,” “the wicked shall do wickedly, and none of the wicked shall understand.” [Verse 10.] How true this is. Sin is the transgression of the law of God, and those in the denominational churches who will not accept the light in regard to the law of God, will not understand the proclamation of the first, second, and third angel’s messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.

The case of Daniel reveals to us the fact that the Lord is always ready to hear the prayers of the contrite soul, and when we seek the Lord with all our hearts, He will answer our petitions. Here is revealed where Daniel obtained his skill and understanding; and if we will only ask of God wisdom, we may be blessed with increased ability, and with power from heaven. If we will come to God just as we are, and pray to Him in faith as did Daniel, we shall see of the salvation of God. We need to pray as we never prayed before. Even our prayers are indited by the Holy Spirit.

We are praying for the Lord to open that way for His work to be accomplished in this place. We must first bend all our energies to have our school buildings completed. The Lord will make a way for us to do

this. The meeting house will have to wait until more money comes in. Then our Health Home must be thoroughly established. A meeting house must be built in Sydney also. All these things we shall accomplish as the Lord opens the way. We shall ask of God, who giveth to all men liberally. We have Daniel's prayer and its results to help us in our conceptions of the willingness of God to help all who come unto him. "Watch and pray," are the words of Christ, "lest ye enter into temptation." [Mark 14:38.]

I can write but little more now, but my heart is deeply stirred. I am full of the word of the Lord for the churches in different places. I have been unable to sleep full time for several weeks, except about two nights in a week. I am awakened at one and two o'clock. This is the time I can write. My hand goes over the paper rapidly, and my head is clear. I am deeply stirred in spirit. Sometimes I feel that impressions of the truth, and the important events that are opening before us, will deprive me of physical strength and lay me prostrate under a sense of the eternal realities opening before us. And yet many of our own people seem to be paralyzed.

When on our way to the Adelaide camp meeting, we stayed here over Sabbath and Sunday. The Lord gave me a message for the people in Ashfield, clear, decided, sharp, and which cut to the soul. Its results were most excellent, and since our conference, which has just been held, closing last Wednesday, there has been an altogether different atmosphere among our people. Nearly all are new in the faith. Those who have been sowing their seeds of doubt and criticism are not here, and we have much to be thankful for, for we know that the Holy Spirit has been operating on human hearts.

After speaking on Sabbath, we had a social meeting. Brother Jennett, who has not been long in the faith, and has been halting more or less between two opinions, bore a most decided and excellent testimony. He exhorted all to pray for the Holy Spirit, which alone can melt the proud heart. He said that he felt his heart full of the love of God. These were wonderful words for him. He rejoiced in the truth, and thanked God for the third angel's message.

The working of the Holy Spirit was felt in the meeting. A prominent member of the Salvation Army was present. She said this was the first Sabbath she had kept. She had been convicted of the truth, and had been searching for a long time; but the captain and the whole army were interested in her case, and had put so many obstacles in her way that she did not know what to do. "But O how thankful I am," she said, "that I was here today. Your words were from God. They have cut away my difficulties. I see everything in a clear and solemn light."

She related to me how many objections they had brought up before her, declaring that the first day of the week was the Sabbath; they no longer admit it is Sunday. The round of objections which we all know, was repeated. "But," said she, "you have enlightened me in regard to my work. I shall search the Scriptures until I can give a reason for walking in this new light. I believe that many souls will be converted from this army on the Sabbath question. And that prayer of Daniel! How wonderful, how full, how earnest, how complete! As you presented before us the result, I felt indeed that, through God, you were placing my feet upon solid rock."

Then I told her the result of Daniel humbling himself, and what an experience he had. I referred her to chapter ten of this same book, where Daniel tells of the impression made upon him by the vision: "Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." [Verse 8.]

"This, my sister," I said, "will be the impression made upon those who have the greatest manifestation of the Spirit of God. Not one boastful word of self-esteem will be presented by those who have a knowledge of the true God, and of Jesus Christ whom He has sent. No one who has a clear conception of God will be uplifted in himself. This was the impression made upon the man who is thrice called 'greatly beloved,' because he was contrite in spirit, and faithful, and true." She replied, "How hard it is to die to self, and lift the cross of Christ. But I thank the Lord with heart and soul and voice for this new victory gained."

This woman is an intelligent, noble soul in Christ. She sees now where she has been in transgression, and longs to acknowledge the truth, to show her repentance, and be clothed with the righteousness of Christ. I said to her, "The Lord will be by your side when you become a witness for Him. All the day long you will realize His blessedness in a new and more complete experience; and when you honor God by obedience at every step, God will honor you."

On Friday I had written about forty pages, and on Sabbath morning I was weary, but this did not discourage me. I know upon whose arm I am leaning for support, and the Lord did not disappoint me. As I meditate upon the goodness and mercy and love of God, I cannot but praise His holy name. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [John 3:16.] If these words will not thrill through every soul as he shall contemplate them, what will? This is the price of our salvation—the most humiliating, agonizing death a human being could suffer.

And the Son of God endured this shame as the penalty of guilt, in order that the sinner may stand guiltless and innocent before the throne of God. See what may arise from the height of exaltation from which our Saviour came, and the depth of humiliation to which he reached, in order to grasp the sinner and lift him up to become a partaker of His divine nature, and link his life, his soul, with the Infinite God. When we obtain a sight of that cross; when that suffering, agonized cry, "It is finished," pierces our ears, the sacrifice is complete. [John 19:30.] His love has imprinted the name of every saint upon the palms of His hands.

O unbounded grace! What love expressed! Shall we not expel pride from the soul? Can we cherish self-esteem; shall we harbor stubbornness of soul when we see and understand what our redemption has cost? Shall not a view of the cross cause us to humble ourselves in the sight of God, that He may lift us up?

But while we are to humble ourselves, we are to have a true sense of our value as God has estimated us, in the price paid for our redemption. We are to value every capability, every talent entrusted to us, as the Lord's most precious endowment, that we may use them to His name's glory. When we look upon ourselves as purchased at an infinite cost, in order that we might have every advantage in the strife for

immortality, eternal life, we will make every gift a treasure of influence whereby we may reach perfection, completeness in Jesus Christ. Then let the prayer of Daniel be our prayer, that the Holy Spirit may work in our behalf.

Today, with my workers, I am preparing the American mail. I am sending copies of testimonies to California, to Africa, and to Melbourne. O that God would give that impression to the human heart that would humble the pride of the human agent! Then the holiness, the meekness of Christ will be manifested. If we persevere in maintaining the likeness of Christ, He will write our names, as He did Daniel's for his faithfulness, as children of God, "greatly beloved." [Daniel 9:23.]

Ashfield,

November 23, 1896

Sunday was a very busy day with us all. My workers are with me, and they worked hard all day. On that day I had my subject, "The Armor of Jesus Christ," ready to present in the little chapel in Ashfield, which is only a minute's walk from our hired house. But when I stood before the people, I spoke upon a subject that I had not looked at all—1 Corinthians 9:24-27. When I was preparing for meeting, I said, "I would feel relieved if some one would take my place;" for I had been writing all day, and was weary both in body and mind. But I had not been upon my feet one minute when I felt that an angel of God stood by my side and strengthened me. I talked [for] over one hour, and all listened with interest. The blessing of the Lord was upon me.

After the meeting I was warmly greeted. One lady brought me a small but choice bouquet. Then the usher of the house came, bringing a good-sized fancy basket full of beautiful flowers. Both basket and flowers were a present. The basket was made by the son of one of our sisters. Inside was a tin tank, shaped in the form of a basket, and this was supplied with water, the flowers being arranged in the water. I thought much of this token of regard. It was more than I could carry.

All are gathering up flower roots for me to make my wilderness home blossom as the rose. Already we have many flowers, but I have plenty of space, and have set it apart for flowers. I wish that my home shall be made beautiful by the things of nature that God has created. Generally I call the attention of the children to these beautiful flowers, and tell them that these things are an expression of the love of God for them. I direct their mind from nature to nature's God. These lessons always seem to touch the hearts of the parents as well as the children. The pulpit is often festooned with flowers of every variety, and beautiful bouquets are brought me.

The Lord blessed me and the people last night. When I had retired to rest for the night, the matter came distinctly before me. I had not spoken from the text I had selected, but I was not sorry, for it must have been the mind of God that I should speak as I did. But the Lord knows all about this.

Outsiders are coming in to every meeting to hear the truth. There is now a nice couple interested. The husband has a good business, and this stands in his way; but the Lord will open the way for him. We have been here two weeks on the morrow. I do not know that we shall spend another Sabbath here.



Lt 60, 1896

Lacey, Herbert

Sunnyside, Cooranbong, Australia

December 20, 1896

Instructions to Schools

I have many things to say to you, Brother Herbert Lacey. The Lord has been my Counsellor, and He has given me words for you. You are not prepared to be placed at the head of the work in the school. You have need to be a constant learner. If you are [to be] a teacher, many things will have to be unlearned, and many things learned of a different order. If this is not so, you will encourage the very things the Lord has been seeking to correct in the school at Battle Creek. You will introduce methods and plans that are not inspired of God, and that will be misleading.

When any idea has been cherished by you, it finds a ready utterance and will be caught up by other minds. Thus seed will be sown that is not true grain. But if you give yourself to God, He will lead you in safe paths. It is a very hard matter for you to part with the cherished idea that you have received from your teachers in Battle Creek. But there are things that you may and will have to learn in the future in the school experience. Make yourself thoroughly familiar with the Word of God. If you do not do this, projects and ideas will imprint themselves on your mind that should not be entertained, for it is not the way of the Lord. In all honesty you will come to conclusions that will need to be sifted.

It is essential for your clearness of eyesight to have a more elevated direction. The common customs and practices of school life, which may be called little things, cannot be brought into the school at Avondale. Your thoughts and ideas will change by experience if you earnestly and humbly inquire at each step, "Is this the way of the Lord?" "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.]

The word was given me in regard to you, "You cannot trust the guidance and management of a vessel to boys who have not served in that line; neither can you trust the molding of minds and characters to youth who have not had years of experience to understand the workings of God. It will take older heads, those who have had larger experience, to devise and plan for the youth to obtain an all-sided character. Let not the work pass into the hands and be managed by those who have but little experience." The word was given to you, Brother Herbert Lacey, that you and your wife have yet to obtain a different kind of experience. The word was spoken, Keep your hands off the machinery. You will make mistakes if you attempt to run a school. It is not left for you to plan and devise and manage things after your own ideas. You should seek to learn all you possibly can.

You are to be very cautious how you move. Do not start out on your independent judgment and follow your own supposedly wise plans; but consider, Here are those who have been working on this ground, who have carried heavy burdens. They have had much perplexity for over two years, and it will be best

for me to consult with them, and know just how to cooperate with them, that I may be a help and not a hindrance.

Let your souls be transformed by the grace of Christ Jesus, and your mind absorbed in meditating and studying the glorious truths concerning the life of the Great Teacher. The Word of God is to be your food. Follow Christ to the very letter, and then you will find that the elevated standard of virtue and holiness is placed before you in the gospel. Unless this is the case, you cannot, as teachers, do the work that it is essential to do to prepare the students who shall come to the school to be transformed to the higher grade.

You both have ideas and plans which you think essential, but which must not be brought in with pen or voice. There are many imaginings and schemes and ambitions that you may suppose essential, but which should have no standing room, for we do not want that these ideas be brought in before the students, that they may be molded according to their likes and dislikes. A training must be given the students which you have not had and cannot give them. Let every teacher sow the precious seeds of truth in the minds of students. Your work should be more and more after the order of the teaching of Jesus Christ. He is the standard Teacher. Then let us not exalt as all-essential that which we have no record of Him teaching.

February 20

I have been directed to Brother and Sister Haskell as experienced servants of God, who will be efficient workers as helpers and counsellors. They have both had experience in managing the interests of the cause of God. Sister Haskell has been a school teacher for many years, and it will be a great blessing to the school to have the help and benefit of her all-round experience. I value their capabilities of entering into the work. They are a God-sent help in this time of necessity.

We are nearing the end of time, and it is most essential that we walk humbly with God. We cannot fit up the building with carpets, or enter into any preparation that requires an outlay of means, for we have none. I have been constantly handing out means, investing thousands of dollars to keep the work moving; but I know that we must heed the instruction given in regard to the school in Melbourne—to study economy in every line.

Christ said of the scribes and Pharisees: "Ye do err, not knowing the Scriptures, nor the power of God." [Matthew 22:29.] These both let us learn in the school of Christ. We must make the Scriptures our Counsellor, and be doers of the Word if we would have a knowledge of the power of God. Our desires will have to be bound about. We are of necessity obliged to plan and devise and economize. We cannot manage as if we had a bank on which to draw in case of emergency. Therefore we must not get into straitened places.

I am glad that Brother and Sister Haskell in their experience have learned that there is a limit to means. While we would be pleased to have many things that we have not in our school building, we must look at the old furniture, the bureaus, tables, washstands, and other articles, and say, We must make them do.

Sister Lacey, you will have a new experience here. In America there is an altogether different style of things. There they have facilities; and they have been reprov'd because they have made such an extravagant outlay of means in their school interests. Now, my sister, we will necessarily have to cut away everything like a desire to make a display or show. Everything will have to be brought within the narrow compass of that which we can be assured we can sustain. This point cannot be overlooked. It will be far better for the students coming to the school, as far as they themselves are concerned, to see and understand our poverty in regard to means, for if they are made to understand our strait for want of means, it will help them to help the workers in the school in the line of economy.

In the school in Melbourne, I carried through a large number of students; but I cannot do this now. But I know that the Lord will help us if we are willing to follow His example, and not perpetuate a desire to make an appearance. This principle should be discerned by the Word of God and cut away from the life practice by the Holy Spirit's power. My brother and sister whom I love in the Lord, you have many things to learn. A new experience must be gained by a close and careful, earnest education in the school of Christ. "Take my yoke upon you, and learn of me;" says the great Teacher, "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.] "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." [Matthew 7:13, 26, 27.]

May 20

There are many things to write of; but I have such an intensity of feeling that it is consuming me. May God help me, is my prayer. Let all seek the Lord most earnestly. You have perceptive faculties, Brother and Sister Lacey. God has given you talents, and you must use them to a purpose. May the Lord help you.

I was shown the necessity of connecting with the school some one of experience, some one who understood the principles of an all-round education, who has taken in the subject that has been before our people, who has realized the necessity of physical and mental taxation being combined, and who has brought the same into practical use in his life. Proper education means much. O, that all could understand these matters in their true bearing. Physical, mental, and moral industry must be combined in proper education. Teachers who have not practiced this in their school life need to learn their lessons over again. Everything that would be detrimental to the spiritual interests of the school must be cut away from the process of education.

I have prayed most earnestly to the Lord to move upon some one of His chosen men or women who have a practical knowledge of educating in right lines, and who could unite with the students, and say, not "Go," but "Come, and let us engage in manual labor, and learn how to employ the muscles given us by God."

I have felt a great burden for Brother Haskell to come to Australia and connect with and give Bible lessons in the school. His experience in the searching of the Scriptures, and in religious exercises in the work from his youth till the present time, has qualified him to stand first in the school, and to be the counsellor and instructor in Bible lines. Let his age and experience as the chosen servant of God bring him respect. There is ever to be connected with the school the talent of experience, how to manage and mold and teach the youth. This is an experience that you have not at the present time; and as this is an important matter, I shall present it before you, from time to time, and I hope that you will understand the whole matter.

I have written much on education, and will, when able, present it to the whole school. When your active, fruitful mind shall be educated in the different lines, be sure that you do not bring in the very things that were objectionable at Battle Creek and Healdsburg, which have been an offense to God in the past history of the management of those schools. Have you brought with you the impressions of education you received at Battle Creek from infidel authors, to be an influence here? If you had known all in regard to the testimonies given them, I am sure that some of the ideas that you and your wife have brought with you would not seem so essential to you. The Lord was grieved at the attitude taken by the teachers at Battle Creek.

It is exceedingly hard for you to give up an idea when once you have cherished it. Thus it would be a dangerous experiment to put Sister Lacey in as matron of the school, and yourself as principal, to take the place as director or manager. You have both to learn many things. You need to obtain a different kind of education from that you have received. You are to understand that some of the studies that have been carried at the schools in Healdsburg or Battle Creek, or in any other college, are not to be brought into the Avondale School. I have not spoken very plainly to you in regard to these things, for I have written so largely upon these matters to Battle Creek that I supposed that you understood them and were prepared to carry them out.

Economy should be exercised in everything connected with the school. Those who come to the school generally leave homes that are unadorned, where they have been accustomed to eat simple food without a number of courses. They are accustomed to plain, hearty food at noon. It would be better for all to have only a simple evening meal. There must be a strict regard to economy, or a heavy debt will be incurred. Keep within bounds. Shun the incurring of debt as you would shun leprosy. But if you work on the other plan, it will hurt you more than you suppose.

The management must not be left to yourself or your wife, for you would make grave mistakes if you followed your own inclinations in many things. Your own appetites must not control the food of the students. While we have so many ways in which to use our means, while thousands are starving, dying from famine, bloodshed, fire, and plague, it becomes every one of us to carefully consider, and not get any needless articles in order to gratify appetite, or to make an appearance.

When these matters were opened before me in Melbourne, I bore my testimony decidedly against any outlay of means that would plunge the school into debt. What to do here I did not know; but light came. Here it is: "Brother Haskell will connect with your school, and he will take heed to carry out the

instruction that God has graciously given. His age and experience must be respected. Hold up his hands, and in no case demerit his counsel.”

We all need to be baptized into a higher faith, and be prepared to work in Christ’s lines. The importance of physical taxation combined with mental should be understood. If the instruction that has been given for years had been received, searched into, and studied from cause to effect, many less students would leave the school, where they have been acquiring an education, heavily in debt. They would have that education that is essential for practical life. They would have used their God-given abilities in physical as well as intellectual labor. This important phase of education, if they will devise and think to a purpose, would have kept them free from the bondage of debt. If all the edges had been bound about, according to the Word of God, which all must learn to do who engage in any line of the work, their education would have been much more solid and all-round. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” [1 Corinthians 10:31.] Self-indulgence is not to take the place of simplicity and reasonable thoughtfulness.

There is a great need of teachers who have an all-round education. The appetites must be held in control; they must not be misdirected. By students and teachers the physical powers must be carefully considered, or they will fail to tax the physical sufficiently to correspond with the taxation placed upon the mental. The physical powers must not be unemployed or misemployed, as they have been in instituting amusements to exercise the muscles. There is need of candid, earnest thought. These are lessons that no students need attend school to learn. We have naught of this in the lesson of Christ. Let the physical powers be employed in useful labor that will be doing good. Let no one think that he is departing from his dignity as a teacher if he uses his arms and hands that the Lord has made, and gives his muscles solidity by useful exercise. This is God’s plan.

Mind and heart will suffer with the indulgence of sedentary habits. Educate the inactive to put into exercise the limbs and muscles that God has given to be used, and it will bring its sure reward. If one part of the human body is exercised to the neglect of other portions, some of those members not used will become strengthless. If one member suffers through inaction, the whole body—brain, nerve, bone, and muscle—will become enfeebled. O, how much every student and teacher needs the higher, more thorough education, and a correct understanding of what we are, and what we may be through self-discipline, that all our powers may be used to glorify God.

Christ has purchased us, and we cannot for one moment claim ourselves, to do with ourselves as we please, as if we were our own property. We have a right to existence only because Christ has died to give us life and immortality through His infinite love. By creation and by redemption we belong to God. Our mind, heart, soul, and strength is the Lord’s, lent to us to see if we will use these talents to the glory of God by doing His will on the earth. “Occupy till I come,” God says to each human agent; and of our stewardship we must each give account. [Luke 19:13, 15.]

Individually, we must do the work given us by God. We must give ourselves to the Lord, placing ourselves in readiness to do just what He shall appoint us. If we do not do this, the shadow of self will darken everything. But when self is surrendered to God, everything is brightened by His presence.

Lt 60a, 1896

Friends of the Avondale School

Cooranbong, Australia

December 20, 1896

The Character and Work of Our Avondale School.

To the Friends of the School:

The light which has been given me regarding the work of the Avondale school is that we must not pattern after the similitude of any school that has already been established. We must study the Word of God critically as our great lesson book, in order to know what the school may become under the guidance of the Word of God if we receive and do that Word. Unless we are watchful and guarded, we shall experience the same hindrance to the spiritual education, that have retarded the work of our older schools. This we shall do by a misconception as to what is the most essential work to be done by students, and by the teachers for them.

When Christ was in our world, He had but few followers, and His disciples were continually kept back by the customs and the maxims of the scribes and Pharisees from making the advancement that they might have made, from supplying their great lack of knowledge, and from becoming efficient workers. The customs and traditions, which had come down from generation to generation through the rabbis, had been made all-essential, and were regarded as of more force even than the ten commandments. Thus the precepts and teachings of men were dwelt upon as of more value than the words of the living God.

I have been warned that the teachers in our younger schools should not travel over the same ground that many of the teachers in the Battle Creek College have passed over. Popular amusements for students were brought into the Battle Creek school under a deceptive garb. Satan approached as an angel of light, and worked most assiduously. If he could secure the sanction of the teachers in this school at the great heart of the work, there was prospect that every school established would follow its example. The leaven of evil introduced and sanctioned at the Battle Creek College would spread its properties to all with which it had connection, and thus affect all the schools.

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many points regarding the management of schools among Seventh-day Adventists. All the light that has thus been given must be carefully heeded. No one should be connected with our schools as a teacher who has not had an experience in obeying the Word of God. The instruction which the Lord has given to our schools should be strictly regarded, and if the education given is not of a different character than that which has been given, in the Battle Creek College, we need not be to the expense of purchasing land and erecting buildings.

In every school Satan will try to make himself the guide of the teachers who are instructing the students. It is he who would introduce the idea that selfish amusements are a necessity. It is he who would lead

students sent to our schools for the purpose of receiving an education and training for the work of evangelists, ministers, and missionaries to believe that amusements are essential to keep them in physical health, when the Lord has presented to them that the better way is for them to embrace manual labor in their education, and thus let useful employment take the place of selfish amusements. These amusements, if followed, soon develop a dislike for useful, healthful exercise of body and mind, such as would make students efficient to serve themselves and others.

The education to be gained in the felling of trees, the tilling of the soil, and the erection of buildings, as well as the studies of the classroom, is what our youth should seek to obtain. Tent making also should be taught; buildings should be erected; and masonry should be learned. Farther on, a printing press should be connected with the school, that an education may be given to students in this line of work.

There are many things which the lady students may also engage in, such as cooking, dressmaking, and gardening. Plants and flowers should be cultivated, strawberries should be planted. Thus the lady students may be called out of doors to gain healthful exercise and to be educated in useful labor. Bookbinding also, and a variety of trades should be taken up. These will not only give exercise to brain, bone, and muscle, but they will also give knowledge of great value. The greatest curse of our world today is idleness. The students coming to our school have had an abundance of amusement, which serve merely to please and gratify self. They are now to be given a different education, that they may go forth from the school prepared for any service.

The proper cooking of foods is a most important accomplishment. Especially where meat is not made a principal article of food is good cooking an essential requirement. Something must be prepared to take the place of meat, and these substitutes for meat must be well prepared, so that meat will not be desired. Education and culture on all points of practical experience will fit our youth for usefulness when they shall leave school to engage in mission work at home or in foreign countries. They will not then be dependent upon the people to whom they go to cook for them, to sew for them, or to build their habitations; but they will be prepared to educate the ignorant, to show others how to do all manner of labor by plans and methods that will produce the best results, and they will thus become much more influential and helpful. Their abilities will be especially appreciated where money is hard to obtain, for a much smaller fund will be required to sustain such missionaries.

Those who have put to the very best use their physical powers in useful, practical labor, while obtaining an education, will show that missionaries can become successful teachers and educators in various lines of labor, and wherever they go, all that they have gained in these lines will give them favor, influence, and power.

It is also very essential that students shall understand the principles of medical missionary work, for wherever students may be called, they need a knowledge of the science of how to treat the sick. This will give them a welcome anywhere, because there is suffering of every kind in every part of the world.

It is an important matter that students be given an education that will fit them for successful business life. In many schools, the education given is one-sided. In our school the common branches should be fully and thoroughly taught. Bookkeeping is one of the most important lines of study to fit students for

practical business life. Bookkeeping should be looked upon as of equal importance with grammar. And yet there are very few who leave our schools with a clear knowledge of how to correctly keep accounts. Those who have a living interest in the cause and work of God should never allow themselves to settle down with the idea that they are not required to know how to keep accounts.

The reason for many of the mistakes made in accounts and the failure in business matters is because men have not a thorough knowledge of bookkeeping. They are not prompt in making a faithful record of all transactions and keeping a daily account of their expenditures; and many are charged with being dishonest when, designedly, they were not dishonest. Their failure has come through a lack of knowledge of accounts. Many a youth, because of ignorance in the matter of keeping accounts, has been led into errors that have caused him serious trouble.

True education means much. We have no time now to spend in speculative ideas or in haphazard movements. The evidence that the coming of Christ is near are many, and are very plain, and yet many who profess to be looking for Him are asleep. We are not half as earnest as we ought to be to gather up the important truths that are for our admonition upon whom the ends of the world are come. Unless we understand the importance of passing events, and make ready to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. The watchman is to know the time of the night. Everything is now clothed with a solemnity that all who believe the truth should feel and understand. They should act in reference to the great day of God.

Our time is precious. We have but few days left of probation, in which to qualify ourselves for the future eternal life. We are not to devote these precious moments to cheap, common, or superficial things. We shall have to guard against the holding of ideas and maxims, which may be presented as essential from a human standpoint, for it is not the words of worldly wisdom, it is not the maxims of men or the theories of human beings, that will qualify us for acceptable service, but it is the Word of the living God. In all our schools this Word is to be made the essence of education.

It is in feeding upon the Word of God that we obtain the divine element that the soul needs in order to secure a healthy development of all its spiritual powers. Those who dig deep for the hidden treasure will find their reward in the precious veins of ore, and these hidden truths will make them wise unto salvation. They are following the example of their Saviour, and all the wiles and subtleties of satanic agencies cannot beguile them from a position of steadfast self-denial.

Lt 61, 1896

Lane, Sands

“Sunnyside,” Cooranbong, Australia

April 12, 1896

Dear Brother:



There has been a great burden on my soul during the past night. Some things have been presented before me. I have a message to you, my brother. You need to seek the Lord with all your heart. You are placed where you need to have clear discernment. The mission work is in need of greater ability than you have given it.

“The eyes of the Lord are over the righteous, and his ears are open unto their prayers.” [1 Peter 3:12.] You should have more care and tender sympathy for the workers. Bring thoughtfulness, caretaking into your work. There is danger that the women connected with the work will be required to labor too hard, without proper periods of rest. Such severe taxation should not be brought upon the workers. Some will not injure themselves, but others, who are conscientious, will certainly overwork. Periods of rest are necessary for all, especially women. God thought best to make provision for them to have rest at certain taxing periods.

It will be necessary for you to cherish the most tender sympathy. You will become coarse and rough unless you learn your lessons at the feet of Christ, becoming meek and lowly in heart. Put no confidence in self. This you are in danger of doing. Put your entire dependence upon God. Have special seasons for closely examining yourself by the Word of God. Hide in Jesus Christ, I pray you.

My brother, you need to examine more closely the discourses you present to the people. The object of your ministerial labors is not to amuse. It is not to convey information alone, not merely to convince the intellect. The preaching of the Word should appeal to the intellect and impart knowledge, but it comprises much more than this. The heart of the minister must reach the hearts of the hearers. You have adopted a style of preaching that does not have a right influence. It has become a habit with you to cheapen your discourses by the relating of anecdotes. The impression thus made upon the hearers is not a savor of life unto life. You should not bring amusing stories into your preaching. You need, and the people need, pure provender, thoroughly winnowed from all that is not food. “Preach the word,” was the charge that Paul gave to Timothy, and this is your commission. [2 Timothy 4:2.]

Years ago, in speaking to ministers, I dwelt upon this subject in your presence. The minister is using strange fire when he mixes storytelling with his discourses. This habit should not be perpetuated. My brother, you believe the truth, you love the truth, and you are not too old to improve. You are required by our Saviour to take heed how you witness for Him. You need to go deeper, and deeper, and still deeper in the study of the Word. You have men of all classes of minds to meet, and as you deal with the sacred Word, you should manifest earnestness, respect, reverence. Let not the impression be made upon any mind that you are a cheap, surface speaker. Weed out storytelling from your discourses. Preach the Word. You would have had more sheaves to bring to the Master if you had constantly preached the Word.

You little understand the soul’s great need and longing. Some are wrestling with doubt, almost in despair, almost hopeless. You need to understand the fourth chapter of Zechariah. The two olive trees that stand in the presence of God empty, through the two golden pipes, the golden oil out of themselves into the golden bowl, from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. This the heavenly messengers impart to the preachers of the Word. The ministers of

righteousness are to be continually replenished, that they in turn may impart to the church, giving it greater strength and efficiency. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Verse 6.] The Lord's servants can obtain victories, not by mere outward manifestations, but by inward purity, by cleanness of soul, heart piety, by holiness, which is wholeness to God. They are dependent upon the grace of God, represented by the holy oil emptied from the olive trees through the golden pipes into the golden bowl of the candlestick.

What can I say that shall make upon our ministers an impression never to be forgotten? The angels are present in the assembly where the Word of God is preached. If this fact could be riveted in the mind of the speaker, with what awe would he give utterance to the truth of God's Word. Nothing is as precious in the sight of God as His church. There is nothing regarded with such jealous care. God is offended when His representatives descend to the use of cheap, trifling words. The cause of truth is dishonored. Men judge of the whole ministry by the man whom they hear, and the enemies of the truth will make the most of his errors.

All who preach the Word should be in close fellowship with Jesus Christ. All who assume the sacred responsibility of being mouthpiece for God should be sure that they do preach the Word. They should give evidence that they have the inward adorning, the graces of the Holy Spirit. Christ loves His human agents who honor Him. His love will not cause weakness of character. He gave His own life to ransom us. And when the Lord God gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, He withheld nothing from His purchased possession. He gave all heaven, from which we can draw strength and efficiency, that we not be repulsed or overcome by the enemy. He will furnish all needful help; but He will not connive at man's sins, or excuse his defects of character. He expects us to overcome through His name. Only through faithfulness can we expect to enjoy the favor of God.

Of those who minister in word and doctrine, the Lord Jesus requires wholehearted service. They are required to be the representatives of Christ, the heavenly Branch. Light and peace and joy in the Holy Spirit will surely be revealed. O how entirely out of place is pride and vainglory and self-esteem in those that preach the Word, and yet this is common.

Let every minister bear in mind that he has the highest heavenly intelligences in his audience. Let every discourse be short. Grasp the great, forcible points. Bring the truth home to the heart; but keep your stories to yourself. The people are not soul-hungry for these, but they want the bread of life, the Word that liveth and abideth forever. What is the chaff to the wheat?

Remember that in your audience are those who are constantly harassed by temptation, yet they meet temptation with a determination to conquer. They are wrestling with the adversary of souls. Preach the Word. Dwell upon the Word. Then the Master may speak to your softened, humble heart words that will enter into other hearts, and strengthen them for the conflict. O, let those who minister in this sacred, holy calling be all that is possible, to elevate, ennoble, refine, purify the imperfect character. But let not the imperfection of finite men be woven into the service of the ministry. The gospel must stand out in its elevated, sacred character.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. ... Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." [2 Timothy 4:1-6, 8.]

Lt 62, 1896

Lindsay, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

May 20, 1896

Dear Sister Lindsay:

I am constrained by the Spirit of God to address you personally, for God has given me a message for you. Your faith must be of a different character from what it now is, or you will never meet the Lord Jesus in peace, you will never enter the portals of the city of God. Christians are to be co-workers with God, but look at your life and ask yourself whether you have consecrated your life entirely to His service. Have you daily striven for communion with God? Have you sought to overcome your inclination to worldliness and your love of dress? Wherein is your life different from that of a worldling? Wherein does your influence savor of the fragrance of the righteousness of Christ? Does your life evidence that you believe the Word of God? Does your faith mean anything to you? Do you carry credentials which show to the world that you have enlisted in the army of the Lord Jesus?

The eternal Word of God should be your spiritual food; unless you live on it, you can have no life in Christ; but take that Word, search its pages, and ask yourself if the precious truth there revealed is suited to your taste. Instead of this, the Word of God is a dead letter to you. The truth it contains has been so interpreted by you that it has lost its precious meaning; its power to move your conscience and cleanse the soul-temple, has been made of none effect. Do you believe the Word of God? Those who are God's chosen ones love God, and He works in and through them. Are you bearing about with you a heavenly atmosphere? Are you obtaining a valuable experience in spiritual things?

My sister, unless you are transformed in character, you will not be numbered among the jewels of God's kingdom. You have no love for the truth. God requires us to listen to the words He sends by His servants, but how little have you prized the truth. By misapplying and misinterpreting the truth, by making light of it, and talking unbelief, you dishonor God. Your life has been one continuous round of selfishness. Your inclination to dress and to indulge in cheap, common talk has worked against the truth. If you loved God

and the truth, the divine, sanctifying influence of God's Word would be revealed in your disposition and actions.

Light has been given you in rich measure; you have had many opportunities to learn what is truth. The light given us of God bears an important relation to our lives. If received, we improve in character, and it is a savor of life unto life, but if rejected, it is a savor of death unto death, because it testifies against us. Had you grown in knowledge and spirituality in proportion to the light you have had, you would now possess an intelligent, experimental knowledge of the only true God and Jesus Christ whom He hath sent; but your impenitence, your carelessness in regard to sacred things has worked harm to your family, and this has been felt by other families. You have not been a spiritual help to your husband. You have been a hindrance to his obtaining that experience which would enable him to use his talents to the glory of God.

As the mother of your children, you are called upon to educate them to form characters fit for the kingdom of God, setting before them an example of self-denial and piety which will lead them to avoid a life of cheap indulgence, and seek most earnestly to be children of God. By doing this, you would bring to the foundation gold, silver, precious stones, imperishable materials, and your work would tell for time and eternity. But your affections are with the world. Your disregard of truth and righteousness has had its effect upon your family, which is now like a false signboard, pointing in the wrong direction.

Every day, every hour, every moment of your time belongs to the Lord, but have you given Him that soul-service which He has purchased with His own blood? The great and amazing love which God has expended upon men is beyond computation. No greater or more powerful love could be exercised or imagined. "Behold what manner of love the Father hath bestowed upon us that we might be called the sons of God." [1 John 3:1.] "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] In view of this, what use are you making of the wonderful mercy of God and His great love for you? I ask you, in the name of Him who has died for you, what are you doing for Christ?

My sister, do not trifle with this message, for it is from the Lord. He desires you to be a witness for Him. He wants you to arise and co-operate with Him, and He has let light shine into your mind to awaken your conscience; but cheap, frivolous things have occupied your mind, and you have not become transformed in character. You have not opened the door of your heart to the heavenly Guest. You have not cherished a love for the truth, but have forgotten its claims, and it has become a dead letter to you. Testimonies from the Spirit of God have no influence over you. Will it continue to be thus till the close of time? If so, you will be obliged to say, "The harvest is past, the summer is ended, and my soul is not saved." [See Jeremiah 8:20.] The hours you spend in pleasure are fast passing away. Day by day, hour by hour, you are deciding your own destiny for weal or for woe. Which shall it be? Your case will soon be decided for ever. Turn to the Lord before it is too late; for He is long suffering and plenteous in mercy.

Lt 63, 1896

Lindsay, Harmon

“Sunnyside,” Cooranbong, New South Wales, Australia

April 20, 1896

Harmon Lindsay

Battle Creek, Michigan

Dear Brother:

I am constrained to say to you, “The Judgment is to sit, the books are to be opened, and every man is to be judged according to the deeds done in the body.” You look upon things seen as of value, but he who is a citizen of the heavenly kingdom will be constantly looking at things not seen. The power of earth over the mind and character is broken. He has the abiding presence of the heavenly Guest according to the Saviour’s promise, “I will love him, and will manifest myself to him.” [John 14:21.] He walks with God, as did Enoch, in continual communion. Only he who walks with the Lord Jesus in this life will be translated or come forth from the grave changed from mortal to immortality, to dwell with Christ in the heavenly courts through eternal ages. There must now be manifest in us the Holy Spirit’s working, a power that will enable us to withstand temptation.

The end of all things is close upon us, but for some of us the end of our probation may be yet nearer. As you look upon your substantial, convenient establishment, as you see the good things of this life with which you are surrounded, I ask you to consider that these must all pass away. You yourself may soon be an inhabitant of the very narrow house, to remain till called forth by the trump of God. As you, your wife, and your children devote your thoughts to earthly things, your characters are receiving a worldly mold. As they are at death, such they will be in the morning of the resurrection. No conversion, no transformation of character, will be made then. How would you and your wife and children appear before the redeemed, holy throng with your present tastes, habits, dress, thoughts, and words? Let every one of your poor, deceived family remember that the reaping time will be as the sowing time has been. None can sow tares and reap wheat.

How can you appear in the last great day without the robe of the righteousness of Christ? The word is spoken, “Why are they here without the wedding garment which I gave my life to purchase for them? Take them out of My presence. It is not possible for them to love and enjoy My presence here. They have not educated themselves to be at home in heaven. It would be no place of joy to them. It does not harmonize with their habits and their tastes. Nothing here can harmonize with the characters they have formed. They have loved, admired, and glorified themselves. They did not choose to heed My invitation to come out from the world and be separate. They did not learn of Me to take My yoke, to bear My burdens; they cannot appreciate the rest that I have purchased for all who are laborers together with Me.

“If Harmon Lindsay had been true to the Word of God, he would have been true to his family, true to the church, true to his neighbor, and true to his fellow men. He would have made his calling and election sure. But he thought his own wisdom all sufficient. I sent my Holy Spirit to testify unto him the truth,

and to move upon his soul, for there was hidden in its depths that which needed to be brought to the Spirit to testify unto him the truth, and to move upon his soul; for there was hidden in its depths that which needed to be brought to the surface. Messenger after messenger was sent to entreat his attention. Many times I called. Often I presented my grace before him. Often he was moved by the story of the self-sacrificing Redeemer. He felt the heart touch of the Messenger of peace, and tenderness and love awakened to respond to the call. Often he turned to listen as the voice was heard. But in the home there was vanity, self-indulgence, a very cheap religious influence; the wife was frivolous, trifling, vain, and superficial. He might have led her to receive an altogether different mold had he strenuously set his own heart above the world and turned to Me for help and strength. But he failed to do this, and the heavenly was eclipsed by the earthly.

“Temporal blessings were given him, but vanity and love of show absorbed that which should have been used to lay up a treasure in heaven. Selfishness always grows by exercise, and at last he ceased to appreciate the gift of the grace of Christ. His efforts to gratify the frivolous minds about him absorbed the entrusted talents, and he drifted back into his own natural element. He separated from God, and when the Holy Spirit’s voice was heard to call him to repentance, he did not appreciate the voice; he treated it with neglect, then resistance, then disdain, then refused to have anything to do with the message of warning. He received encouragement from others who were in positions of holy trust, men whom God had used to be faithful watchmen, but who became untrue to their trust. Every favor that God bestowed upon him to turn him from his course, he refused. The manifestation of the gifts of God seemed to make him more defiant, until there was written in the books of heaven, ‘Unfaithful steward of talents of means, unfaithful steward of talents of influence, unfaithful steward, in that he is saying in his heart, My Lord delayeth his coming.’

“He could not be happy; yet he tried to rest in self-complacency, to be at peace with his backsliding heart, and to believe that he was right, that God did not require him to be true to principle. Thus he continued to sow seed of the same kind that had filled his life with evil. The truth was no longer truth to him. To depart from God is to open the heart to infidelity. Inward forces, inspired by the devil, have been weaving about his soul thread after thread of deception and delusion, and his influence has been against the message of the third angel. He cannot see what he is. He cannot see that he has taken up with falsehoods of Satan’s framing. He cannot now see the light of the Holy Spirit which he has quenched in his soul. He is left as blind as were the Jews, who closed their eyes lest they should see, and their hearts lest they should feel. He has called the manifestations of the Spirit fanaticism. His finite lips have expressed sentiments that revealed the working of the power within him. His perception is so perverted that he calls light darkness, and darkness light. The danger is great that he will never again be able to distinguish between light and darkness, truth and error, for he has educated himself in skepticism, deceiving and being deceived. In the work which ought to have been sacred in his eyes, he has mingled the common fire with the holy. He needed to humble his heart before God, and change his entire course of action.”

Eternity, eternity—my brother, how will you meet it? What would be your position should death end your career now? I ask you to consider that you cannot carry the world with you into heaven. Have you supposed that God has accepted your life of deception, that He has been glorified by your course of

action? All who enter the city of God, enter there through the strait gate, through agonizing effort. You and some there who have been depended on as trustworthy men, to do the work of God, have been surrounded by an atmosphere that is not divine, but as deleterious to the soul as a poisonous malaria.

Could you have the past years of your religious experience opened up to your view, you would have no more false peace, no more self-complacency. Every fiber of your being would be agonized. If you continue to do as you have done, bear in mind that when the Judgment shall sit, and the books shall be opened, things that have been hidden from human eyes will appear just as they are. Then the forces that have been at work under a pretense of advancing the cause of God will be revealed in an altogether different light from that in which they are now seen.

It is through misconception on the part of your brethren that you have held a position which gives you so much influence. What the outcome will be, God alone can discern. He will judge you by your works. Oh how sad, how sad, will be the future revelation! All the evil seed that you have sown will yield its harvest. By God's own appointment you must reap the sure result of your own course of action. The selfishness and injustice toward brethren, in thought, word, and deed, will return upon yourself. You may endeavor to justify your course to yourself and to others, but God rejects that vindication. The only reason for what you have done is that found in a perverse heart and a perverse will. You may say, "I did not originate this or that plan;" but just so far as you sanctioned it, you were responsible, and the evil will react upon yourself. In your dealing with your brethren you have acted like a blind man, and have oppressed souls. Others have been of the same spirit with you, and have been even stronger in the wrong than you have been, but I will not now speak of them; it is your individual case that I am dealing with.

Much that has occurred since the Minneapolis meeting gives evidence of the working of things that lie deeper than human reason can fathom. You and others have planned according to your own will, and have been determined to carry out your plans; but God has not planned with you. Much that has appeared on the surface as merely the design of men has had its origin in the schemes of the great master worker of evil. Whenever you try to carry out a policy contrary to that which God has specified, you will, in the outcome, be compelled to acknowledge that, whatever you or those connected with you may do, a power is at work that is not under the control of men, and that, once set in operation, will continue to act and re-act.

The two great powers in controversy are working, one from beneath, the other from above. Every man is under the secret influence of the one or the other, and his acts will reveal the character of the inspiration from which they proceed. Those who are united with Christ will work always in Christ's lines. Those who are in union with Satan will work under the inspiration of their leader, opposed to the Holy Spirit's power and action. The will of men is left free to act, and by action is revealed what spirit is moving upon the heart. "By their fruits ye shall know them." [Matthew 7:20.]

Man may become a fellow laborer with God in carrying out the great work of redemption. God allows each man his own sphere of action. While He has given His Word as the guide of life, He has also given the Holy Spirit as a sufficient power to overcome all hereditary and cultivated tendencies to evil, and to

impress His own character on the human agent, and, through Him, upon all who shall come within the sphere of his influence. The human agent is urged to co-operate with God, to work out His mercy, His goodness, and His love, thus impressing other minds. Every man is to become instrumentality through which the Holy Spirit can work. He can become this only by yielding all his capabilities to the control of the Spirit. God gave His Spirit upon the day of Pentecost, and through its working upon receptive hearts, He could impress all with whom the believers came in contact.

Through our relation of friendship and familiarity with human beings like ourselves, we may exert an uplifting influence. Those who are united in a common hope and faith in Christ Jesus can be a blessing to one another. Jesus says, "Love one another as I have loved you." [John 13:34.] Love is not simply an impulse, a transitory emotion, dependent upon circumstances; it is a living principle, a permanent power. The soul is fed by the streams of pure love that flow from the heart of Christ, as a well-spring that never fails. O, how is the heart quickened, how are its motives ennobled, its affections deepened, by this communion! Under the education and discipline of the Holy Spirit, the children of God love one another, truly, sincerely, unaffectedly—"without partiality, and without hypocrisy." [James 3:17.] And this because the heart is in love with Jesus. Our affection for one another springs from our common relation to God. We are one family, we love one another as He loved us. When compared with this true, sanctified, disciplined affection, the shallow courtesy of the world, the meaningless expressions of effusive friendship, are as chaff to the wheat.

Every man, woman, and youth has an influence upon others. This influence we have from God. It flows from God to the human agent, and we are responsible for its use. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 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 (love), which is the bond of perfectness." [Colossians 3:12-14.] Will we consider that this pure, unselfishness love, one toward another, is the bond of perfectness in character? "And let the peace of God rule in your hearts, to the which 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. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." [Verses 15-17.]

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Ephesians 4:29-32.]

This is the instruction of the Word. How has it been obeyed? Oh, if this had been brought into the character of all the workers, what a change would there be in our institution! How different now would be the mold upon the work of God in Battle Creek! The strange developments that have been revealed in the decisions of your councils would not have seen the light of day. Bitter jealousies would not have been thriving in the hearts of those who profess to be followers of Christ. Advice or decisions that would



involve a brother in distress or perplexity, or bind him in poverty, would be shunned as you would shun the leprosy. It is a fearful thing for a man to lose his own soul, yet every day men are taking steps that will result in the loss of their souls. The question came from the lips of Christ, "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.] Solemn, fearfully solemn, question! And yet how many are, like Esau, selling their souls for a mess of pottage. And for a man to lose his own soul means more even than this. His words, his example, his evil-spun theories lead others into perplexities and difficulties. He tolls [draws] men away from Christ to rank under the black banner of the prince of darkness. He is, in short, a soul-slayer; he is doing his best to destroy the principles which God has commanded to live. How terrible the thought of destroying the souls of men whom Christ came to our world to save. The result of our lives day by day should be to heal, not bruise; to save, not destroy.

Cannot you see that eternal interests are involved in your life practice? Every one is deciding his own destiny. He who reigns in heaven allows every man to take his position to hasten or retard his Lord's appearing. All who consent to be freed from their natural selfishness, and to [be] charged with the Holy Spirit of God, are taking part with God. As the human channel they are pouring forth the currents of divine influence. Their work has God's blessing within it. They are building upon the foundation—gold, silver, precious stones. When the day of judgment shall try every man's work, of what sort it is, the gold, silver, precious stones are imperishable; the wood, hay, stubble, are consumed, and the life work of the builder is lost. Just in proportion to man's consecration to God in this life will be his advancement in the future life. According to its character, his work is rewarded, and determines his place in the temple of God.

Each human being is responsible for the salvation of his own soul, and is under the most solemn responsibility for the salvation of the souls of others. He is to exert a saving influence; he is to watch for souls as they who must give an account. Each man, woman, and youth is passing his time here as a probationer. In that great day when the accounts of all are opened, it will be known who is the foolish builder on the sand, and who the builder on the eternal Rock. Then it will be known who have dishonored God's sacred work by bringing in their own principles and practices. It will be seen who have woven their own spirit into methods and plans, to be passed on to the churches to mold their work. All the pettishness, the envy, the jealousies, the want of self-sacrifice, the stubborn resistance to the Holy Spirit's working—all this the day will declare. Every work will be judged according to its character.

My brother, I leave these words with you, saying, "Turn ye, turn ye; for why will ye die?" [Ezekiel 33:11.]

Lt 64, 1896

Lindsay, Sister

"Sunnyside," Cooranbong, Australia

May 8, 1896

Dear Sister Lindsay:

Please read Christ's instruction to the lawyer, recorded in Luke 10:25-28. "A certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him Thou hast answered right: this do, and thou shalt live." This lesson outlines the duty of all.

By this mail I am writing to Brother C. H. Jones, and if possible will send you a copy of his letter.

Again and again, at different times and in different places, decided warnings have been given me. I could not define the import of these warnings, for they were presented to me in figures and symbols. I have been very much puzzled over this matter, which was introduced before my husband's death. Since that time I have been shown that efforts would be made to bind up the publishing house in Oakland with the publishing house in Battle Creek, in order that the publishing house at Battle Creek might have control. These warnings I did not fully understand, because many times the message had been given me that these two institutions should not be at strife one with another, or manifest anything savoring of jealousy or envy, but that they should stand as sister institutions, each doing their appointed work as God's instrumentalities. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." [Isaiah 11:13.] Each institution was established of God to do its respective work.

Before my husband's death this matter in regard to the publishing house at Battle Creek and the publishing house at Oakland was presented to me under the figure of the vine, and since that time it has been presented to me under the same figure. The Lord has shown me that these two institutions are to be kept as separate as two branches which, though distinct, both center in the parent vine. They are not to be merged into one, but are to be kept distinct, yet each is to derive its nourishment from the same source. Said Christ, "I am the true vine, and my Father is the husbandman." "I am the true vine, ye are the branches." "Every branch in me that beareth not fruit ... he purgeth it, that it may bring forth more fruit." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "He that abideth in me, and I in him, the same bringeth forth much fruit." [John 15:1-5.]

"If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." [Verse 6.] "And now also the axe is laid at the root of the trees; therefore every tree which bringeth forth not good fruit is hewn down, and cast into the fire." [Matthew 3:10.] "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Matthew 7:16-20.] "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." [John 15:8.]

Under different figures this matter has been presented to me, and I know that it is not the Lord's will that these two publishing houses shall be united. I fear that those at Battle Creek have also made a mistake in taking over the schools and the Health Retreat at St. Helena. The publishing house at Battle Creek has been under the reproof of God for years, especially since the time of the Minneapolis

meeting, when some acted the part of Korah, Dathan, and Abiram. If its managers were not swelled with self-importance and self-sufficiency, they would not feel that they could carry every crippled institution. The showing of their own institution is anything but favorable.

Edson White was unsparingly condemned because he was to blame in his financial management, but those who condemned him knew that their own financial embarrassment was not after God's order. This has been represented to me like a man trying to pull a mote out of the eye of his brother, while a beam was in his own eye.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasureth up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath." [Romans 2:1-8.]

Lt 65, 1896

Miller, Brother; Woods, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

November 8, 1896

Dear Brethren Miller and Woods:

You have both moved unwisely. Brother Miller has disappointed us. Had he walked humbly with God, he himself and his brothers, would today be connected with the Echo Office, but they have withdrawn themselves. Unless transformed, mother and sons will from henceforth view things in a perverted light. Deceptive fancies will lead to a course of action that will result in spiritual weakness, and they will not go on from strength to strength. They themselves have closed the passage behind them. They have now created a condition of things that will make it very difficult for them in their future Christian experience. Assertions have been made that were not true, and thus it stands in the record books of heaven. Will this be seen and repented of?

The Lord highly favored Brother Miller and his brothers with a position in His work. In their connection with the Echo Office, they could be in touch with the world, but not of the world. They have placed themselves where temptations will be increased. At such a time as this every soul, especially young men, should be found where there is the most light. If the Lord in His providence places them, as He did Joseph, amid the corruption of heathen courts, then He will give them grace to stand, not in their own finite strength, but in His strength.

But of what use is it for me to write on these points? I write much, but the matter will not be appreciated, and may confirm a spirit of resistance which will make it still more difficult for them to retrace their steps.

The whole devising has been wrong. The whole planning has created a perplexing condition of things that will be detrimental to the church. Whenever, through a certain devising, impressions are made on the church members so that there is less unity among them, whenever seeds of bitterness are sown, whenever brothers and sisters, instead of drawing together in stronger fellowship and union with their brethren and sisters, are drawing apart, when the root of bitterness is striking its fibers deeper and deeper, to spring up, whereby many will be poisoned and defiled, know that God's signature is not on any such work. The conflict, the heart burnings, are unholy, and deadly to spirituality.

When these influences prevail, what words in warnings will be respected in counsels? There is a spirit springing into earnest activity which leads many to despise the very ones whom God is using to do His work. In their hearts they are despising, not the messengers, but Him who has delegated them to speak His Word. They cannot extinguish the message; they cannot prevent the accomplishment of the work God has in His Providence appointed to be done; but they can place themselves in a position to make light of God's appointed agencies, and the words of the Lord's messengers have no weight with them. They can ridicule the message and the messengers, but that will not change the truth of God into a lie. The truth is the truth still.

But what does this feeling of bitterness effect? Those who cherish these sentiments place themselves where the Lord has no means to reach them. They close the door against light which the Lord desires shall be communicated to them and appreciated by them. They make it an impossibility for them to love the Lord Jesus Christ and His work. There is a jealous, sensitive spirit cherished. Those who have pampered their own pride into such morbid activity will be wounded constantly. The truth which God commands to be spoken cannot be expressed without creating offense. Our Master Himself, who was perfect in character, was misunderstood and unkindly judged by those who cherished their own spirit and the feelings of an unrenewed, unsanctified heart. Will not His followers who are wearing His yoke and lifting His burdens, share the contempt and scorn and reproach with Jesus? Those who have sown evil seed in the minds of others are responsible before God.

The Lord will speak just the same, whether men will hear or whether they will forbear. The Lord's servants may be disapproved by the very ones whom He would help, whom, if they would let Him, He would instruct, strengthen, bless, refine, and ennoble, but God calls for faithful work to be done at all times, and in all places. Read Ezekiel 3:11, and chapter 18. There is a very great work to be done in our world. Every jot and tittle of capability and tact and ingenuity is needed. Messages of reproof and warnings will come to the people of God, to mothers, to fathers, to the children of Israel, that they may not move blindly. If those to whom these messages shall come will hear, if they will take heed with patience, with a generous, teachable spirit, then the blessing of the Lord will come to them.

A word fitly spoken is like apples of gold in pictures of silver. "As an earring of gold, an ornament of fine gold, so is a wise reprover upon an obedient ear." "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him, for he refresheth the soul of his master." Proverbs 25:10-13.

Our communications to one another should never savor of flattery, or deception, but should always be in truth and righteousness. Then and then only can one fulfill the work God has given him to do. When divine instruction is given to an obedient ear, God's purposes are fulfilled, and his name glorified. I tell you, the Lord has a work for all to do, earnest work for their own souls, that they may abide in the light, and be a precious light unto others. A disposition to choose flattery and praise in a wrong course of action, to refuse counsel and advice, reveals that the heart is opposed to God, opposed to His instruction, opposed to the ways of God.

When one rejects advice and reproof, when he will not accept it, or cannot accept it, because the pride of the human heart will not admit it, and those ignorant of the warnings of the Spirit of God cannot realize what they are doing, irritation arises. They are provoked at any words of reproof, and the headstrong obstinacy will not yield, although they are fully convicted. All this spirit must be overcome. The grace of Christ must take possession of the will, and bring it into submission, and conform it to God's mind and will, else they cannot become members of God's family above.

The deficiency of perception which leads men to indignantly refuse advice or counsel is the result of unsubdued attributes, ignorance of self, ignorance of divine truth, ignorance of God, ignorance of pure and undefiled religion. There are many who keep their souls away from light and the grace of Christ, because they will never admit that they are wrong. They ever have a supply of excuses at hand. They have in store any amount of reasons to justify and vindicate themselves, which is all vain and foolish.

They who will vindicate themselves as always right are in a deception and delusion of the enemy, for they become hopelessly, helplessly wrong; helplessly because they will not be convinced. They reject all advice that would set the mind right. Hopelessly because there is a denial of the necessity of every reproof or counsel. This was the sin of the Jews. They would not receive advice or counsel, not even the instructions of Jesus Christ. They were whole, and felt no need of a physician. Christ said of them, "I came not to call the righteous (self-righteous), but sinners to repentance. They that are whole need not a physician, but they that are sick." [Luke 5:31, 32.]

The Laodicean message is applicable to the church. Revelation 3:14-22. We have no time to cavil or gossip over the cases of one another, but we should seek earnestly for the precious gold of character. "I counsel thee to buy of me gold (character) tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten. Be zealous therefore, and repent. Behold, I stand at the door and knock: If any man will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Verses 18-20.] Here is the work the Holy Spirit that is striving to [have] recognized. When the mind is willing to admit Jesus, there will be a reflection of His image in the soul, and an intensity of love will be created.

McCullagh, Brother and Sister

"Sunnyside," Avondale, Cooranbong, Australia

March 25, 1896

Dear Brother and Sister McCullagh:

Fannie tells me that you do not think it advisable to come to our place. I should not have asked you had I not wished you to be differently situated from what you have been, for unless there is an entirely different atmosphere in your home life, you will not obtain that spiritual efficiency that will enable you to do the work you have been doing. There is too much haphazard work in your home. With regard to your visiting South Australia and then returning to New South Wales, I cannot speak advisedly, but this I know, there has been in your family a great want of management and a great lack of proper cooking.

A thorough transformation is essential for every member of the family if you are fitting for the companionship of the saints in light. As a family, you are a long way from meeting the similitude of God. There is great need of genuine, daily conversion with us all, that we may learn the very things we need to know to understand spiritual things. Sister McCullagh needs so much the transforming influence of the Spirit of God.

I asked both of you to come here because you need help, you need change, you need the very lessons you will hear at this meeting. You need to place yourselves in the channel of light, you need so much to drink of the waters of Lebanon. Instead of this, you have little religion in your home. Little things of inferior character are sufficient to crowd Christ out. How can you expect the blessing of God, how can you expect the light of the Sun of Righteousness to shine upon you with its clear, bright, healing rays, when you will not seek God, but let this thing and that thing crowd Jesus out? This is no time for any of us to have a circumstantial religion. Faith and hope and courage we will have if we seek for it, if we have soul-hunger, for religion.

Your wife needs rest; she needs change. You need change. It would be better if, for a time, your wife could be relieved of the burden, if some one else could take it and care for you; but I cannot see how to arrange this matter.

I will board Brother Semmens and Brother McCullagh if they will come, because if Brother Semmens would come to the meeting, I would feel sure that Brother McCullagh would be in good hands. I would give him that diet I should think best for him, the very best we could get up. Meat I do not consider the best thing for him, neither do I think tea or Java coffee would be best for him, but I will do my best to provide simple food.

From the light given me of the Lord, you do not really understand what health reform is, and it may cost you some breaking up of bad habits to understand how to live. I am now sixty-eight years of age, and my life is spared because I have practiced health reform. If both you and your wife come up, you are welcome to our fare; if Brother McCullagh comes alone, we will do the best we can for him, and expect

him to improve and become stronger; but this will not be through the ministrations in diet of Sister McCullagh. Her child is permitted to live by impulse, and is fitful in her eating.

Eating suppers creates a feverish state of the system and indigestion. This destroys her appetite for breakfast. All things are turned out of their natural order. The child should arise in the morning with sweet breath and a good appetite for breakfast; but the meal of the night before has done its work in debilitating and unfitting the stomach for food. Then at the noon meal there is over eating, when the digestive organs would do much better work if nothing passed the lips until the next morning.

I have gone over this program with my children and myself, and I testify to the fact that the third meal of the day, if taken at all, should be strictly confined to simple crackers and homemade coffee. To dispense with the third meal entirely would be better for your family. You have not treated your stomachs wisely. As I reason with mothers about this, they say, I was just as my child; I could not take breakfast. No; for there lay in the stomach the food eaten just before retiring, and it was not digested. Of course, there was no appetite for breakfast. Too much was taken for the noon meal, and supper was eaten before the food previously placed in the stomach had been disposed of. Thus we go on, if we will, in a blind, heedless state, not studying from cause to effect; and the effect is miserable health. Tea is doing the work for the stomach and also for the head.

These things I would not agree to give either of you. I have disciplined myself strictly, because I greatly desired my mind, my memory, my stomach [to be] in the best possible condition to preserve, to receive the molding of the Holy Spirit of God, that I might co-operate with Him, and not work contrary to the Holy Spirit's guidance. We may follow impulse and the imagination of our own human wisdom independently of the light which God has seen fit to give us, and we will reap the consequence in disordered digestive organs, clogged liver, and disturbed bowels.

I did not ask you to come here to hurt you in any way, but to change the order of things, which your wife will not properly do unless the Holy Spirit of God shall mold and fashion her character. When this is done she can be a much greater help to her husband, spiritually and physically, than she ever has been; and you will have order and system in your family management. The lessons in home education now being given to your daughter by your own precept and example are not after the similitude of heaven, and there will be results which you will not care to meet.

I do not ask you to come here to wound or bruise you in any way. I ask you to come that you may learn all you possibly can in every line where improvement is so much needed. I write you this because I want to do you good. The sickness of Brother McCullagh has alarmed me, and I have no hope of his recovery if a decided change is not made. If he could go away from his home for six months, and not see his family for that time, it would be a blessing to him. The many little home worries as well as the church worries, should not touch him. If he could be perfectly free in mind and have an entire change away from the cities, taking exercise in horseback riding, it would be a blessing. But I do not want to force him to do this, although I know it to be the right thing to do.

I am writing you this to let you know that you are bringing suffering upon yourselves by a wrong course of eating and wrong practices. I wanted both of you to come here, hoping to see favorable change in

you, spiritually and physically. You need have no fear that I shall express to others what I have written to you. I am working for your present and eternal good. If you decide to come, my offer remains as I made it. Your child I prefer not to have, for I have no place for her, and I would not want her influence in educating the children with whom she would associate in my family. I must be plain with you, for I know that neither of you know the character of your own child.

I do not write you what any one has told me, but what I know from a higher source. Unless a change shall take place in your home management, she will control you both in a little while. Her way, her will, her wishes, will be the ruling principle in your home. The Lord is not at all pleased with the character-building of your daughter. I have this warning to give, and I have all tenderness of heart to you both. If you could place your child under the firm, even discipline of some person who has tact in managing children, you might even now see a change for the better; but I have little hope of any under the training she now has. I cannot now say all that I may have to say to you, but I write you this because I have a great desire to help you and your child, whose faults her mother is largely responsible for.

Lt 67, 1896

McCullagh, Brother and Sister

Sunnyside, Cooranbong, Australia

March 30, 1896

Dear Brother and Sister McCullagh:

I have been glad to receive encouraging letters from you. I am anxious that in every respect both of you shall meet the approval of God. Bear in mind that in every place which you may visit, your influence needs to be strictly guarded. From the light which God has given me, I see that you need to feel a pure, unselfish interest in your work. Unknown to yourselves, you have exerted an influence which has had a tendency to <disparage> your fellow laborers. Your words have created disaffection in the churches which you have visited, and you have given the impression that your ability was not appreciated.

By mentioning little things which others have done or said, by talking of that which was born of your own imaginings, you have cast suspicion upon others and gathered sympathy to yourselves. Your course of action should have been different from this, for seeds of this kind soon render your labor useless, and deprive the churches of the help they should receive from the one who is appointed by the Lord to work among them.

The Lord has given you talents for His service, and He longs to see you reveal Him to others. You have an influence with people; your speaking is acceptable to them. But you need to give more time and more earnest study to the Bible. I have been shown that you have done too much preaching and have given too little time to the study of the Word of God, which alone can make you an able and efficient workman. In your speaking, you too often wander from the subject, not giving necessary clearness to a few vital points.



When you thus rapidly advance, touching here and there, every thought does not stand out clearly and distinctly. Before your hearers can see the thought which is of essential importance, you pass on to something else. Because of this, sufficient force is not given to each point. The power that would rivet the thoughts in the mind is wanting, and your hearers cannot carry away with them all that they might were the subject presented differently. They do not realize that they have heard the Word of God, not the word of man.

You need to gather every ray of light that you can find upon the essential points of truth, and then when you are speaking, make the most of these points. Give them all the force you can by presenting them in a clear, concise manner, fastening down the evidence on these points like a nail in a sure place. Make a straight, clear application, and then call for a decision.

It is upon this point that Brother Starr makes a decided mistake. You have noticed this error in him, and remarked upon it, but you yourself have needed to reform. I hoped that you would improve the opportunity given the workers in Sydney to learn of these things, that you might present the evidence of our faith in a clear, connected manner, and also teach others to do this. You could have learned many valuable lessons from Elder Corliss on this point.

Elder Corliss is a man of power. He has a clear conception of vital truth, and has an influence over others. He was grieved that you did not receive the help in the study of the Bible that he thought you needed. He erred in feeling hurt that you did not manifest a deeper interest in the study of the Word of God that was conducted in Sydney; but you erred also in withdrawing yourself from needed help. The Lord has not given you, or any other brother or sister, liberty to withdraw from the help and knowledge which Elder Corliss's long experience would have given you. You cannot be his judge; for you are finite, and cannot read the hearts of men.

I am sorry that Elder Corliss, by his impetuous spirit, has weakened his influence with you and others. But this has not weakened his influence with me. I know that this hastiness of temper in his infirmity. He will always have to guard against this failing. But rejoice to think that he has made such good use of the time and ability which God has given him.

Had Elder Corliss made a tirade against me, whom he calls mother, I should have felt sorry, because of the injury done to himself and to the cause of God. But I would not have turned away from him. He loves the truth, and the Lord loves him. After these outbursts, he feels sorry enough, and at such times he needs the grace of the Lord and the help of his brethren, that he may make decided efforts to overcome. "Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door." "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months." [James 5:9, 17.]

There is danger that much will be made of the supposed mistakes of Elder Corliss during the progress of the work in Sydney, and that this will be given as a reason for the failure of this effort. But if this is done, it will be doing Elder Corliss great injustice, for it is not true. The hearts and minds of all the workers in Sydney needed to be purified; for the spirit evidence by them grieved the Holy Spirit of God. Some were

covetous; they desired promotion; they sought to be first; they were too ready to accuse their brethren of making mistakes, attributing the failure of the work to these mistakes. But God would have his workers lay down the burden of upholding and sustaining themselves lest they be not properly esteemed. Let them put their trust in the Lord God of Israel, He will keep them by His power, enabling them to do their appointed work acceptably.

All who are laborers together with God should regard the salvation of souls as their highest interest. Self must be hid in Christ. The conversation should not take a pitying, self-righteous turn, for when this is done, Christ is eclipsed and self is made prominent. We interpose ourselves between Christ and those whose Christian experience is weak and who need help in many lines. Under this influence, those whom we try to help will in their turn exert a wrong influence, and will hinder the spiritual advancement of other souls.

My brother, the Lord loves you, and I am aroused at two o'clock in the morning to write you these things which force themselves upon my mind. By your own choice you may place yourself under influences which will help you to form a character for the kingdom of God and make your work acceptable, or you may receive into your life that which will make your life a failure.

It is of the greatest importance that ministers and workers set a right example. If they hold and practice lax, loose principles, their example is quoted by those who love to talk rather than to practice, as a full vindication of their course of action. Every mistake that is made grieves the heart of Jesus and does injury to the influence of the truth, which is the power of God for the salvation of souls. The whole synagogue of Satan watches for mistakes in the lives of those who are seeking to represent Christ, and the most is made of every defection.

Take heed lest by your example you place other souls in peril. It is a terrible thing to lose our own souls, but to pursue a course which will cause the loss of other souls, is still more terrible. That our influence should result in being a savor of death unto death is a terrible thought, and yet it is possible. With what holy jealousy, then, should we keep guard over our thoughts, our words, our habits, our dispositions, and our characters. God requires more deep personal holiness on our part. Only by revealing His character can we co-operate with Him in the work of saving souls.

The Lord's workers cannot be too careful that their actions do not contradict their words, for a consistent life alone can command respect. If our practice harmonizes with our teaching, our words will have effect; but a piety which is not based upon conscientious principles is as salt without a savor. To speak, and do not is as a sounding brass and a tinkling cymbal. It is of no use for us to strive to inculcate principles which we do not conscientiously practice.

Watch unto prayer. In this way alone can you put your whole being into the Lord's work. Self must be put in the back-ground. Those who make self prominent gain an education that soon becomes second nature to them, and they will soon fail to realize that instead of uplifting Jesus, they uplift themselves; instead of being channels through which the living water can flow to refresh others, they absorb the sympathies and affections of those around them. This is not loyalty to our crucified Lord.

We are ambassadors for Christ, and we are to live, not to save our reputation, but to save perishing souls from perdition. Our daily endeavor should be to show them how they may gain truth and righteousness. Instead of trying to elicit sympathy for ourselves, by giving others the impression that we are not appreciated, we are to forget self entirely; and if we fail to do this, through want of spiritual discernment and vital piety, God will require at our hands the souls of those for whom we should have labored. He has made provision that every worker in His service may have grace and wisdom, that they may become living epistles, known and read of all men.

By watchfulness and prayer we may accomplish just what the Lord designs that we shall. Be faithful, painstaking discharge of our duty, by watching for souls as they that must give account, we may remove every stumbling block out of the way of others. By earnest warnings and entreaties, with our own souls drawn out in tender solicitude for those that are ready to perish, we may win souls to Christ.

I would that all my brethren and sisters would remember that it is a serious thing to grieve the Holy Spirit; and it is grieved when the human agent seeks to work himself, and refuses to enter the service of the Lord because the cross is too heavy or the self-denial too great. The Holy Spirit seeks to abide in each soul. If it is welcomed as an honored guest, those who receive it will be made complete in Christ. The good work begun will be finished; and holy thoughts, heavenly affections, and Christlike actions will take the place of impure thoughts, perverse sentiments, and rebellious acts.

The Holy Spirit is a divine Teacher. If we will heed its lessons, we shall become wise unto salvation. But we need to guard well our hearts, for too often we forget the heavenly instructions we have received, and seek to act out the natural inclinations of our unconsecrated minds. Each one must fight his own battle against self. Heed the teachings of the Holy Spirit. If this is done, they will be repeated again and again, until the impressions are, as it were, lead on the rock forever.

God has bought us, and He claims a throne in each heart. Our minds and bodies must be subordinated to Him; and the natural habits and appetites must be made subservient to the higher wants of the soul. But we can place no dependence upon ourselves in this work. we cannot with safety follow our own guidance. The Holy Spirit must renew and sanctify us. And in God's service there must be no halfway work. Those who profess to serve God and yet indulge their natural impulses will mislead other souls. Said Christ, "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." [Mark 12:30.] "This do, and thou shalt live." [Luke 10:28.]

"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 are 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 that by any means, ... I myself should be a castaway." [1 Corinthians 9:24-27.]

The Lord has given His people a message in regard to health reform. This light has been shining upon their pathway for thirty years, and the Lord cannot sustain His servants in a course which will counteract it. He is displeased when His servants act in opposition to the message upon this point, which He has given them to give to others. Can He be pleased when half the workers laboring in a place teach that the

principles of health reform are as closely allied with the third angel's message as the arm is to the body, while their co-workers, by their practice, teach principles that are entirely opposite? This is regarded as a sin in the sight of God, and is one reason why He could not give greater success to the work in Sydney.

My brother, you must no longer <disparage> the messengers and the message God has sent you in regard to the principles of healthful living. Testimony after testimony has been given which should have brought about great reforms; but at home and abroad your life has been a decided witness against the warnings which the Lord has sent. And nothing brings such discouragement upon the Lord's watchmen as to be connected with those who have mental capacity, and who understand the reasons of our faith, but by precept and example manifest indifference to moral obligations.

The light which God has given upon health reform cannot be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while by precept and example he acts in opposition to the light which God has sent. The voice of duty is the voice of God, an inborn, heaven-sent guide; and the Lord will not be trifled with upon these subjects. He who disregards the light which God has given in regard to the preservation of health revolts against his own good, and refuses to obey the One who is working for his best good.

It is the duty of every Christian to follow that course of action which the Lord has designated as right for His servants. He is ever to remember that God and eternity are before him, and he should not disregard his spiritual and physical health even though tempted by wife, children, or relatives to do so. "If the Lord be God, follow him; if Baal, follow him." [1 Kings 18:21.]

The principles of health reform, right or wrong, which are adopted by those who give the Word of God to others, will have a molding influence upon his work, and upon those with whom he labors. If his principles are wrong, he can and will misrepresent the truth to others. If he accepts the truth which appeals to reason rather than to perverted appetite, his influence for the right will be decided. The truth will be in his heart as a well of water, springing up into everlasting life.

God's instruction is not "Yea and Nay," but "Yea and Amen" in Christ Jesus [2 Corinthians 1:18-20], and His workers are called upon to remember that they cannot drift alone with unsettled principles, which are warped and distorted by impulse, without misrepresenting the truth which they profess, and doing a lasting injury to their own souls.

My brother and sister, if you would be a savor of life unto life, it is essential that a change be made in your experience, and in the experience of your child. Sister McCullagh's management in the home has not pleased the Lord; your daughter has not had proper training; she has not been brought up with the careful restraint that God requires. In the home and in the world the [love] of God must occupy the first place. God must be enthroned in each heart. Every rival influence, be it husband, wife, or child, which would take the homage which rightly belongs to him, must be given up. There must be no mismanagement on the part of the mother in the training of the child for this example will do injury to other mothers and children.

Every true servant of God will guard closely the citadel of the soul, lest the things of earth steal his affections from God. God lays no burden upon His servants that they are not able to bear. "He knoweth our frame; he remembereth that we are dust." [Psalm 103:14.] "In the Lord Jehovah is everlasting strength" [Isaiah 26:4], and this strength He waits to bestow upon every asking soul.

It is a very easy thing to talk of the truth with the lips; but if the heart is not true and loyal to God and His requirements, our preaching does no good. This is Sister McCullagh's danger. She draws nigh to God with her lips, but her heart is far from Him. While professing the truth, she does not practice it. And her influence has done more to darken the mind and experience of Brother McCullagh than all other influences combined.

My brother, set your own home in order. If this is not done, you will be more trammled by the wrong influence felt there than by any other power that can be brought against you. Day by day you are both determining what your soul shall live upon. Will you eat the flesh and drink the blood of the Son of God, which is His Word, or will you allow your future to be piloted by influences which are opposed to the truth of God, because the wishes of your natural heart are contrary to the principles given by God to His people?

From the light which was given me while in New Zealand, I must advise you to find a home for your wife and child where they may stay while you go out and labor among the people. It is not best that they accompany you where God may call you, for they do not add to your influence, but rather detract from it.

As soon as you decide where you wish to go, I will renew the offer which I made to you when you were in Cooranbong. I will help you to get a little home of your own, where your wife and child can be pleasantly located. They can have a cow, some chickens, and a garden. This would not only be a blessing to them, but to you, for you would have a place to which you could go when tired, where you could obtain rest and physical exercise. If this is done, your life may be long spared to do the work of the Lord.

I have written many things to you, but have withheld them knowing that you were not in a condition to hear them. But I fear that you will never be where the Holy Spirit desires you should be unless you receive the testimony which the Lord has given you.

God would have you pure and free and happy. Put self out of sight, and keep the glory of God in view. Depend on God for enlightenment in regard to your spiritual growth. Do not neglect to look to Jesus, who is seeking to mould and fashion you after His image. If you will consent, He will lead you on till at length you reach perfection. He will renew you more and more till you are complete in Him. Never depart from your Leader. He alone can lead you in safe paths. He alone can heal all your wounds. In every time of need He will give you comfort and consolation. Will you trust in Him?

But if the Lord gives you success in winning souls to Him, never entertain the idea that your own hand has gotten you the victory. Give the praise and honor and glory to Him. And while you may speak the Word of God with all fervor to the people, laboring for Christ's sake to save perishing souls, do not forget that you are to take care of yourself. Do not injure your vocal organs by rapid speaking. Educate

yourself to speak slowly, using the abdominal muscles. Do not pitch your voice in a high key, for this strains the throat, and the Lord desires that you shall preserve your vocal organs.

I know, Brother McCullagh, that you have a very sensitive spirit. These plainly spoken words may displease you, but I offer no apology, for I have only done my duty in laying the truth before you. I write them in the fear of the Lord because I love you both. I have a deep interest in you, not because I think you are perfect, but because the Lord loves you, and longs to see you revealing Him to the world. Think me not your enemy because I tell you the truth; let not the words I have written discourage you, but let them restore, strengthen, and uphold you. I respect and love you both, and, for this reason I entreat you heed the message God has given me for you. Do not lightly esteem the voice of the Holy Spirit. God wants you to have liberty in Him, and by placing yourself in His hands, you may abound in every good work, and represent Him to the world.

In much love.

Lt 68, 1896

McCullagh, S.

“Sunnyside,” Cooranbong, Australia

July 12, 1896

My Dear Brother:

In the past I have been in great perplexity in regard to the work in Sydney. I saw that the only hope for the success of that effort was for the workers to labor together in unity and love, and make a consecrated, self-denying, self-sacrificing endeavor to spread the truth as it is in Jesus. This I presented before you and the other brethren at different times. But I have been shown that much good could not be accomplished because of the disagreements existing between the workers.

Jesus bade His disciples eat His flesh and drink His blood, saying, “He that eateth my flesh and drinketh my blood dwelleth in me and I in him.” “It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [John 6:56, 63.] God’s servants are to feed constantly upon His Word; its principles are to circulate through the entire life-practice. The Word of God had been taught by the workers in Sydney, but it has been disobeyed in their practice. They have not continuously eaten the flesh or drank the blood of the Son of man.

A spirit has been cherished by them that is an offense to God, a spirit that kept the workers from blending one with another for fear that their own poor, feeble efforts would not be seen. The universe of heaven beheld the spirit that was manifested. God could not honor such self-exaltation, for His Word declares, “Blessed are the poor in spirit.” [Matthew 5:3.]

Elder McCullagh, you and Elder Corliss were appointed to work as fellow laborers in the same field, but harmony did not exist between you. Elder Corliss was not perfect, but neither were you. Elder Corliss

was a diligent student of the word of God, and from him you might have learned much that would have been a help to you in your ministry. He had a large fund of knowledge, and had you drawn close to him in brotherly love, you might have helped him in many ways, and at the same time you could have learned many valuable lessons and increased your treasure of truth. It would not have detracted from your usefulness in the least had you thought, God blesses Elder Corliss, and enables him to bring the most precious lessons from His Word. I will appropriate the light, receiving every fresh idea that God may send, let it come through whom it may.

But though you needed the knowledge Elder Corliss could have given you, you did not realize this fact. You did not like Brother Corliss, and showed this by being busy here and there, occupied in different places, instead of trying to improve your opportunities by receiving the help he could have given you. Was it necessary that your time should be so fully occupied that you could not allow yourself the privilege of obtaining a more thorough knowledge of the truth? If you had felt the need of obtaining this knowledge, you would now be better qualified to present the Word of God to others.

The most has been made of the defections and mistakes of Brother Corliss. Dislike of him has been cherished; his faults have been magnified. This Elder Corliss knew, and he was hurt by it. Brother McCullagh, your attitude in this matter was disapproved by God. He did not sanction the harsh feelings that were cherished. At times his light shone upon the workers in Sydney, but how could His blessing be given while such a spirit existed?

“Blessed are they which do hunger and thirst after righteousness,” craving for a knowledge of the Word of God, as children hunger for bread. [Verse 6.] This hungering and thirsting for righteousness means praying, believing, receiving Christ as an indwelling Saviour. This is continual sanctification. But self interposed, and hindered you in this work. By drawing apart from Elder Corliss you have wounded his soul, and have lost much yourself that you could have gained, for his knowledge of the Word of God was greater than yours. Even though he tried you in some ways, you should not have held aloof from him. Do you not often do things that displease God, my brother? But does God leave you to yourself because you are so weak and erring? No, indeed; He continues to look upon you in mercy and love and pity.

Unless we have a sense of our own soul poverty, we are not fitted to do the work of God. Unless we can feel brotherly love for those around us, the Holy Spirit cannot work upon our hearts and minds. Brother Corliss has not always worked in the right way. At times he loses control of himself. You could have been a help, a blessing, and an encouragement to him had you taken the right attitude; but with the other workers who were employed by the conference at no small cost to me, you stood ready to catch at any mistakes he might make, and [you] made these mistakes the occasion of drawing away from him. In short, unity and brotherly kindness did not exist between the workers: Brethren Pallant, Collins, Corliss, and yourself.

It is impossible with pen and ink to present this matter so that the same impression will be made on your mind as was made on mine. The Lord opened before me the evils existing among the workers in Sydney, showing me that He could not give them His Spirit as He longed to do; for they had not yet learned to hide in Jesus. Humility was lacking; each one was afraid that the next one would make a

better showing than himself. But when God gives men a work to do, they are to do that work, irrespective of what others may think or do, looking not at the mistakes of their brethren. And in humility and meekness, they are to strive to preserve unity and harmony.

From the root of humility, meekness, and lowliness springs the most precious greatness of mind—greatness which leads men to conform to the image of Jesus. Those who possess this greatness gain an experience that is of the highest value to them. They have patience and trust in God, and a faith that is invincible. Their true heart-consecration and devotion keeps self out of sight. Having a sense of their own weakness, they appreciate the help which the Lord gives them. They crave the grace of God, that they may do that which is right and pure and true.

“A new commandment I give unto you,” said Christ, “that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples.” [John 13:34, 35.] “This is my commandment, That ye love one another as I have loved you.” [John 15:12.] “Beloved,” writes John, “let us love one another; for love is of God, and he that loveth is born of God.” [1 John 4:7.]

It has been revealed to me by the Lord, my brother and sister, that your influence has not been altogether that which God can approve. You are employed by the conference to preach the truth, that souls may become rooted and grounded in the faith; but you have fallen into the habit of seeking to gather sympathy to yourself. In your conversation you have left the impression upon the minds of others that your great devotion to the cause of God has not been appreciated. God is not pleased with this, for it is not true. The influence you have exerted in Sydney and its suburbs has not been of the right kind, and will not cause others to have confidence in the truth.

God cannot be glorified until you surround your souls with a different atmosphere. He cannot give you success in his work until your spirit is changed. Sister McCullagh, if you were truly converted, you could be a great help to your husband in his labors; but if you continue to manifest the same spirit that you have in the past, you will, unconsciously to yourself, do harm instead of good. If your experience is not entirely changed, you will cast a wrong influence wherever you go. Why? Because self will be made prominent, and in God’s work self must not appear.

If Christ were formed within, “the hope of glory,” we would seek with all our power to bring solid timbers into our character-building. [Colossians 1:27.] If we were clad in the garments of Christ’s righteousness, clad in meekness and lowliness, we would find our highest joy in talking about Christ. And daily we would enjoy the sense of His converting power upon our souls. No time would be devoted to talking of the defects of others, no inclination would be felt to stir up strife. Instead, we would dwell upon the best characteristics of those for whom Christ has died.

It is not only the wise, the great, the beneficent, the teachers of Bible doctrines, that will gain a passport into the heavenly courts; not only the busy workers, full of zeal and restless activity. No; the pure in heart, in whose lips there is found no guile; the peacemaker, who is actuated by the Spirit of an abiding Christ; the humble worker, whose highest ambition it is to do God’s service—these will gain an abundant entrance.



Lt 69, 1896

McCullagh, S.

“Sunnyside,” Cooranbong, Australia

July 11, 1896

To Brother McCullagh:

The foregoing [Lt 40, 1893] was written in Hastings. I intended to give it to you while at Ormondville, but did not do so, because I gave a discourse there in which I took up very plainly the principles stated in this letter. You both heard my words, spoken under the power of the Holy Spirit, and Sister McCullagh told me that she received this message as given to herself, for she needed it. She said that she had never seen the case presented in that light before, and that she would make a decided change in her course of action in regard to her child. But this work has been strangely neglected.

It is my first duty to present Bible principles. Then, unless there is a decided, conscientious reform made by those whose cases have been presented before me, I must appeal to them personally. I have often spoken in the presence of you both on these important subjects, but have never felt that the time had come for me to address you personally; for I could not be sure that you would understand the warning, and work diligently to reform, and I feared that you would both make a wrong use of the matter sent you.

All through my acquaintance with her, I have had a tender, heartfelt solicitude for Sister McCullagh. I have felt anxious to help her out of the rut in which she has been traveling, but this I have not been able to do. She has misrepresented and misinterpreted my words, and for her own sake, I cannot keep silent. I feel that the time has come for me to speak. When I heard of Brother McCullagh's recent illness, I felt that I had a special work to do for Sister McCullagh, that I must open things before her. But I did not wish to bring any additional burden upon Brother McCullagh, for I knew that he could not bear it. He sees some errors in his wife's methods, but he does not see that he is in danger himself because of her influence over him.

I shall come right to the point, for what I have to say must be said. Neither of you have walked in the light which has been given in regard to health reform. Sister McCullagh, you have evidenced that you were not susceptible to truth by disregarding these principles. You have not put yourself in the channel of light by placing yourself on the right side of the question, but by your course of action, you have tempted your husband to digress. His influence has not been sufficient to correct your wrong habits, but your influence has led him to disregard the principles of healthful living. It was your duty to walk in the light given you on this subject, but you have neglected to do so, and an improper, unhealthful preparation of food has been the result.

The principles of health reform should be brought into the life of every Christian. Men and women who disregard these principles cannot offer to God a pure, vigorous devotion, for a dyspeptic stomach or a torpid liver make the religious life an uncertainty. Eating the flesh of dead animals has an injurious effect

upon spirituality. When meat is made the staple article of food, the higher faculties are overborne by the lower passions. These things are an offense to God and are the cause of a decline in spiritual life. Keep out of the stomach everything that will disturb the digestive organs; discard all food that affords no nourishment for the system. I hope Sister McCullagh will feel her responsibility in this matter, and will do all she can to help her husband prolong his life by learning how to cook.

In no way, as a wife or a mother, could you have been more useful, my sister, than by preparing the food to be eaten in a healthful manner. But before your husband had time to learn what constituted health reform, you cast reproach upon its principles. By painstaking efforts you might have gained an education which would enable you to cook wholesome, nourishing food in a palatable manner, for health reform does not mean a poverty-stricken diet. But the articles of food which Brother McCullagh has been obliged to eat if he subsisted at all have been improperly prepared. You have put temptation in his way, and to this he owes a diseased and inflamed stomach which is always hankering for something which will remove the debility caused by indigestion.

The health is in no way improved by the use of those things which stimulate for a time, but afterwards cause a reaction which leaves the system lower than before. Tea and coffee whip up the flagging energies for the time being, but when their immediate influence has gone, a depression is the result. These beverages have no nourishment whatever in themselves. The milk and sugar it contains constitutes all the nourishment afforded by a cup of tea or coffee. Often tea that has been damaged is preserved by coloring it with that which contains poison, and in this way it is offered for sale. Can Sister McCullagh think that while she takes her case in her own hands, and continues to eat and drink as she pleases, putting temptation in her husband's way by offering him tea as a refreshing beverage, that God will work a miracle to counteract the evil effects of this course of action?

After drinking a cup of tea, which she may call weak, Sister McCullagh feels stimulated, and in this frame of mind she says that which is unwise. Her conversation is not pure, for only those lips are without guile, only those words pure, that fulfill the requirements of the Lord, and He has told us to speak evil of no man. The voice and the tongue are designed by God to be a blessing to man, but when these precious, heaven-sent instruments are put to a wrong use, they do much harm.

For the Sabbath we should not prepare a more liberal supply or a greater variety of food. Instead of this, the food provided for that day should be more simple, and less should be eaten, in order that the head may be clear and the mind vigorous to comprehend spiritual things. Highly seasoned dishes hinder the entrance of truth, and overeating befogs the mind. The most precious words may be heard and not appreciated because the mind is confused and embarrassed by an improper diet. By overeating on the Sabbath, God's people have done more to dishonor Him than they think.

The true follower of God is temperate in all things. The principles of temperance are far-reaching, and there is danger that those who have received great light on this subject will fail to appreciate this light. God requires that his people living in these last days, overcome every hurtful practice, presenting their bodies a living sacrifice, holy, acceptable unto him, that they may win a seat at his right hand. It is our duty to take ourselves in hand, and strive to bring our minds, our wills, and our tastes into conformity

with the requirements of our Creator. The grace of God alone can enable us to do this; by its power our lives may be brought into harmony with right principles. We shall reap that which we sow, and only those who bring themselves into subjection to the will of God are truly wise.

Whatever we do in the line of eating and drinking should be done with the special purpose of nourishing the body, that we may serve God to His name's glory. The whole body is the property of God, and we must give strict attention to our physical well-being, for the religious life is closely related to physical habits and practices. All we have and are belongs to God; all is His property, and should be used in His service. You must learn this lesson, my sister, before you can merit a place among the undefiled.

You have cherished wrong sentiments in your heart; you have thought, May I not do what I please with myself? Is not my body my own property? No; "ye are not your own." [1 Corinthians 6:19.] You have been bought with a price, and you have obligations which you owe to God, to your family, and to those with whom you associate. Your course of action influences others, and for this reason your habits and practices must be carefully guarded. God claims your time; for it belongs to him. He demands that the words you speak shall honor and glorify him. He requires that your influence tell on the side of right.

The great Master-Artist alone is the rightful owner of the works of His hands. By creation and by redemption we are His. The very dust out of which we were formed is His production; and "hath not the potter power over the clay?" [Romans 9:21.] Rightfully, He claims our entire service. "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

O the great tenderness and mercy of God! I would, my sister, that you had a deeper sense of your accountability to Him. If you do not reach a higher standard in the Christian life, you will do much harm as the wife of a minister of God. Naturally you are inclined to criticize, accuse, and pick at flaws. How much harm you have done in this respect, you cannot know; you have influenced your husband in such a way that he has taken wrong views of persons and their work, and has been disqualified for doing the work of the Lord as acceptably as he might have done. By precept and example you have planted seeds of bitterness which have sprung up and borne fruit after their own kind.

You cannot be too careful of what you say, for the words you utter show what power is controlling your mind and heart. If Christ rules in your heart, your words will reveal the purity, beauty, and fragrance of a character molded and fashioned by His will. But since his fall Satan has been an accuser of the brethren, and you must be on guard, lest you reveal the same spirit.

The Lord demands that our words be of the very best quality; that our tongues be truthful at all times. Any vestige of prevarication is an offense to Him. Every word we speak needs the most careful consideration, lest it mislead those who are weak in the faith. From the light which God has given me, I know that by your unadvised words you have left wrong impressions on the minds of some in Sydney and suburbs, and much time will be needed to counteract the effects of these impressions. What you have thus expressed in words has not been true, but has been the result of your own imagination. No

longer rely on a spurious spirituality. Consecrate yourself daily to God, and then you will believe the truth, and conscientiously talk and practice it.

Sister McCullagh, your management in the home is not good. The education you might have obtained in your youth you did not, which has been a great loss to you. I was led into your inner life from a child, and shown your past experience. In your childhood you were unwilling to receive a training in useful lines. You resisted the attempts made to teach you to study, sew, or do domestic work. Impatient of discipline and restraint, you resorted to any subterfuge that would free you from application. You misled your mother by statements that were not true, and thus gained your own way. The education that would have enabled you to stand at the head of a family you did not obtain, because you disliked to apply yourself to useful duties and avoided them all you could. Solid timbers were not brought into your character-building.

The spirit you revealed when a child was brought into your girlhood experience, and has been woven into your married life. The exertion disagreeable to you then is disagreeable to you now; and this has been a drawback to your spiritual advancement. The want of the education you should have obtained, has been keenly felt by yourself, your husband, and your child. You could have improved very much, by redeeming the past, had Bible truths been received into your heart and mind, and revealed in your daily practice; but this has not been the case; and your home duties have been hard for you.

It is all-important that a mother patiently instruct her child, that she may grow up with systematic habits and a knowledge of how to perform the daily duties which will always have to be done. The example set by the mother in this respect is powerful; be it right or wrong, it will be followed by the child. Had you submitted to discipline in your youth, had you obtained an education in economy and dispatch, you would find it much easier to train your daughter. She must be given the right kind of an education if you desire her to grow up into usefulness. Do not forget to give her a training in domestic work. Instruct her in the different lines of this work, in order that she may be a help to you and to those around her. It will be necessary to set apart some time for recreation; and this recreation should also be of that character which will educate her for usefulness.

Your child has a nervous temperament, and her diet should be carefully guarded. She should not be allowed to choose that food which will gratify the taste without affording proper nourishment. Children are easily persuaded to indulge, and they should never be urged to eat a variety of food. Everything placed before them should tend to strengthen brain, bone, and muscle. Your daughter's appetite must be regulated, for she has not been educated to eat only at the regular times. Hearty suppers should not be given her, then she will have an appetite for breakfast. Never let her go from home to school without her breakfast. Do not venture to give full scope to your inclinations in this matter. Place yourself entirely under the control of God, and He will help you to bring all your desires into harmony with His requirements.

My sister, you have a work to do which is not pleasant and agreeable if you would regain your lost influence over your child. You have not advanced with the developments of her mind. Be careful lest the mistakes of your childhood be repeated in her training. You have not always been truthful before her.

Untrue statements have been made in her hearing, and being sharp and quick, she has seen this, and has followed in a similar course. You have prevaricated to her, and she has little respect for you or for your discernment.

You little know how many falsehoods your child has uttered, while looking directly in your face. To others you have said, "Christabel never told me a lie." But this statement was a falsehood, and those who heard it know it to be so. At different times others have told you the truth concerning your child. But you looked in her face, saying, "Christabel never told me a falsehood. I will take her words before the statements of those who have told me different."

My sister, can you be surprised that your daughter has little confidence in her mother's word? You have educated her to be untruthful; and the Lord is grieved to see one of His little ones led in the wrong path by her mother. Your child is not your own; you cannot do with her as you like, for she is the property of the Lord. Exercise a steady, persevering control over her; teach her that she belongs to God. With such a training, she will grow up to be a blessing to those around her. But clear, sharp discernment will be necessary, in order that you may repress her inclination to rule you both, to have her own will and way, and to do as she pleases.

Remember that in your child you have a pupil whose influence is far-reaching. And the influence she exerts upon those around her will either be elevating, purifying, and ennobling, or like a poisonous malaria.

Sister McCullagh, you need to be converted. Your religious experience must be of an entirely different character from what it has been in the past. It is time for you to gird up the loins of your mind and strive earnestly and sensibly, by the grace of God, to lead your child heavenward. Press forward against the powers of darkness. Carry forward your home government faithfully and conscientiously. Speak always in a calm, earnest voice, in which no trace of passion is expressed. Passion is not necessary to secure prompt obedience. A fitful government—at one time holding the lines firmly, and at another allowing that which has been condemned—is ruination to a child.

You have taken little interest in the light given in reference to the training of children; but it is not right for you to thus demerit your responsibilities. You cannot be too careful how you train your child; for the instruction you give will influence her whole life. If in after years she gives her heart to the Lord, her religious experience will bear the mould of her home training. If this training has been defective, her spiritual life will be likewise marred and imperfect.

My sister, you have a duty to perform toward your daughter. Her character must be molded and fashioned for the kingdom of God, and in this work you need the grace of Jesus Christ. A Christian mother will ever be wide awake to discern the dangers that surround her children. She will keep her own soul in a pure, holy atmosphere; she will regulate her temper and principles by the Word of God, and will faithfully do her duty, living above the petty temptations which will always assail her. Look well to the education you are giving your child, lest Satan take her out of your hands, and use her as an instrument with which to do his work. Maintain a faithful guard over her as one who rightly estimates the temptations which she must encounter.

You must awake if your child is spared to you. When you are really transformed in character, as you must be, you will see things in an entirely different light. Your mind will be purified, elevated, and cheered by a sense of the solemn, sacred responsibilities resting upon you; and you will earnestly strive to guide the footsteps of your daughter in the heavenly way.

Brother McCullagh, you have labored far beyond your strength. You treat yourself as though you were a horse, recklessly imperilling the life which God has given you by straining yourself to the utmost. You work till you are all tired out, and then you pity yourself, and reach out for sympathy. Brooding over this has done you no good. God does not require you to work till you have no strength to think rationally. You have injured your vital organs by using your voice improperly, by pitching it in too high a key. Less preaching and more Bible lessons would do much to preserve your health.

You have placed too high an estimate on your labors. Remember that your labors are of value with God only as you work the works of God. You have at times thought that no one could help the people but yourself, but for some time you have been sowing other than pure wheat. Seed has been sown which will bring forth tares. Suspicions have been aroused which have no true foundation. Your words and actions need to be closely guarded. Take more time to study the Word of God, that you may have food for the people that will nourish their souls.

When I am assured that the truth has been brought into your lives, my brother and sister, I shall take courage, and believe that God will work in your behalf by giving both of you mental, moral, and spiritual efficiency. Sister McCullagh will then have a greater desire for her own family to be true, and pure, and holy, and conscientious in all its practice. She will not shun the cross of temperance. She will cease sowing the seeds of doubt and distrust, and will work in harmony with the truth of God for this time.

For Christ's sake, my brother and sister, heed the words which I have written, for it has cost me a great effort to write them. You have your destiny in your own hands; by your actions you can make or mar it. I tremble for you both, for you are subject to misconceptions. Never give others the impression that you think your brethren do not appreciate you. All such impressions are as the seeds of tares. Be careful never to drop the tiniest seed of doubt or distrust, for this will bring upon you the displeasure of God.

In simple, humble faith cast your care upon Jesus, and you will have rest and peace. Abide under the shadow of the cross of the crucified Redeemer. Banish ingratitude, for, if cherished, it will kill the love of God in your heart. Rest in the assurance that you are in the hands of God. He will take care of you. Can you not trust your life, your character, your all, in the hands of the faithful, loving Jehovah? It is His desire that you should both perfect a Christian character, and by yielding yourself into His keeping, you may be "complete in Him." [Colossians 2:10.]

Lt 69a, 1896

Maxson, Brother and Sister

"Sunnyside," Cooranbong, Australia

November 5, 1896

Dear Brother and Sister Maxson:

I have written you largely, although it is but a small portion of that which I have been waiting and working upon. The Lord will work with you if you will open your heart and mind to be worked. But in some respects you are certainly keeping yourselves in the mist and in the fog. The Lord calls for you. "Go forward" and upward. You have a work to do for your own individual selves. Neglect it not.

My brother, if you had not tried to do the things you are not qualified to do, if you had felt the necessity of having a sound, level, all-sided man as superintendent, had you fallen into the line where you ought to have been, there would now be an entirely different showing. I have [had] but one testimony to bear to you from the first; you are not a man who can manage large interests as a superintendent. You have felt yourself to be everything that the sanitarium required, but you have never estimated yourself correctly. When you have far more humble views of yourself, you will, through the grace given you of God, have restfulness in Him. May the Lord help you to understand, is my prayer.

The managing and controlling of the Health Retreat is not your work. When you see this, you will have gained a rich experience, and the Lord God will be glorified.

Do not set this on one side. Do not, I entreat of you, say that this is Sister White's opinion. The Lord is in earnest with us. Both of you can do a good work if you will co-operate with God as a part of His great firm, working under His management as Chief. You are to follow God's ways, and not your own ways. O, that you could both see this as it is.

The Lord has been dishonored by His servants who have seen the dangers, and who should have taken decided measures to set things in order. The Lord will not hold them guiltless for allowing you to have so large control as you have had. The position that Dr. Burke claimed was that he should be chief manager. It was a mistake to give him this position. The position that Dr. Kellogg has occupied has been of an order that neither you nor Dr. Burke were capable of filling. Yet Dr. Kellogg has submitted his plans to the board, and has carried them with him in mind and judgment. Some things that he, in his keen perception, could see, the board could not understand. But although he knew himself to be right, he deferred a renewal of his propositions until they could come to unity of decision.

But you have tried to run the institution at St. Helena when you were disqualified to do this, and you have tried also to run the board. But one man's mind and judgment cannot do that which you have supposed you could do.

I now leave this matter with you. May you have a more humble opinion of yourself, is my prayer; and may the Lord guide you into all truth.

<I cannot find an article written about two months ago, for I have just come home after five weeks' absence. When I find it, will send it.>

Lt 71, 1896

Maxson, Brother and Sister

“Sunnyside,” Cooranbong, Australia

August 12, 1896

Dear Brother and Sister Maxson:

There are things of special importance that I wish to write you. I must tell you the truth. I have told you the truth, but you have not taken the words of the Lord to yourself and believed them. The testimonies that have pointed out your defects of character that you might make decided reforms, were misconstrued and perverted.

Cain chose not to bring an offering of the appointed kind to God. He decided to follow his own will. The whole of God's requirements upon us are just this—that we shall become as little children. God requires of you, my brother and sister, that you should lay aside your own will and follow implicitly the dictates of the will of God. He knows, and would teach you; you are not to work the Holy Spirit. He knows; you do not.

Enough has been told you to serve all purposes; and had you consecrated yourselves, soul, body, and spirit, to God, the past showing of the sanitarium would be entirely different than is the present revealing. Should the Lord enter into more explicit specifications, they would be meaningless to you. That which God required of you was to believe, to accept by faith that which he has set before you. You have allowed your ideas and opinions to eclipse the light shining from heaven, and your influence has led others to disregard the light. You have said, as many are saying today, Why, they do not believe and practice the truth. This I do not understand; it does not commend itself to my mind and judgment.

You may believe that God lives and reigns, and that all we have comes from Him. But you yourselves have been held in abeyance to self. Your ways, and not God's ways, have led to sure results. You have worked yourselves. Cain refused to do what the Lord told him to do. He refused to shed the blood of a lamb for an offering because he could not understandingly accept the requirement. He brought a very nice offering to God; not an exception could be taken to it; but he left out the only thing that made it of any value. It was the specific requirement of God: Bring a lamb for a burnt offering. The slain lamb was to represent the Lamb of God, whose blood, shed to save a lost world, was to be prefigured in every offering made to God.

Cain followed the direction of his own understanding. He would not receive counsel and slay the lamb. The sure result followed of men leaning to their own understanding.

The Lord looked upon the sacrifice of Abel with pleasure, and accepted his offering. With fire from heaven God consumed Abel's offering, but in Cain's offering, Adam's transgression, which made the offering of God's only begotten Son for the sins of the world a necessity, was perpetuated. Cain's beautiful offering would likewise be acknowledged by God had he followed the directions of God, and presented the offering typifying the Lamb of God, which taketh away the sin of the world.

When the fire was not kindled under the offering of Cain, he was exceedingly wroth, not with himself, but with Abel and the Lord. The hot fire of passion burned in his heart. Condescending to come down to



his level, the Lord met Cain, and said, "Why are thou wroth? and why is thy countenance fallen? If thou doest well, (obey the word of the Lord) shalt thou not be accepted? and if thou doest not well, sin lieth at the door." [Genesis 4:6, 7.]

Cain had many things to say against Abel, and against the Lord, but nothing against himself. He justified his course of action. He talked with Abel, his brother, and slew him. He refused to mingle the blood of the Lamb, according to the Lord's specification, with his offering. This neglect led to the death of his brother.

I do not present this to give the idea that you are like Cain; but to show you the danger of taking the first step in disobedience to God, and following your own ideas, and your own reason. In this early history of the human family, God has given lessons which we do well, as students to God's Word, to pay heed to. The Lord's words to Cain were to be repeated to the close of this earth's history. If they refuse to obey my requirements, if they will place their own judgment against mine, and choose their own way, and their own will, and honor their own imaginations, the tempter will take possession of the mind and lead whither they did not contemplate going. Thy own will followed will blend with the will of Satan, and he will master and control the mind and judgment. Do my words, saith God, and give no place to the devil, and he shall not rule over thee. The second curse was pronounced upon the earth because Cain disobeyed God, and killed his brother.

I have been permitted to have something to do and say in regard to your case for years back. But that which the Lord has bid me say to you has not been received into your heart. I have been reined up to tell you the truth. You have qualifications of character which disqualify you to be a manager. While you have persistently denied this by your words, you have been just as persistently determined to manifest that which the Lord has presented before you of your capabilities—how you could make a success in certain lines, and how you could make a failure by seeking to be a superintendent of a health institution.

Should I present all the reasons before you, they would not be reasons to you; you would not see them as such; and you would have that confidence in yourself of being an all-round man, that you would enter into managing; and difficulties would surely be the result; because you are a superficial thinker and work largely upon the surface. You have not the qualities of mind or character to go deep and thorough in any line connected with managing. It has been your constant desire to show that you were efficient in qualifications you did not possess.

The one lesson that you have not yet learned is to be straight-forward in words and in practice. You say, and do not. You change your ideas after you have expressed them. You take things upon yourself that belong to the Board of Managers. They have felt compelled to let you have your own way; but it has been wrong for them to do so, for if ever a man [has] needed a Board of Directors, you have. They have needed a deeper thinker, a better executor than yourself.

You have supposed that your plans and management were superior, but you are inclined to leave matters at loose ends, and to take upon yourself responsibilities, which, if any one meddled with, you become thoroughly dissatisfied, and are not at all delicate about letting them understand this.

When you attend to your work as a physician, and do not grasp the managing part, which you cannot carry, there will be far less money expended. Many leakages will be stopped; the debts will begin to wear away. The Lord has presented this matter before me more than once. After I have laid these things out clearly before my brethren, and they have allowed you to have your own way, and have suffered things to go according to your planning, when it is not your place to be director, I have laid down the burden, and have had nothing to say.

I have felt greatly concerned for Dr. Maxson and his wife, for both are of one mind in cherishing their own ideas as faultless. Dr. Maxson needs to keep himself out of the managing. When the institution is placed under a wise, deep-thinking, discerning man who is given authority to manage and say what principles shall govern a health institution, a sanitarium, then the Lord will bless those who co-operate with him.

God sees that much thought and great carefulness must be exercised to ensure success in managing a large responsibility as a health institution. The powers of evil and good are in constant activity in such a place. Jesus is looking upon it all. He sees the characters of men and women plainly revealed. There are strong points and weak points in every human being. To every man God has given his work. You are not alone in the world. Your thoughts, put into action, mean good or evil to those with whom you associate; therefore you are not to think unwisely, or in a rambling manner, for the thoughts are carried out in action.

I must tell you that your thoughts expressed, your planning and devising, is not always wise. Therefore you should not be left to your own judgment. That which may appear to you as the right thing to do after you have taken a hasty, superficial view of the matter, when acted out, and the result is seen, you shrink from acknowledging that you were the father of the matter. You do not think and act deep enough to convince yourself of your unwise plans and suggestions.

Of all places, health institutions should not depend chiefly upon the physicians as directors. They need all-sided men, of impartial judgment, to plan and execute. The board is not to let things go in a haphazard way, for something results from all our movements. There must be a manager at the Health Retreat, or it will become demoralized.

All-round persons are so much needed for the Lord's work, persons who will not exalt or honor self, but glorify God, our Redeemer. No person is strong on all points. Some are not strong on any point, only to magnify their own ideas. All are to strive to enter in at the straight gate. Whether they bear pain or humiliation, they must give up all for Christ, in order to be workmen of whom He is not ashamed, who look unto Jesus, not to selfish indulgences, who make most earnest efforts to be approved of God.

Brother and Sister Maxson, you need a decided reformation in the texture of your character. But just as long as you feel it to be your prerogative to work your individual selves, according to your own impulses and ideas, you will not meet the approval of God. You are not what God would have you to be in the Health Retreat. In some things you walk contrary to God, counter-working His will and His way. Your eyes are blinded; you cannot discern your own defects.

God will have His work kept clean from the unsanctified devising of men. The work God would have you do in the Health Retreat has not been done at all times. Whatever defects others may have, you must see your own in a more distinct light, and you must elevate the standard after the divine similitude. Never have so much care as to what others are, or what they may do. Do your duty; make straight path for your feet, lest the lame be turned out of the way.

My brother, you have oftentimes given wrong counsel, and made prescriptions after your own habits, appetites, and tastes, when you should have been following the light God has given by living up to the correct principles of health reform. You might, by precept and example, have corrected habits of eating and drinking which are corrupting brain, bone, and muscle; but by your prescriptions, made according to your own mind, you have sent persons away with their wrong appetites confirmed, appetites which lie at the foundation of the disease from which they were suffering. What excuse will you make to God in the judgment for thus counteracting His work of temperance? Have you not had abundant light? Has it not shone upon you and been disregarded?

The Holy Spirit will guide into truth. If men are willing to be molded by it, they will be guided by our great Leader. There will be a sanctification of the whole being, soul, body, and spirit. You both need the spirit of understanding; then you will have the Holy Spirit, and you will discern it as it is—your Counsellor.

O how much burden was lifted from Moses when the spirit of counsel was given to the seventy elders, making them safe counsellors to help Moses in his responsible work. What work was done under the Holy Spirit's guidance! The spirit of knowledge was also given in regard to building the tabernacle. Thus God was their great Teacher.

All skill is God's gift. The spirit of wisdom is from God. The spirit of obedience is from God. All power of body or soul comes from God, and is to be used aright. Every worker who co-operates with God will be successful. He will reveal fruit in daily actions. He will have the grace and peace of Christ. "If any man hath not the Spirit of God, he is none of his." [Romans 8:9.] Moral perception and living principles abide together.

O there is so much anxiety lest self shall not have full recognition! All this fear is needless. The value of mind, of solidity of thought, and wisdom of action, will make for itself a place and name. There is nothing to be afraid of except that we shall not strive to enter in at the strait gate, and that we shall not have the approval of God. Faithfully living for Christ takes in much more than you suppose. Much more can be done in saving the souls of those who come to the sanitarium.

In the preparation of the food, the golden rays of light are to be kept shining, teaching those who sit at the table how to live. This education is also to be given to those who visit the Health Retreat that they may carry from it reformatory principles. Physicians are not employed to prescribe a flesh diet for the patients, for it is this kind of diet that has made them sick.

Brother and Sister Maxson, seek the Lord. When you find Him, you will be meek and lowly of heart. Individually, you will not subsist on the flesh of dead animals, neither will you put one morsel into the

mouths of your children. You will not prescribe flesh, tea, or coffee, for your patients; but you will give talks in the parlor, showing the necessity of a simple diet. You will put away injurious things from your bill of fare.

To have the physicians of our institutions educating, by precept and example, those under their care to use a meat diet, after years of instruction from the Lord, disqualifies them to be superintendents of our health institutions.

Did Christ claim too much for His own teaching when He said, "I am the light of the world"? [John 8:12.] Christ is dealing with our individual hearts. We must be "laborers together with God." [1 Corinthians 3:9.] The Lord has a higher standard for you to reach. He wants you to think deeper; to contemplate His requirements more earnestly, and have a scrupulous regard for righteous principles. Every principle which the Lord has given in His Word is to be respected, sustained, and carried out. The Lord requires a loyalty so supreme and undivided that the most sacred relationship is to be subordinate to it. He claimed of all men's service, absolute devotion, not for the wages that they should receive, but for mere love to Him, personal reverence evidenced by keeping all His Words, with no prospects of reward except that which He would give them in His heavenly kingdom.

"We are laborers together with God; ye are God's husbandry, ye are God's building." [Verse 9.] I tell you, in the name of the Lord, that if you had possessed sanctified ability, and had kept your place as a physician, leaving the managing for others capable of deeper penetration, and more fitted to plan, devise, and counsel, everything would present a different showing. But you wanted to magnify yourself, honestly believing yourself capable of managing. But you have not the qualifications necessary for a manager.

There are things you can do in a religious line, but you may neutralize the influence of truth by your self-indulgent practices, and by counter-working the principles of health reform so that they have little power for good. Self-indulgence in appetite, in one in your position, is most inconsistent. You know that the principles of health reform have the highest authority and a wider sphere than has yet been given them by many who profess present truth.

Dear Brother and Sister Maxson, I am so sorry that the light which the Lord has given me for the last years has not been received by you as superior to your own ideas and opinions. Had you believed and acted upon the light given, what changes would have taken place in you. But the strong idolatry you have manifested for your own opinions, your own customs and practices, has effectually closed the door of your heart to the entrance of light, and the reproofs and warnings of God. You have largely pursued your own course, as if determined to make the messages from the Lord untrue.

Had you believed the light given in regard to your inability, and your lack of qualifications to bear the responsibilities as superintendent or manager, and had kept to your duties as physician, the showing of the institution would be far different from that which now presents itself. The Lord does not give light on health reform that it may be disregarded by those who are in positions of influence and authority. The Lord means just what He says, and He is to be honored in what He says.

One week should not have passed at the Health Retreat without a competent superintendent to arrange prices for the patients and guests, and to regulate the diet. Those who have always lived on meat should be restricted in this line. But if the leading physician and his family are not reformers in this line, they cannot educate others to give up the practice of meat eating. Light is to be given in this line upon all these subjects. It is the diet question that needs close investigations, and prescriptions should be made in accordance with health principles.

For the last twenty-five years I have borne testimonies on this subject. My heart is pained because you will cling to your established habits and practices, refusing to reform. How long can you have clear, sound perceptions in regard to the requirements essential in health reform? You do not look deep enough into this subject, or think enough of it. It is your refusing the counsel and light on these things, when the Lord would have you make decided reforms, that makes you unwilling to accept the self-denial. Your influence in these things is not praiseworthy.

Lt 72, 1896

Maxson, Brother and Sister

“Sunnyside,” Cooranbong, Australia

November 5, 1896

Dear Brother and Sister Maxson:

I have had the letter of August 12 written to you for some time, but I decided to first send that which I have already sent you, withholding that which I now send.

You cannot understand how much more effectual your services in the religious interest would be, and how much more satisfactory to yourself, if you would follow the light which has been given you. But it is a phase of your character to strenuously hold to your own ideas, and, if possible, carry them. Every soul of us is in danger, and if we refuse light, darkness will come upon all.

We never proposed to establish sanitariums to have them run in nearly the same grooves as other institutions. If we do not have a sanitarium which is, in many things, decidedly contrary to other institutions, we can see nothing gained. Shall your appetites, habits, and practices be of that order that you will educate those who are connected with you to make excuses similar to those that you have made for the indulgence of eating the flesh of dead animals?

The Lord intends to bring His people back to live upon simple fruits, vegetables, and grains. He led the children of Israel into the wilderness, where they could not get a flesh diet; and He gave them the bread of heaven. “Man did eat angels’ food.” [Psalm 78:25.] But they craved the fleshpots of Egypt, and mourned and cried for flesh, notwithstanding that the Lord had promised them that if they would submit to His will, He would carry them into the land of Canaan, and establish them there, a pure, holy, happy people, and there should not be a feeble one in all their tribes, for He would take away all sickness from among them.

But although they had a plain “Thus saith the Lord,” they mourned, and wept, and murmured and complained, until the Lord was wroth with them. Because they were so determined to have the flesh of dead animals, He gave them the very diet He had withheld from them.

“And when the people complained, it displeased the Lord; and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp, and the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched. And he called the name of the place Taberah; because the fire of the Lord burnt among them. And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat. We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all, besides this manna, before our eyes.” [Numbers 11:1-6.]

The Lord would have given them flesh had it been essential for their health, but He who created and redeemed them, led them the long journey in the wilderness to educate, discipline, and train them in correct habits. The Lord understood what the influence of flesh eating has upon the human system. He would have a people that would, in their physical appearance, bear the divine credentials, notwithstanding their long journey.

When I read your letter, I was forcibly reminded of the complaining of the children of Israel because they were not favored with a meat diet. The diet of the animals is vegetables and grains. Must the vegetables be animalized, must they be incorporated into the system of animals before we get them? Must we obtain our vegetable diet by eating the flesh of dead creatures? God provided fruit in its natural state for our first parents. He gave to Adam charge of the garden, to dress it, and to care for it, saying, To you it shall be for meat. One animal was not to destroy another animal for food.

After the fall, the eating of flesh was suffered, in order to shorten the period of existence of the long-lived race. It was allowed because of the hardness of the hearts of men. One of the great errors that many insist upon is that muscular strength is dependent upon animal food. But the simple grains, fruits of the trees, and vegetables have all the nutritive properties necessary to make good blood. This a flesh diet cannot do.

A striking case came to my notice in Colorado. A party of eight passed over the range, and pitched their tents in Middle Park, close by Sulphur Springs. We cut down the wild oats to make our beds. One day, while cutting the oats, we were startled by seeing four enormous bear's feet.

On the encampment grounds near our tent were miners. The men devoted their spare time to fishing and hunting. Our time was spent in writing and horseback riding in search of raspberries. We found an abundance of fruit. We secured a block of wood, which we used as a table, and found a bottle, which we used for a rolling pin. Mrs. Hall prepared and baked in our camp stove oven some very nice raspberry pies. These we divided with the campers, and in return, they brought us mountain trout.

One morning we saw a fine, tall, athletic young man, about thirty years old, starting out on his hunting excursion. We remarked upon his appearance. That day he was taken with a chill. My husband and

myself were called into the hotel cabin to see if we knew what was the matter with him. A merchant from Denver seemed perplexed. He said there was a black spot upon the bottom of his foot. It flashed upon my mind at once that this man was mortifying. Himself and comrade had killed a grizzly bear, and had eaten its flesh. But before it was all consumed, the flesh became corrupt; and he was dying from the poison. The next day he vomited green matter, which confirmed our impressions. He died at about eleven o'clock in the morning. This death was caused by the abundant eating of meat which at the last was tainted.

My husband was selected to make some remarks at the funeral. This he did. There was quite a congregation of miners. We sang appropriate hymns. The miners showed the tenderest sympathy for their comrade. They wrapped him in his blanket, and placing him in a lumber wagon, took him to the spot selected for burial. We were surprised to see the grave made of stones closely packed on the bottom, and about one foot and a half up the sides. It was a very neat job. Slabs were taken from the trunks of pine trees, and after placing the body in the grave prepared for it, and covering the face with the blanket, these slabs were closely packed over it, and the earth was shoveled upon the grave. All this was done with the greatest manifestation of sympathy, and with decorum and solemnity. We left the grave of the first white man's funeral that was ever known to have been held in Middle Park, Colorado.

We have had other cases brought to our notice of a similar character. Mortification of the palm of the hand has set in, but immediate attention was given to it; the mortified parts were sloughed off, and the hand was restored. No cause could be assigned for it, save meat-eating corrupting the blood. We decided that little meat would be consumed by us.

When a limb is broken, physicians recommend their patients not to eat meat, as there would be danger of inflammation setting in. Condiments and spices used in the preparation of food for the table aid in the digestion in the same way that tea, coffee, and liquor are supposed to help a laboring man to perform his tasks. After the immediate effects are gone, they drop as correspondingly below par as they were elevated above par by these stimulating substances. The system is weakened, the blood contaminated, and inflammation is the sure result.

The less that condiments and desserts are placed upon our table, the better it will be for all who partake of the food. All mixed and complicated foods are injurious to the health of human beings. Dumb animals would never eat such a mixture as is often placed in the human stomach. Hot bread and biscuit, fresh from the oven, is not healthful. The heated gases need to evaporate. Hot soda biscuits are often spread with butter, and eaten as a choice diet. But the enfeebled digestive organs cannot but feel the abuse placed upon them.

Unhealthful habits of eating are killing their thousands and tens of thousands. Food should be thoroughly cooked, nicely prepared, and appetizing.

My brother, after all the light that has been given on the diet question, your lamentations because you cannot exercise freedom in meat-eating is apparently similar to the complaining, lamentation, and weeping of the children of Israel in the ears of the Lord. I tell you that from the light the Lord has been pleased to give me there is a continual taxing of the human stomach with a wrong quality of food, also

with too large a quantity. The stomach is overloaded and worn out, when it should be capable of performing good work.

The large amount of cooking done is not at all necessary. Neither should there be any poverty-stricken diet, either in quality or quantity. But the richness of food, and complicated mixtures [of food] are health destroying. Highly seasoned meats, followed by rich pastry, is wearing out the vital organs of the digestion of children. Were they accustomed to plain, wholesome food, their appetites would not crave unnatural luxuries and mixed preparations.

Education, habits, and customs make it difficult to reconstruct the family arrangements. Meat given to children is not the best thing to ensure success. Make fruit the article of diet to be placed on your table, which shall constitute the bill of fare. The juices of fruit, mingled with bread, will be highly enjoyed. Good, ripe, undecayed fruit is a thing we should thank the Lord for, because it is beneficial to health. Try it. To educate your children to subsist on a meat diet would be harmful to them. It is much easier to create an unnatural appetite than to correct and reform the taste after it has become second nature.

Our sanitariums should never be conducted after the fashion of a hotel. I am sorry that it is such a difficult matter for you to deny your appetite, and reform your habits of eating and drinking. A meat diet changes the disposition, and strengthens animalism. We are composed of what we eat, and eating much flesh will diminish intellectual activity. Students would accomplish much more in their studies if they never tasted meat. When the animal part of the human agent is strengthened by meat-eating, the intellectual powers diminish proportionately.

A religious life can be more successfully gained and maintained if meat is discarded; for this diet stimulates into intense activity, lustful propensities, and enfeebles the moral and spiritual nature. The flesh warreth against the Spirit, and the Spirit against the flesh.

We greatly need to encourage and cultivate pure, chaste thoughts, and to strengthen the moral powers, rather than the lower and carnal powers. God help us to awake from our self-indulgent appetites. The idea of eating dead flesh is abhorrent to me. One living animal eating the flesh of another dead animal is shocking. There is no call for it. All your excuses made in regard to faintness is an argument why you should eat no more meat.

Cancers, tumors, and all inflammatory diseases are largely caused by meat-eating. From the light which God has given me, the prevalence of cancers and tumors is largely due to gross living on dead flesh. I sincerely and prayerfully hope that as a physician you will not forever be blind on this subject, for blindness is mingled with a want of moral courage to deny your appetite, to lift the cross, which means to take up the very duties that cut across the natural appetites and passions.

Feeding on flesh, the juices and fluids of what we eat passes into the circulation of our blood, and as we are composed of what we eat, we become animalized. Thus a feverish condition is created, because the animals are diseased, and by partaking of their flesh, we plant the seeds of disease in our own tissue and blood. Then, when exposed to the changes in a malarious atmosphere, these are more sensibly felt. Also



when we are exposed to contagious epidemics and contagious diseases, the system is not in a condition to resist the disease.

I have [had] the subject presented to me in different aspects. The mortality caused by meat-eating is not discerned. If it were, we would hear no more arguments and excuses in favor of the indulgence of the appetite for dead flesh. We have plenty of good things to satisfy hunger without bringing corpses upon our table to compose our bill of fare.

I might go to any length upon this subject, but I forbear. I do hope that you, as a physician, will come to your senses, and will not, by precept and example, counter-work that which the Lord has given me to enlighten minds and bring in thorough reforms.

I am working earnestly on these lines, and shall never cease to work against the practice of meat eating. I have had opened before me the stumbling block which this diet question has been to your own spiritual advancement, and what a stumbling block you have placed in the pathway of others; and all because your own sensibilities were blunted through selfish gratification of appetite. For Christ's sake, look deeper; study deeper, and act in accordance with the light God has been pleased to give you and others on this subject.

I forbear writing more. I love your souls, and I want you both to accept every ray of light that the Lord has been pleased to give; and then co-operate with the great Teacher by giving that light to others.

In love.

Lt 73, 1896

Maxson, Brother and Sister

Adelaide, Australia

October 12, 1896

Dear Brother and Sister Maxson:

Your letter is not that which I wish it was. When you went to the Health Retreat, your appetite was fully educated to demand a meat diet, and therefore you seem to think no blame should be ascribed to you, because you have made no change in this respect. But this is an error.

Because you have not changed, do not entertain the idea that you have no changes to make, that your practices were entirely as they should be. If your habits and opinions are stereotyped, then the Lord cannot lead you to advanced, purifying reforms. You, my brother and sister, have a serious question to ask daily, "What must I do to be saved?" [Acts 16:30.] The Lord Jesus says, "My sheep hear my voice, and I know them, and they follow me." [John 10:27.] We are to follow on step by step to know the Lord, that we may know His goings forth are prepared as the morning. "Follow thou me." [John 21:22.] "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.]

What constitutes the cross? The requirements of Jesus that cut directly across human devisings, human indulgence of appetite, human calculations, human practices and habits. The child of God is to come into perfect relationship with Jesus Christ. We are to be in constant communion, not with our own minds, but with the mind and will of Jesus. To be a practical Christian accepting duties that involve self-denial, cuts across human inclinations and human habits. Instead of seeking to hold our own position upon a subject on which the Lord has spoken decidedly, we are to follow His counsel. But you vindicate your own position.

The Lord Jesus connected Judas with Himself, not because Judas was correct in all his principles, for he cherished selfishness, which is an attribute of the devil; but notwithstanding this, the Lord Jesus consented to <unite> Judas with the other disciples, and give him opportunity to improve in character building through the education and training He would give all His followers. But Judas did not correct his course of action. The painstaking efforts, the many lessons, of the divine Teacher were lost upon him.

The grace of Christ, if received into his heart, would have converted him from his selfishness, working wonderful changes in him, as in John and Peter. I mention Judas, because this was an extreme case. But as he did not receive the words of Christ and improve; there arose in his heart an opposition to the light. He treasured his defects, and held them as if he considered them a precious treasure. The defects poisoned the whole man, in principle, in spirit, in life, in character, until he sold his Lord for a trifling sum of money. This history has a warning for us.

There are many things that need to be refined, changed, overcome in you, my dear friends. Indulgence only feeds the appetite and strengthens the passions. I have no hesitancy in speaking on this question. You have the light in the testimonies; are these testimonies of God or are they from beneath? You do not choose to receive the light. The Lord has spoken plainly in regard to the deleterious effects of a meat diet and its influence upon children. Whenever I have seen children feeding upon flesh meats, since the light was given me from heaven, I have felt that if the parents only knew what they were doing, they would fast and pray for moral courage, and God-given wisdom and grace to do right. All who feel their need of His Spirit to educate and discipline self, and to properly train their children, will deny self, and take up the cross and follow Jesus.

For certain things, fasting and prayer are recommended and appropriate. In the hand of God they are a means of cleansing the heart and promoting a receptive frame of mind. We obtain answers to our prayers because we humble our souls before God. If our appetites clamor for the flesh of dead animals, it is a necessity to fast and pray for the Lord to give His grace to deny fleshly lusts which war against the soul.

There should be far less anxiety as to what we shall eat and what we shall drink to gratify our fleshly appetites; but we may well encourage the appetite of the soul, and pray for especial enlightenment upon the Word of God, and eat and drink that Word. Jesus says, "I am that bread of life." [John 6:48.] "I am the living bread which came down from heaven; if any man eat this bread, he shall live forever: and the bread that I will give him is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?"

“Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. 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.” Our Saviour explains His lesson, “It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [Verses 51-57, 63.]

We must be constantly meditating upon the Word, eating it, digesting it, and by practice, assimilating it, so that it is taken into the life current. He who feeds on Christ daily will by his example teach others to think less of that which they eat, and to feel much greater anxiety for the food they give to the soul. The true fasting which should be recommended to all is abstinence from every kind of stimulating food, and the proper use of wholesome, simple food, which God has provided in abundance. Men need to think less about what they shall eat and drink, of temporal food, and much more in regard to the food from heaven that will give tone and vitality to the whole religious experience.

A person may be addicted to the use of alcohol or stimulating drinks in some shape, and he has confused his reason. He does not sense his responsibility. What cure would you advise for a person who thus indulges a habit that is rebuked even by the beasts of the field? The Word of God has denounced it. No drunkards shall enter into the kingdom of God. What would you recommend to cure such an appetite? You would not say, “You may use strong drink moderately. Continue within bounds, but never indulge to excess.”

You would say, “There is no such thing as helping you, unless you co-operate fully with my efforts, and sign the pledge of total abstinence. Your habit is a bad one. You have by indulgence made it second nature, and it cannot be controlled unless the moral powers shall be aroused, and you shall look unto Jesus, trusting in the grace He shall give you to overcome this unnatural craving.” You would say, “You have lost your self-control. Your self-indulgence is not only a moral sin, but it is a physical disease. You are not your own. You are God’s property. He has purchased you with an infinite price, and every faculty is to be employed in His service. Keep your body in a healthful condition to do His will; keep your intellect clear and active to think candidly and critically, and to control all your powers.”

Let us hear the words of Paul, “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 minds, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.” [Romans 12:1-3.] “But let him that glorieth, glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.” [2 Corinthians 10:17, 18.] This lesson means you; will you heed it?

I would call your attention to the following Scriptures. Study them; practice them. 1 Peter 2:2-4; 1:22-25; 2:7-12; Galatians 5:22-26; 1 Corinthians 9:24-27; 6:19, 20; 3:16-23; 1 Corinthians 2.

Now my dear brother, I have had matters opened to me in regard to many things that have occurred at the institution at Crystal Springs. Think you that your brother by relationship would have disregarded all the cautions and admonitions the Lord has been pleased to give if you had shown that you respected the testimonies God has given, to be a help and blessing to you? Would he have taken the independent course he has, disregarding the counsel of the Board, and following his own mind, as he has done, and making the debt larger, if your ideas had not been so thoroughly made known, so that they had a leavening influence upon him? There has been a lack of wisdom in centering in one institution so many members of one family, and the result of this has left its impression upon the institution already loaded down with debt. If its management is left with you, or with your brother, debts will increase, <buildings will be created,> and the institution will certainly suffer.

It is not the work of either of you to follow your own ideas as superintendent or manager. Your disrespect to the board, your chafing under the proper restraint of appointed counsellors, is borne of the temperament of the man, not of sound, sensible reason. I have withheld these things from you, waiting for a favorable time when may be, you would come to consider that your judgment and opinions were not infallible. I am so very sorry that <one> connected with you as a physician should venture to expend even one dollar without the approval of those who should be <your> counsellors. But this is the result of your precept and example.

You should take more humble views of your capabilities, and be willing that not one mind, or two or three, but several minds shall carefully consider the wisdom of investing means <in buildings.> This is especially important from the fact that in making terms with your guests and patients, you seldom manage to secure returns sufficient to meet the outgoes. The Lord is not glorified by this management. He is not pleased with your desire to pattern your buildings after those at Battle Creek. Your desire to make an appearance, your restive spirit, your unwillingness to be counselled, your course in allowing debts to pile up in that institution is all wrong, decidedly wrong.

When you shall take time to consider, you must see that your great desire to possess every convenience and facility, without regard to the fact that the institution is overwhelmed with debt is not wise. I must speak to you plainly, As a faithful physician your work for the sick is all the responsibility you can carry. Certainly those who consented to make you superintendent did this because you would not consent to go into the Health Retreat on any other conditions. If I had been one of the board, I should have said, "Dr. Maxson, if this is your decision, the matter is settled. We cannot consent to have you, either as manager or superintendent. This is too weighty a responsibility for you to carry," and you are well aware, that the Lord has thus presented the matter before you. The brethren who composed the board did not have all the light on this point that you have had.

I speak understandingly when I tell you that a great mistake has been made. Your brother should not have been connected with you in any line. There is danger in too much of a family power. But when your brother was linked up with you as vice president and manager, it was a move made in great blindness. The Lord did not sanction this movement. It was not wise, whatever might be the motive.

Let your calculations be in a different line. Study to bind about the supposed necessities. Plan to interest persons in doing something for the institution. Let the managers and the helpers and all combined feel that they belong to the firm. Let them manifest a conscientious interest in it as God's instrumentality. Let them seek its prosperity, even at the cost of self-denial and self-sacrifice to themselves individually. Then the people would recognize this spirit, which Christ has revealed in His great mission to save the souls of a perishing world. But that Spirit is not exercised. The workers do not co-operate to build up the institution and lessen expenses. They do not have the wisdom and tact to undertake this work. You are not seeking to retrench, but to expand. All this is a reproach to the institution. It is eating up means that might be saved to lessen the debt. Thus the matter has been presented to me as I have been brought where I could look into the inward workings.

Brother Maxson, you have felt at liberty to choose your own men for the board of directors. If there were those whom you thought would stand in your way and oppose your plans and suggestions, you would try <changing them, putting them out,> to secure a board without them. The very ones who would move discretely, cautiously, who would consider your propositions, and if they saw the result of your plans meant more money out, would oppose your ideas, you have managed to prevent from acting a part.

I counsel you, both, husband and wife, to give up the financial management of the institution. Let this burden rest upon a carefully selected board, not chosen through your influence, but by the judgment of those upon whom the responsibility rests. Let these Directors wrestle with the problem of bringing the expenditure of the institution within the income, and their will be a binding about of the business transactions. The business will not be run wildly in accordance with your mind and your wife's mind and your brother's mind.

I may not express this is the way that you shall understand, but I will try to make it plain. You should have been employed with the full understanding that the institution was to be under a faithful superintendent, be other than yourself. From the first you have exercised too much control in all the business matters, and you have not the capabilities to be a wise manager. Our responsible brethren have allowed you to do very much as you pleased. The Lord has given them light in regard to many things. They did not regard the light. Why? Because you were so determined to carry things as you pleased that they let you have your own way.

I could have repeated over and over the light given in regard to this matter, but it would do you no good. Your strong, determined spirit would lead you to disconnect from the Retreat, as you did once before, irrespective of the injury done to the institution. The directors had a forlorn hope that you might understand that you were not qualified to assume the duties of the board of directors, the superintendent, and the physician, but they made a mistake. The Lord's work is not to be left to haphazard ventures. Too much is involved in this matter. I am instructed that such movements must in no case be made. We are not to gratify any man's ambitious presumption by giving responsibilities into his hands, when we have reason to know that he will not manage them wisely.

It is not at the option of the physicians to hold the <position> of sole manager. A mistake was made here in the case of Dr. Burke, and also in your case. The directors were influenced by considerations <of necessities> that you created, and they allowed you to move independently and leave Providence to right up matters. But such movements bear not the approval of God. The work of that institution is not to be left to the judgment of one man, or his family connections. Watchmen must be all that the name signifies; they are to watch on the right hand and on the left. On the one hand Dr. Maxson is at liberty to choose his friends to co-operate with him, if there is evidence that they possess qualities that will be a help and not a burden. On the other hand the responsible men chosen of God as sentinels are to make close investigation to see that this choice of the physician is working for the best interest of the institution, making it stand forth as a praise, giving a character to our work as Seventh-day Adventists.

If the managers are swaying the institution away from the principles which it was created to maintain, <which [they] have been doing,> then a change must be made. To let things go on as they have been going is decidedly wrong. The very first thing to be done is to secure harmony of action, to clear away the difficulties and mark out a sphere of action. Christian principles in accordance with our faith must be maintained at any cost. Let us not be met with the statement that the adoption of Christian health reform principles in such an institution is simply impossible. These principles must be adopted and maintained. When this cannot be done, then let the institution be closed. The doctrines of Seventh-day Adventists are not to be sounded in the ears of guests and patients, but the principles which have made Seventh-day Adventists what they are should be lived out, and show a people in everything obedient to our great Leader Jesus Christ. The institution has not been conducted after God's order. It must return to the principles given in the lessons of Christ.

A health institution is not established to conform to the selfish, intemperate customs of the world in eating or dressing, furnishing tables or rooms in an expensive style. It is to educate after the manner of Christ; so far as possible, it is to convert to correct principles all who shall patronize it. Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. Manifold teaching needs to be given. "Whom shall he teach knowledge, and whom shall he make to understand the doctrine?" [Isaiah 28:9.]

The first work specified begins with the child in its mother's arms, and continues through babyhood, childhood, youth, and manhood. "Whom shall he make to understand doctrine, them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." [Verses 9, 10.] Thus the word of the Lord is patiently to be brought before the children, and kept before them by parents who believe the Word of God. "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little; that they might go and fall backward, and be broken, and snared, and taken." [Verses 11-13.] Why? Because they did not heed the Word of the Lord that came unto them.

This means those who have not received instruction, but have cherished their own wisdom, have chosen to work themselves according to their own ideas. The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, "Give me thine heart." [Proverbs 23:26.] It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart. God requires certain things of His people. If they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom until this Scripture is fulfilled.

You are not to say, "I will follow the Lord's guidance up to a certain point that is in harmony with my own judgment," and then hold fast to your ideas, refusing to be molded after the Lord's similitude. Let the question be asked, Is this the will of the Lord? no! Is this the opinion or judgment of Dr. Maxson and his wife? Everything must be viewed in the light of the example of Christ. He is the truth. He is the true light that lighteth every man who cometh into the world. Listen to his words, copy his example in self-denial and self-sacrifice, and look to the merits of Christ for the glory in character which he possessed to be bestowed on you. Those who follow Christ live not to please themselves. Human standards are like feeble reeds. The Lord's standard is perfection of character.

"For the Lord shall rise up as in Mount Perazim; he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work: and bring to pass his act, his strange act. Now, therefore, be ye not workers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption even determined upon the whole earth." [Isaiah 28:21, 22.] Read Deuteronomy 7:6. Read the whole chapter, also chapters 1 and 8. These were presented to me as the words of the Lord. These things are written for our admonition, upon whom the ends of the world are come.

We are to have only those connected with our institutions who will <hear> the Word of the Lord and appreciate and obey His voice. When a man will plead and urge to have his mind and his judgment to be supreme in any one of our institutions, you can have no greater evidence that that man does not know himself, and is not qualified to manage. He will make mistakes, and injure rather than restore. He does not know what responsibilities are involved in his relation to God or to his fellow men.

"Seeing that all these things shall be dissolved, what manner of persons ought ye to be?" [2 Peter 3:11.] Those who walk humbly with God will not be striving to obtain greater responsibilities, but will consider that they have a special work to do, and will be faithful to their duty. In our institutions great good can be done in educating by precept and example in economy in all lines. If you, my brother, had learned in the school of Christ to be meek and lowly in heart, you would always stand on vantage ground. You have not an evenly balanced character. You cannot safely put confidence in your own judgment in all things. Man's way is to devise and scheme; God implants a principle. Man is striving to make duty soft and accommodating to his own natural character; but life is a battlefield; life is a race which he has to run if he is victor.

Those who would work in God's service must not be seeking worldly gratification and selfish indulgence. The physicians in our institutions must be imbued with the living principles of health reform. Men will

never be truly temperate until the grace of Christ is an abiding principle in the heart. All the pledges in the world will not make you or your wife health reformers. No mere restriction of your diet will cure your diseased appetite. Brother and Sister Maxson will not practice temperance in all things until their hearts are transformed by the grace of God <and they shall wear Christ's yoke and have Christ's meekness and lowliness of heart.>

Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail.

Standing as you do, my brother and sister, God's plan with you is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness; the reformation will be outward as well as inward.

God's way is to give man something he has not. But you have said, I want it not. God's way is to make man something he is not. Man's way is to get an easy place, and indulge appetite and selfish ambition. God's plan is to set man to work in reformatory lines, then he will learn by experiences how long he has pampered fleshly appetites, and ministered to his own temperament, bringing weakness upon himself. God's way is to work in power. He gives the grace if the sick man realizes that he needs it. Man is too often satisfied to treat himself according to the methods of quackery, and he vindicates his manner of working as right. God proposes to purify and refine the defiled soul; then He will implant in the heart His own righteousness and peace and health, and man becomes complete in Him. Then the issues of life, proceeding from the heart, are represented as a well of water, springing up into everlasting life.

This is the kingdom of God within you. Day by day men are revealing whether the kingdom of God is within them. If Christ rules in their hearts, they are gaining strength of principle, power, ability to stand as faithful sentinels, true reformers, for there can be no reform unless there is a thorough co-operation with Jesus Christ. Through the grace of Christ men are to use their God-given faculties to reform themselves; by this self-denying action, which the Lord of heaven looks upon with approval, they gain victories over their own hereditary and cultivated tendencies. Then like Daniel they make impressions upon other hearts that will never be effaced. The influence will be carried to all parts of the world.

Men are taking sides, according to their choice. These that are feeding on the Word of God will show this by their practice; they are on the Lord's side, seeking by precept and example to reform the world. All that have refused to be taught of God hold the traditions of men. They at last pass over on the side of the enemy, against God, and are written, Antichrist. The people of God, who understand our position in this world's history, are with ears open and hearts softened and subdued, pressing together in unity, one with Jesus Christ. Those who will not practice the lessons of Christ, but keep themselves in hand, to mold themselves, find in Antichrist the center of their union. While the two parties stand in collision, the Lord will appear, and shine before His ancients gloriously. He will set up a kingdom that shall stand forever.



The question for us to consider is, Have we the attributes of Christ? Excuses are valueless. All circumstances, all appetites and passions, are to be servants to the God-fearing man, not rulers over him.

The Christian is not to be enslaved by any hereditary or cultivated habits or tendencies. He is to rule the animal passions, rather than to be held in the bondage of habit. We are not to be the servants of circumstances, but to control circumstances by an inwrought principle learned of the greatest Teacher the world ever knew. The solemn position in which we stand today toward the world, the solemn responsibilities and duties enjoined upon us by our Lord, are not to be ignored until our will and our circumstances are adjusted. The principle of self-denial and self-sacrifice, as revealed in the example of Christ, of John the Baptist, of Daniel and the three worthies, is to pass like a plowshare through hereditary and cultivated habits, through all circumstances and surroundings.

I ask you, Is the kingdom of God within you? God's people are to be minutemen, always ready, always composed in Jesus Christ. The time is come now when one moment we may be on solid earth, the next the earth may be heaving beneath our feet. Earthquakes will take place when least expected.

Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. It is a living, animating principle that takes possession of mind, heart, motives, and the entire man. Christianity—O that all might experience its operations! It is a vital, personal experience that elevates, purifies, ennobles the whole man. Every man is responsible to God, who has made provision for all to receive this blessing. But many do not receive it, although Christ has purchased it for them at infinite cost. They have not grasped the blessing with in reach, and therefore they have retained their objectionable traits of character, and sin lieth at the door. While they profess piety, Satan had made them his agents to pull down and confuse where he thought best. They exert an influence deleterious to the souls of many who need an example that would help them heavenward.

Who are the subjects of the kingdom of God? All these who do His will. They have righteousness, peace, and joy in the Holy Ghost. The members of Christ's kingdom are the sons of God, partners in His great firm. The elect of God are a chosen generation, a peculiar people, a holy nation, to show forth the praises of Him who hath called them out of darkness into His marvelous light. They are the salt of the earth, the light of the world. They are living stones, a royal priesthood. They are in co-partnership with Jesus Christ. These are they that follow the Lamb whithersoever He goeth.

How shall we follow Him to learn of Him who is our teacher? We can search His Word, and become acquainted with His life and His works. His words we are to receive as bread for our souls. In every sphere where man shall be placed, the Lord Jesus has left us His footprints. We do well to follow Him. The Spirit by which He spake we must cherish; we are to present the truth as it is in Jesus. We are to follow Him especially in heart-purity, in love. Self must be hid with Christ in God; then when Christ who is our life shall appear, we also shall appear with Him in glory.

What can I say more than I have said? The Old Testament should be studied most diligently. The New Testament does not present a lower standard than the Old. In His sermon on the mount Jesus set forth

the very principles that came from His lips to Moses, to be given to the children of Israel. Christ delineated the duties of man to God and to his fellow men in much stronger lines, because through disobedient men had been confused in regard to God's claims. Read carefully the sermon on the mount.

By the inspiration of the Spirit of God, Paul the apostle wrote that "Whatsoever ye do," even the natural set of eating or drinking, should be done, not to gratify a perverted appetite, but under a sense of responsibility. "Do all to the glory of God." [1 Corinthians 10:31.] Every part of the man is to be guarded; we are to beware lest that which is taken into the stomach shall banish from the mind high and holy thoughts.

"May I not do as I please with myself?" ask some, as if we were seeking to deprive them of a great good when we present before them the necessity of eating intelligently and conforming all their habits to the laws God has established. There are rights which belong to every individual. We have an individuality and an identity that is our own. He one can submerge his identity in that of any other. All must act for themselves, according to the dictates of their own conscience. As regards our responsibility and influence, we are amenable to God as deriving our life from Him. This we do not obtain from humanity, but from God only. We are His by creation and by redemption. Our very bodies are not our own, to treat as we please, to cripple by habits that lead to decay, making it impossible to render to God perfect services. Our lives and all our faculties belong to Him. He is caring for us every moment; He keeps the living machinery in action; if we were left to run it for one moment, we should die. We are absolutely dependent upon God.

A great lesson is learned when we understand our relation to God, and His relation to us. The words, "Ye are not your own; ye are bought with a price," should be hung in memory's hall, that we may ever recognize God's right to our talents, our property, our influence, our individual selves. [1 Corinthians 6:19, 20.] We are to learn how to treat this gift of God, in mind, in soul, in body, that as Christ's purchased possession, we may do Him healthful, savory service.

Why did Daniel and his companions refuse to eat at the king's table? Why did they refuse his meats and wines? Because they had been taught that this class of food would keep the mind or the physical structure in the very best condition of health to do God's service. These youth urged most earnestly that the one who had charge of their food should not compel them to partake the king's luxuries set before [them]. They begged him to try them ten days only, and then examine them, and decide by their physical appearance whether their abstemious diet would be to their disadvantage. When they came in for examination, the result was decidedly in their favor. It was otherwise with the youth who had eaten of the luxuries of the king's table, and drank of his wine. The clear sparkle of the eye was gone, the ruddy healthful glow had disappeared from the countenance.

The four Hebrew captives were thereafter permitted to have the diet they had chosen. What effect did it have upon mind and character? They had conscientiously refused the stimulus of flesh and of wine. They obeyed God's will in self-denial, and He showed His approval. He desired His servants to honor Him by their adherence to steadfast principle in all their habits of life. Their countenances would be a certificate of physical soundness and moral purity.

“And as for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.” [Daniel 1:17.] These youth had the Lord as their educator. The golden links of the chain of heaven connected the finite with the infinite. They were partakers of the divine nature. They were very careful to keep themselves in touch with God. They prayed and studied and brought into their practical life strictly conscientious, humble minds. They walked with God as did Enoch. The Word of the Lord was their meat and their drink. “And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.” [Verse 20.]

In the light of this scripture history, all the testimony of man as to the advantages of a meat diet, or of a great variety of food, should not have the least weight with any human being. When the children of faith shall with earnest prayer dedicate themselves to God without reserve, the Lord will honor their faith, and will bless them with a clear mind. These who at every step are murmuring and complaining, ambitious for more power and greater responsibility, show that they cannot carry responsibilities; and the Lord has been pleased to tell them this. They have thought it all a mistake, and have been determined to show the Lord that they could be managers of the first class. But God’s Word never returns to Him void, and when He reveals the deep and secret things, He makes no mistake. He knows what is in the darkness, and the light dwells with Him. The Lord has said, Those that honor Me, I will honor.

The very flesh in which the soul tabernacles, and through which it works is the Lord’s. We have no right to neglect any art of the living machinery. Every portion of the living organism is the Lord’s. The knowledge of our own physical organism should teach us that every member is to do God’s services, as an instrument of righteousness.

None but God can subdue the pride of man’s heart. We cannot save ourselves. We cannot regenerate ourselves. In the heavenly courts there will be no song sung, “To me that loved myself, and washed myself, and redeemed myself, unto me by glory and honor, blessing and praise.” But this is the keynote of the song that is sung by many here in this world. They do not know what it means to be meek and lowly in heart, and they do not mean to know this if they can avoid it. The whole Gospel is comprised in learning of Christ His meekness and lowliness.

What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding, they are becoming changed into the same image. What is regeneration? It is revealing to man what is his own real nature, that in himself he is worthless. These lessons you have never learned. O, that you could realize the value of the human soul.

When you understand physiology in its truest sense, your drug bills will be very much smaller, and finally you will cease to deal out drugs at all. The physician who depends upon drug medication in his practice, shows that he does not understand the delicate machinery of the human organism. He is introducing into the system a seed that will never lose its destroying properties throughout the lifetime. I tell you

this because I dare not withheld it. Christ paid too much for man's redemption to have his body so ruthlessly treated as it has been by drug medication. Years ago the Lord revealed to me that institutions should be established for treating the sick without drugs. Man is God's property, and the ruin that has been made of the living habitation, the suffering caused by the seeds of death sown in the human system are an offense to God.

Men may understand this if they will study deeply. Pray for the Holy Spirit to melt and subdue the proud, self-sufficient heart. If you ever shed tears, weep now, for Christ's sake weep over your self-sufficient estimate of your own capabilities. When you come to God in lowliness of mind, with heart renewed and cleansed, you will bless and glorify Him that you have learned of Jesus His mercy, the truth, which so many have had to learn through His judgments. These who walk in pride and self-sufficiency God is able to abase. Man will learn that the heavens do rule, and how mighty is our wonderworking God. He will surely control matters after His order and will, if you will only place yourselves under His rule.

I might say much more, but I forbear. You are not prepared to receive even this. The Lord will indite plans and methods for all who will seek Him with the whole heart. I ask you to pray to God with humble hearts, seek Him without delay, make a business of seeking Him, and do not let go until you know yourselves much better than you now do, and have a knowledge of God and of Jesus Christ whom He has sent.

The counsels given me of God for the Health Retreat have never been followed. There has been a departure from the ways of God, as you will see by the copy of letters which I send. If I had time I could copy much more of like character. I am in deep earnest that you should come where you can in all things do the will and work of God.

Lt 73a, 1896

Maxson, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

August 30, 1896

Dear Brother and Sister:

I must apologize for not answering your letter before. I have had work so piled up before me that I could not give time to the subject.

You have the light which the Lord has given our people and kept before them for many years. The Lord does not say Yea and Nay to His people, but Yea and Amen. I will send you testimonies given to others upon the subject of health reform. This is a large subject. I am now revising the book entitled Christian Temperance.

I was somewhat surprised at your argument as to why a meat diet kept you in strength, for if you put self out of the question, your own reason will teach you that a meat diet is not of such advantage to you as you suppose. You know how you would answer the tobacco devotee if he urged as a plea for the use of tobacco the arguments you have advanced as a reason why you should continue to use the flesh of dead animals as food.

In California there is an abundance for the table, in the shape of fresh fruit, vegetables, and grains, and there is no necessity that meat be used. The weakness you experience without the use of meat is one of the strongest arguments I could present to you as a reason why you should discontinue its use. Those who eat meat feel stimulated after eating this food, and they suppose that they are made stronger. After [one] discontinues the use of meat, he may for a time feel a weakness, but when his system is cleansed from the effects of this diet, he no longer feels the weakness, and will cease to wish for that which he have pleaded as essential to strengthen him.

I have a large family, which often numbers sixteen. In it there are men who work at the plough, and who fell trees. These have most vigorous exercise, but not a particle of the flesh of animals is placed on our table. Meat has not been used by us since the Brighton camp meeting. It was not my purpose to have it on my table at any time, but urgent pleas were made that such a one was unable to eat this or that, and that his stomach could take care of meat better than it could anything else. Thus I was enticed to place it on my table. The use of cheese also began to creep in, because some liked cheese; but I soon controlled that. But when the selfishness of taking the lives of animals to gratify a perverted taste was presented to me by a Catholic woman, kneeling at my feet, I felt ashamed and distressed. I saw it in a new light, and I said, I will no longer patronize the butchers. I will not have the flesh of corpses on my table.

You have told me what advantage a meat diet is to you. I must tell you what a non-flesh diet has done for me. Ever since the stone was thrown in my face, when I was nine years old, I have had difficulty. At that time I nearly lost my life through loss of blood. Dropsy set in, and since then I have suffered much from kidney affliction.

After a long siege of eleven months of malarial fever and rheumatism, I was not able to ride without the most easy spring seat. Even when this was made as easy as possible with spring cushions, it was torture to my hips and the lower part of the spine to ride.

I prayed much over this matter. I sought the Lord during the night hours, and He heard me. Some months ago a new spring seat was made for me. One day I said, Take that spring seat out, and put it in the store room; I shall not need it any more. This was done by faith, and never since have I needed it. The difficulty which made it agony for me to sit in meeting or in a carriage was taken away. After I had suffered for years, the Lord healed me. My hip continues to trouble me, but I think it is better than it has been all through my lifetime. I prayed much in regard to the affliction of the kidneys, and I am healed of that trouble, also. Some for years I was dependent on the use of a syringe in order to have a movement of the bowels, but after the lower part of my spine was healed, I had no need to resort to artificial means.

I eat only two meals, and cannot eat vegetables or grains. I do not use meat. I cannot go back to this. When tomatoes, raised on my own land, were placed on the table, I tried using them, uncooked and seasoned with a little salt or sugar. These I found agree with me very well, and from last February until June, they formed the greater part of my diet. With them I ate crackers, here called biscuits. I eat no dessert but plain pumpkin pie. At my meals I often eat nothing but a few crackers and a piece of pumpkin pie. I use a little boiled milk in my simple home-made coffee, but discard cream and butter, and strictly adhere to a limited amount of food. I am scarcely ever hungry, and never know what it is to have a feverish, disagreeable feeling in my stomach. I have no bad taste in my mouth.

All who come to my table are welcome, but I place before them no meat. Grains, vegetables, and fresh and canned fruit constitute our table fare. At present we have plenty of the best oranges, and plenty of lemons. This is the only fresh fruit we can get at this season of the year. We ride about five miles into the country to get this fruit, for which we pay three pence per dozen, six cents in American money. We enjoy picking the large golden fruit from the trees. Lemons are two pence per dozen. If I could obtain some of the apples you have in California, I should enjoy them far more than I do the oranges. I manage to keep a box of apples for my own use, but they are inferior to the apples we get in America. I pay one dollar and seventy-five cents at this time of the year for a box of apples holding less than a bushel.

I have written this to give you some idea of how we live. I never enjoyed better health than I do at the present time, and never did more writing. I rise at three in the morning, and do not sleep during the day. I am often up at one o'clock, and when my mind is especially burdened, I rise at twelve o'clock to write out matter that has been urged upon my mind. I praise the Lord with heart and soul and voice for His great mercy toward me.

I have felt urged by the Spirit of God to set before several the fact that their sufferings are caused by a disregard of the light given them upon health reform. I have shown them that their meat diet, which was supposed to be essential, was not essential, but that as they were composed of what they ate, brain, bone, and muscle was in an unhealthy condition because they live on the flesh of dead animals.

Their blood was being corrupted by this improper diet, and their perception was clouded. The flesh which they ate was diseased, and their entire system was becoming gross and corrupted. More than this, I set before them the fact that by placing several kinds of food in the stomach at one meal, they were causing disease which was not attributed to the food eaten. I told them that they would realize much benefit if they would eat only two meals a day.

There is an alarming lethargy shown on the subject of unconscious sensualism. It is customary to eat the flesh of dead animals. This stimulates the lower passions of the human organism. The human family is under the despotism of custom and false education, of hereditary and cultivated habits. Appetite reigns as a king over the mind and reason. The animal propensities are allowed to become a controlling power, and proportionately as Nature's laws are transgressed, mind and will become enfeebled.

If appetite, which should be strictly guarded and controlled, is indulged to the injury of the body, the penalty of transgression will surely be the result. When Nature's laws are transgressed, physical

suffering and disease of every stripe and type is seen, for every transgression of the laws of physical life is a transgression of the laws of God.

Christians should regard a transgression of these laws as a sin against God, to be accounted for in the day of judgment, when every case shall come in review before God.

The world today is full of pain and suffering and agony. Is it the will of God that such a condition should exist? No; God, the Creator of our bodies, has arranged every fiber and nerve and sinew and muscle, and has pledged Himself to keep the machinery in order if the human agent will co-operate with Him, and refuse to work contrary to the laws which govern the physical system.

God's law is written by His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man. These gifts were bestowed upon Him, not to be abused, corrupted, and abased, but to be used to His honor and glory. Every misuse of any part of our organism is a violation of the law which God designs shall govern in these matters, and by violating this law, human beings corrupt themselves. Sickness, disease of every kind, ruined constitutions, premature decay, untimely deaths—these are the results of a violation of nature's laws.

The living organism is God's property. It belongs to Him by creation and by redemption; and by a misuse of any of our powers, we rob God of the honor due to Him.

The need of healthful habits is a part of the gospel which must be presented to the people by those who hold forth the Word of life. The importance of the health of the body is to be taught as a Bible requirement. "I beseech you, therefore, brethren," writes Paul, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." [Romans 12:1-5.]

This is a sermon which needs to be presented to the people. The question of health reform is not agitated as it must and will be. A simple diet, and the entire absence of drugs, leaving nature free to recuperate the wasted energies of the body, would make our sanitariums more effectual in restoring the sick to health. The intellectual and moral energies of Christians need to be awakened. Far less money and time should be given to the table, and more to the advancement of missionary work in our land. Cooks should be thought of, and their strength saved as much as possible, for they have souls to save. The many dishes usually prepared for desert should be dispensed with.

Every minister who preaches the gospel to the people should study the laws of physical health. He should carefully consider what effect eating and drinking have upon the health of the soul. By precept and example, by a life of obedience to nature's laws, he can present the truth upon this subject in a

forcible manner. The teachers and workers in our sanitariums should not only preach, but practice abstinence from food which stimulates the fleshly lusts, which war against the soul.

“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.] Nearly all the members of the human family eat more than the system requires. This excess decays, and becomes a putrid mass. Catarrhal difficulties, kidney diseases, headache, and heart troubles, are the result of immoderate eating. Even so-called health reform needs reforming on this point. When men and women cease to indulge their appetites by eating too largely of food of a questionable character, when they treat the stomach as respectfully as it deserves to be treated, when they relieve it of one-half or two-thirds of the laborious task they now require it to perform, when nature is more respected than perverted appetite, there will be a change for the better in health and morals.

If more food, even of a simple quality, is placed in the stomach, than the living machinery requires, this surplus becomes a burden. The system makes desperate efforts to dispose of it, and this extra work causes a tired, weary feeling. Some who are continually eating call this all-gone feeling hunger, but it is caused by the overworked condition of the digestive organs.

At too many tables, when the stomach has received all it requires to properly carry on its work of nourishing the system, another course, consisting of pies, puddings, and highly flavored sauces, is placed upon the table. Society has sought out many inventions, and she has decreed that the food be placed on the table in different courses. Not knowing what is coming next, one may partake of a sufficiency of food which perhaps is not the best suited to him. Then the last course is brought on. This may be composed of articles of food, which, if they had been placed on the table at the first, would have added much to his enjoyment of the food. Many, though they have already eaten enough, will overstep the bounds and eat the tempting dessert, which, however, proves anything but good to them.

The custom of placing different courses of food upon the table better never have been invented. Let that which is provided for the meal be placed upon the table at the beginning, and then let each one eat that which will be the most healthful for him. Let each have an opportunity to choose what shall compose his meal. If the extras which are provided for dessert were dispensed with altogether, it would be a blessing.

Another custom, which has been instituted, is that which requires all to keep their places at the table till the last one has finished. But this makes eating a burden to those who eat no more than they feel that their stomachs can properly care for. Health reformers need not observe these inventions of fashion. If you are where those who eat to excess continue to pass tempting dishes, it is well to break human rules, and pass quietly from the table.

Eating merely to please the appetite is a transgression of nature’s laws. Often this intemperance is felt at once in the form of headache, indigestion, and colic. A load has been placed upon the stomach that it cannot care for, and a feeling of oppression comes. The head is confused, the stomach is in rebellion. But these results do not always follow over-eating. In some cases the stomach is paralyzed. No sensation



of pain is felt, but the digestive organs lose their vital force. The foundation of the human machinery is gradually undermined, and life is rendered very unpleasant.

By indulging in a wrong course of action in eating and drinking, thousands upon thousands are ruining their health. And not only is their health ruined, but their morals are corrupted, because diseased blood flows through their veins.

I have a suggestion to make to those who [have] moral courage and self-control enough to try it. If your work is sedentary, take exercise every day, and at each meal eat only two or three kinds of simple food, taking no more of these than will satisfy the demands of hunger. Make up your mind that this is all the food you will give your stomach. For a few days perseveringly carry out your determination to eat less than you have in the past. See how this will work. Strong, healthy men, who are engaged in active physical labor, can eat food which those of sedentary habits cannot eat without injury to their health. Those engaged in physical labor are not compelled to be so careful as to the quantity or quality of their food. But even these persons would have better health by practicing self-control in eating and drinking. But one stomach cannot be made the rule for measuring the diet for every one else.

It is the positive duty of physicians to educate, educate, educate, by pen and voice, all who have the responsibility of preparing food for the table. Teach them to bind about their ambitious desires to place before their family and before visitors a variety of tempting dishes. It would be much better to eat only two or three different kinds of food at a meal than to load the stomach with many varieties.

There are many kinds of intemperance in this world. Overeating is intemperance just as surely as is liquor drinking. Intemperate eating wears on the system, producing a morbid appetite which enslaves men and women. The stomach must have careful attention. It must not be kept in continual operation. Give this misused and much abused organ some peace and quiet and rest. After it has done its work for one meal, do not crowd more work upon it before it has had a chance to rest, and before a sufficient supply of gastric juice is provided by nature to care for more food. Five hours at least should elapse between each meal, and always bear in mind that if you would give it a trial, you would find that two meals are better than three.

“As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be.” [Matthew 24:37-39.] “Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” [Luke 17:28-30.]

The sin of the Noachic world was intemperance, and today the sin exhibited by intemperance in eating and drinking is so marked that God will not always tolerate it. By eating and drinking we sustain life, and in themselves, if kept within the bounds of temperance, eating and drinking are of no harm, but a blessing. But when they carried to excess, they come under the head of intemperance. Man carries to

excess that which is lawful, and his whole being suffers the result of the violation of the laws which the Lord has established.

Intemperance in eating and drinking is on the increase. Tables are spread with all kinds of food with which to satisfy the epicurean appetite. Suffering must follow this course of action. The vital force of the system cannot bear up under the tax placed on it, and it finally breaks down.

God is greatly dishonored by the way in which man treats his organism, and He will not work a miracle to counteract a perverse violation of the laws of health and life. The Lord Jesus purchased man, paying for him the infinite price of His own life. Man should estimate himself by the price which has been paid for him. When he places this value upon himself, he will not knowingly abuse one of his physical or mental faculties. It is an insult to the God of heaven for men to abuse his precious powers by placing himself under the control of satanic agencies, and besetting himself by indulging in that which is ruinous to health, to piety, and to spirituality. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." [1 Corinthians 3:16, 17.]

When man educates the appetite to desire the flesh of dead animals, and to love wine and strong drink, he becomes a body of corruption. Oh, how little God is honored by him; how little he is brought into the thoughts. Gluttony and strong drink degrade the beings who are God's property by creation, His property because He gave His only begotten Son for their redemption. Look at that party of judges, lawyers, and ministers, who claim to be servants of God and co-workers with Jesus Christ, united at the festive board. Through the indulgence of perverted appetite, they have made of themselves a set of drivelling fools, bereft of reason. And these are men for whom Christ died to make it possible for them to live a life of usefulness, to wear Christ's yoke, and show their loyalty to God.

Satan is the destroyer; God is the Restorer. He calls upon us to co-operate with Him by doing our utmost by precept and example to restore the moral image of God in man. It is our duty to engage in the work of helping our fellow men to stand in their God-given freedom, men of self-control, vessels unto honor. We can show ourselves of much value as co-laborers with God by elevating the standard of temperance, by trying to raise our brethren from their degradation, so that Christ shall not have died in vain. Thus we show our nobility as sons of God and joint-heirs with Christ, and manifest our fitness for the immortal inheritance, which Christ has gone to prepare for us. All this we may be and do if we will submit to the control of God.

But, oh, how fast the world is rushing on in its madness, hastening to the day of retribution. "As the days of Noah were, so shall also the coming of the Son of man be." [Matthew 24:37.] Each day man is forming his own destiny. Each day his account is recorded by the heavenly Watcher in the books of heaven. The time will come when each one will meet the history of his life. But how much of the money which God has given man, the money which should be used to restore the obliterated image of Jesus, is used to gratify appetite and ambition, to prepare extravagant festivals, and to build and furnish grand houses.

One soul saved for Jesus is of more value than the whole world. Then how God would be honored if He could see that the physical, mental, and moral powers of men and women were kept free from every

unnatural appetite, every wrong practice, every species of intemperance, tobacco using, liquor drinking, and gluttony. Let man and women obey the Word of God, and they will bring heaven very near to earth.

I feel deeply over the existing state of things. It is today "as it was in the days of Noe." [Luke 17:26.] Then they ate and drink, and planted and builded, stirred with an enthusiasm from beneath. This made them intensely active to follow the evil imagination of their own hearts, and that continually. There was violence in the land. What do we see now, in 1896? Men working in the same manner as in Noah's day, forgetful of God, education themselves in habit and practice to corrupt soul and body. We see terrible calamities coming upon this world because of iniquity. Thousands are being killed by floods, by terrible tornadoes, by earthquakes. Ships that are upon the great deep perish in the angry billows. Yet in spite of this, men continue to act in opposition to God.

My brother, there is need that economy be practiced in every line of our work. There is need of prayer, earnest, heartfelt, sincere prayer. There is need that temperance in eating, drinking, and building be practiced. There is need to educate the people in right habits of living. Put no confidence in drug medicine. If every particle of it were buried in the great ocean, I would say, Amen, for physicians are not working on a right plan. A reform is needed which will go deeper, and be more thorough. Meat-eating is doing its work, for the meat is diseased. We may not long be able to use even milk. The very earth is groaning under the corrupted inhabitants. We need to consider closely our habits and practices, and banish our sinful, darling self-indulgences. I have had light from God on this subject, and I have been endeavoring to give the light to our people in this country.

I could write you pages upon pages upon this, but I feel so deeply over these things that I scarcely dare take my pen in my hand. I tell you, my brother and sister, we are living in the Laodicean state of the church. If ever a people needed to fall upon the Rock and be broken, it is the people in California, and all through our churches in America. We need to arouse and act as one man. We need to be earnest and alive. Horrors upon horrors are following in the destruction of human life, yet those things receive only a few remarks. The world will not be warned. But the day of the Lord is coming, unawares, as a thief in the night.

Lt 74, 1896

To the Managers and Workers in our Institutions

[January 1893] [Copied June 9, 1896]

To the Managers and Workers in our Institutions:

In the providence of God we have institutions established among us to advance the promulgation of the truth, but they do not reach the efficiency that they might if the workers were wholly consecrated to God. The Lord has made every provision that these institutions may reach a high standard, that they may attain to a larger growth and wider usefulness, and that those employed in them may possess Christian virtues and graces. But those connected with these instrumentalities are not all devout and spiritual. They do not represent the spirit and character of Christ. They are not ensamples to those

connected with them, because they do not live in communion with God, earnestly seeking by faith and fervent prayer to know His will that they may do it.

These instrumentalities are missionary institutions. The Lord designed that they should be a power for good; and if all who are connected with them are consecrated, if they are meek and lowly in heart, Christ will give them most precious lessons in His school. In our health institutions, our publishing houses, our schools, all should work harmoniously to carry out the purpose of God, and everything connected with the institutions should tend toward reform. The managers and helpers should have the true missionary spirit as a daily, abiding principle, for they are in a field that requires the highest kind of missionary work. Our institutions, properly conducted, will exert a far-reaching influence, and if the managers and the workers are Christians, they will be as shining lights. They will educate those connected with them in the principles of truth.

A responsibility to spread the knowledge of right principles rests upon all who have received the light. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our institutions. All should realize that these institutions are an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth men and women as fully instructed as possible, prepared to exert a direct and saving influence in the homes, the communities, and the churches to which they may go. This would be the very best recommendation that any of our institutions could have. Wisdom is needed in the selection of managers in the various departments. It is impossible for one to control others until he learns to control himself. The superintendent should be a man who loves and fears God. He should sacredly guard his reputation, giving no occasion for any one to reproach the cause of God. He should not be narrow-minded, a man of one idea. One who is changeable, now indulgent, then cold and unapproachable, or critical, exacting, and domineering, is not fitted for this position, nor is he who will cherish suspicion, jealousy, passion, or stubbornness. These traits are not pleasing to God, and will not be manifested by any who take Jesus for their Pattern and Counselor.

The superintendent must manifest the spirit of Christ, yet he should be firm to restrain evil. A neglect of this duty shows him to be unfit for his position. God requires of a steward that he be found faithful. A manager must be a growing man in order to meet the difficulties as well as the opportunities that are constantly arising. He should be quick to discern what needs to be done, and take active measures to accomplish the work at the right time. There are many rules made, many resolutions passed, that fall dead because they are not carried into effect. Time is spent in board meetings, councils, and business meetings; matters are discussed and resolutions made; and then, if these resolutions die a natural death, things are left in a worse state than if no action had been taken.

If those who hold positions of trust are persons who love and fear God, they will realize that a sacred responsibility is theirs because of the measure of authority and the consequent influence which their position gives them. They are dealing with varied minds, and they should move discreetly, they are representatives of the institution. They should be kind and courteous, manifesting Christian politeness

toward all with whom they are brought in contact, both believers and unbelievers. Brethren, you are to represent the family of the heavenly King. You are to watch for souls as they that must give an account. We should never forget that Jesus, in the infinite sacrifice that He has made, has proved His love for every man, woman, and child; He has shown what value He places upon every soul. All have been purchased by the price of His own blood.

Let your influence be persuasive, binding people to your hearts because you love Jesus and these souls are His purchased possession. This is a great work. If by your Christlike words and actions you make impressions that will create in their hearts a hungering and thirsting after righteousness and truth, you are a co-laborer with Christ. Those who have a leading influence in the institutions should be men and women who possess devotion and piety, who are not narrow and selfish in any matter, but conscientious, self-denying, and self-sacrificing, ever dealing with the workers as they would wish to be dealt with, having an eye single to the glory of God. Men of such a character will keep the way of the Lord. The workers should seek to make it as easy as possible for those who bear the burden of responsibility, and have many cares and perplexities to engage their attention.

All need to have right principles placed before them in a judicious manner. Men of investigating minds will thus receive the key of knowledge, and will bring out treasures of thought for the enriching of other minds—thought that will result in the saving of souls. Circumstances will call forth words and decisions in favor of the right, and any will thus be swayed to the right direction. Words and works flowing from the heart imbued with the love and fear of God become a wide-spread blessing—a blessing that is carried into the highways and byways of life.

There are words spoken that are not Christlike, bitter, harsh, wicked words. This should not be. Men who like Enoch are walking in the light of Christ, will exercise self-control, even under temptation and provocation. Although sorely tried by the perversity and obstinacy of others who are associated with them, they dare not let impulse bear sway. All who are walking in the light will give evidence of divine power combined with human effort; they will make it manifest that they are led and taught of God. They will feel that the holy Watcher is by their side, taking knowledge of their words.

Leaders in our institutions have many and weighty responsibilities. Their only safety is in keeping their thoughts and impulses under the control of the great Teacher. They have golden opportunities for doing good; they can speak words in season that will guide and mold the many and varied minds with which they are brought in contact. Daily they should take their stand for God as though it were the last day they should serve in his capacity. Show men and women connected with the institutions how pure and noble they may become. Let them see that you have firm confidence in God, and that He is your source of strength, that you are resting wholly upon His promises. Fulfill your duty with promptness, while claiming your heavenly's Father help in overcoming all weakness of character. With the hand of faith grasping the arm of Infinite Power, put your whole being into your work.

Ever keep a winning, courteous, kind spirit, and every room may be transformed into a Bethel. Angels of God will work with your efforts. If our publishing houses, our health institutions, our colleges and

missions are conducted on right principles the unbelievers who visit them will be favorably impressed, and will be more inclined to accept the truth.

O for faithful Calebs in this age of the world! We want men and women who have self-control, who have moral worth, who love and fear God; men and women who possess personal piety and firm religious principle. God is dishonored by the lack of moral stamina in many who profess to be Christians. They seem to be only half converted.

God demands of us more than we are willing to give Him. None are to be forward or obtrusive, but we are quietly to live out our religion, with an eye single to the glory of God. "Learn of me," says Christ; "for I am meek and lowly of heart." [Matthew 11:29.] Then we shall shine as lights in the world, without noise or friction.

None need fail, for One is with them who is wise in counsel, excellent in working, and mighty to accomplish His designs. He works through His agents, seen and unseen, human and divine. This work is a grand work, and will be carried forward to the glory of God, if all who are connected with it will make their works correspond to their profession of faith. Purity of thought must be cherished as indispensable to the work of influencing others. The soul must be surrounded by a pure, holy atmosphere—an atmosphere that will tend to quicken the spiritual life of all who inhale it.

Jesus is honored or dishonored by the words and deportment of His professed followers. The heart must be kept pure and holy, for out of it are the issues of life. If the heart is purified through obedience to the truth, there will be no selfish preferences, no corrupt motives. There will be no partiality, no hypocrisy, lovesick sentimentalism will not be developed. Strict guard must be kept, that this curse shall not poison or corrupt our institutions.

In the present state of society, with the lax morals of not only youth but those of age and experience, there is great danger of becoming careless, and giving especial attention to favorites, and thus creating, envy, jealousy, and evil surmisings. But few realize that they drive away the Spirit of God with their selfish thoughts and feelings, their foolish, trifling talk. When admonished, they say, "I meant no harm." What do these frivolous ones mean? Do they forget that that which they sow, they shall also reap? This silly, nonsensical conversation reveals a weak character, and is an offense to God.

If the grace of Christ were planted in their hearts and striking its roots down deep into good soil, they would bear fruit of an altogether different character. They would be acquiring moral stamina, that strength of purpose and solidity of character which is essential for the great and good work that ought to be done. Others would feel their influence, and would take knowledge of them that they were led and taught by Jesus.

Many of these trifling, frivolous ones make a profession of religion, and this hollow form of godliness has been so long tolerated that it has pervaded our institutions and extends to our churches. The standard of piety is lowered into the dust.

Careful attention should be given to the moral standing and influence of every one employed in our institutions. If the workers are in any way impure in heart or life, it will be revealed in their words and their actions, notwithstanding their efforts to conceal the truth. If they are not strictly moral, there is danger in employing them, for they will be in a position where they can mislead those who desire to reform, and can confirm them in unholy, defiling practices. Such men and women, unless converted, will be not only a curse to themselves, but a curse wherever they go. The converting power of God is alone sufficient to establish pure principles in the heart, so that the wicked one may find nothing to assail.

Our probation is short at best we have no time to spend in erratic movements. The familiarity of married men with married women, and with young girls, is disgusting in the sight of God and holy angels. The forwardness of young girls in placing themselves in the company of young men, hanging around where they are at work, entering into conversation with them, talking common, idle talk, is belittling to womanhood. It lowers them, even in the estimation of those who indulge in such things. There is a positive necessity for reform. All frivolity, all undue attention of men to women, or women to men, must be condemned and discontinued. These things have produced great evil in the world.

The first appearance of irregularity in conduct should receive attention; the young should be taught to be frank yet modest in all their associations. They should be taught to respect just rules and authority. If they refuse to do this, after the right kind of labor has been bestowed upon them let them be dismissed, whatever position they occupy, for they will demoralize others.

Those who labor in our institutions are there for the purpose of promoting the intellectual and spiritual welfare of those under their care. They must make their work a matter of earnest prayer and study, that they may know how to deal with human minds and accomplish the object before them. Their first work is to carefully scrutinize their own habits, for there are those who have not put away childish things. They are in need of transforming grace, or they will not meet the Bible standard of Christianity. Then when they are compelled to deal with those who are meeting a low standard, they will know what words to speak to them, and will not be harsh, domineering, or arbitrary toward them. They must be chaste, and so free from the taint of defilement, that they can correct these evils and bring these poor souls up to the Bible standard of purity.

Those who believe unpopular truth have much prejudice to meet everywhere in the world, and if Bible truth is to control our institutions, those employed in them must exemplify it in their own life. If they wish that the physical, intellectual, and moral standing of the institution shall be of the highest order, their own deportment must give evidence of this fact. They must plan and work constantly, and in the strength of Jesus seek so to elevate the character of the institution that it may receive the approval of heaven.

Every Christian home should have rules; and parents should, in their words and in their deportment toward each other, give to the children a precious living example of what they desire them to be. Purity in speech, and true Christian courtesy should be constantly practiced. Let there be no encouragement of sin, no evil surmising or evil speaking.

Teach the children and youth to respect themselves, to be true to God, true to principle; teach them to respect and obey the law of God. Then these principles will control their lives, and will be carried out in their association with others. They will love their neighbor as themselves. They will create a pure atmosphere, one that will have an influence to encourage weak souls in the path that leads to holiness and heaven. Let every lesson be of an elevating, ennobling character, and the records made in the books of heaven will such as you will not be ashamed to meet in the judgment.

Children who receive this kind of instruction will not be a burden, a cause of anxiety, in our institutions; but they will be a strength, a support, to those who bear responsibility. They will be prepared to fill places of trust, and by precept and example will be constantly aiding others to do right. Those whose moral sensibilities have not been blunted will appreciate right principles, and will practice them. They will put a right estimate upon their endowments, and will make the best use of their physical, mental, and moral powers. Such souls are constantly fortified against temptation; they are surrounded by a wall not easily broken down. All such characters are, with the blessing of God, light-bearers; their influence tends to elevate others for a practical Christian life.

The mind may be so elevated that divine thoughts and contemplations come to be as natural as the breath. All the faculties of the soul are to be trained. We must do God's work intelligently. We must know the truth; and to know this is to know God.

The evils of fashionable society have a tendency to corrupt, but every true follower of Christ, every one who has "This hope" in Him, will purify himself even as He is pure, so that not a taint of defilement will be found in his thoughts or upon his lips, in his heart or in his character. [1 John 3:3.] There must be a coming up to a higher, holier standard. A decided warfare should be waged against the evils, not only in the world, but also among those who claim to believe the truth for this time. These evils, if not put away, will result in spiritual death. The Lord bids us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] There must be a waking up. Concentrated effort must be put forth, that will tell powerfully against every form of evil.

Let the leaders in our institutions labor to show that their work is wrought in God, that they are workmen who need not to be ashamed, that their words and works are untainted with earthliness and sensualism. They should feel their solemn responsibility to give the youth a worthy example, one corresponding to their position of trust and their holy profession of faith. They are sowing seed which will blossom and bear fruit. All coarseness and trifling should be put away; it is the fruit borne upon a corrupt tree. Brethren and sisters you are educators. The lessons you give to believers and unbelievers by your words and your example will be a savor of life unto life, or of death unto death.

Men should be chosen to stand at the head of our institutions who have not only good, sound judgment, but a high moral tone; who will be circumspect in their deportment, pure in speech, remembering their high and holy calling, and that there is a Watcher, a true Witness to every word and act. Those who give evidence that their thoughts run in a low channel, whose conversation tends to corrupt rather than to elevate, should be removed at once from any connection with the institution, for they will surely demoralize others. Ever bear in mind that our institutions are missionary fields. God's eye is upon them



day and night. No one should feel at liberty to allow even the appearance of evil. Let all be circumspect, for the Lord will certainly judge you for any wrong influence exerted in any one of His instrumentalities.

Managers and workers, are your souls united to Christ as the branch is united to the living vine? If you have not been renewed in the spirit of your mind, for your souls' sake make no delay to have your life hid with Christ in God. This is the first business of your life. When Christ is abiding in the heart, you will not be light, trifling, and immodest, but circumspect and reliable in every place, sending forth pure words, like streams from a pure fountain, refreshing all with whom you come in contact. If you decide to continue your idle talk and frivolous conduct, go to some other place, where your influence and example will not be so widely felt in contaminating others souls. What you all need is such a sense of the purity and holiness of Christ as will lead you to despise this pretense of religion, which blesses no one, gives no peace of conscience, no repose of faith.

Let all connected with these instrumentalities that God has ordained for the saving of souls seek divine wisdom, heavenly grace, that they may have an elevating influence upon others. Unless they are constantly receiving strength from Jesus, looking to Him, trusting in Him, by faith drawing from Him divine grace, they will become an easy prey to temptation.

It is time that we as Christians reach a much higher standard. God forbid that any institution that He has planted shall become a means of decoying souls, a place where iniquity is taught. Let all learn in the school of Christ, meekness, purity, [and] lowliness of heart. Let them hang their helpless souls on Jesus. Live in the light shining from the oracles of God. Educate mind and heart to pure, elevated, holy thoughts. "Be ye holy in all manner of conversation." [1 Peter 1:15.] Whatever influence you have, direct it to exalting Jesus, and not self. Unless you do this, you are a false guide, leading souls away from the Truth, the Life, the Light of the world; and the more pleasing and attractive your manners, the greater the harm you do.

I tell you that every soul needs a genuine conversion. All your faculties need to be consecrated to God, that you may not encourage the evils prevailing in society, but may counteract them. Many have been cultivating habits that lead directly to earthly and sensual actions; and unless the power of God shall break the snare, souls will be lost in consequence. God has claims upon you that you do not realize, for you have not brought Christ into your lives. Great decision of character will now be necessary on your part to change this order of things. No weak efforts will accomplish the work. You cannot do it or yourselves; you must have the grace of Christ or you can never overcome. All your plans will prove a failure unless you are actuated by higher motives, and upheld by greater strength, than you can have in and of yourselves.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [Matthew 6:33.] There will be no relish for trifling conversation on the part of those who are looking to Jesus for strength, depending upon His righteousness for salvation. By faith they accept Christ as their personal Saviour, and become partakers of the divine nature, having escaped the corruption that is in the world through lust.

There should be no giving of special favors, or attentions, to a few, no preferring of one above another. This is displeasing to God.

Let all bear in mind the words of inspiration; "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." [James 3:17.] When you pass by one who is in need of your sympathy and kindly acts, and bestow your favors upon others simply because they are more pleasing to you, remember that Jesus is insulted in the person of His afflicted ones. He says, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." [Matthew 25:42, 43.]

To the surprised inquiry, "Lord, when saw we [Thee] thus?" The answer is given, "In as much as ye did it not to one of the least of these (who were afflicted and needed your sympathy) ye did it not to me." [Verses 44, 45.] "They that be whole need not a physician, but they that are sick." [Matthew 9:12.] The bruised and wounded, the lame of the flock, are among us, and these test the character of those who claim to be children of God.

The Lord will not excuse the wrong doer. He will never sanction partiality to the wealthy or oppression to the weak. He requires exact and impartial justice; more than this, He requires that His followers shall always have compassion for the suffering, pity and love for the erring.

Angels of God are watching the development of character, and are weighing moral worth. If you bestow your attention upon those who have no need, you are doing harm to the recipients, and you will yourself receive condemnation rather than reward. Remember that when by your trifling conversation, you descend to the level of frivolous characters, you are encouraging them in the path that leads to perdition. Your unwise attentions may prove the ruin of their souls. You degrade their conceptions of what constitutes Christian life and character. You confuse their ideas and make impressions that may never be effaced. They cannot harmonize your curse with the position you occupy, and they come to look upon even the officers of the church and the ministers, as no better than themselves. Then where is their example? The harm thus done to souls that need to be strengthened, refined, and ennobled is often a sin unto death.

God calls upon all who claim to be Christians to elevate the standard of righteousness, and to purify themselves even as Christ is pure. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on the things on the earth. For ye are dead, 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. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." [Colossians 3:1-6.]

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance;" for you are to walk in the light while you have the light;

“but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.” [1 Peter 1:13-16.]

The question is, Shall we be Bible Christians? Will we disregard the plainest instruction given us in the word of life, and erect a false standard whereby to measure our characters? Is this a safe thing for us to do?

Christ has given us the signs by which we may distinguish the genuine Christian; no one need to be deceived by the pretentious claims of the hypocrite. “Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth forth not good fruit is hewn down and cast into the fire. Wherefore by their (profession? no, by their) fruits ye shall know them.” [Matthew 7:16-20.]

Let those who claim to be Bible believers act out their faith by obedience to all the requirements of God. Christ has invited you, “Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” [Matthew 11:29.]

Let all who profess godliness heed the apostle’s admonition. “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts that war against the soul; having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation.” [1 Peter 2:11, 12.]

The apostle Paul under the influence of inspiration has spoken to us: “Ye are all the children of the light and of the day: we are not of the night nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation.” [1 Thessalonians 5:5-8.]

“But speak thou the things which become sound doctrine that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” [Titus 2:1-8.]

There will be seasons of severe trial for those connected with our institutions, but of you know the source of you strength, you need not be overcome. Whatever influence God has given you, He requires you to throw on the side of truth, of godliness. In making men, women, and children better by pointing them to the cross of Calvary, you are doing the work He has given you to do. True Bible Christians will have an influence that will lead other minds. You, as Christians, have a weight of responsibility which no

one can take from you. Said Christ, "To whomsoever much is given, of him shall much be required."  
[Luke 12:48.]

The converting power of God is needed every day. We must abide in Christ. "As the branch cannot bear fruit of itself unless it abide in the vine, no more can ye, except ye abide in me." [John 15:4.] None of us can afford to sin; it is expensive business. Sin so blinds the eyes that men do not discern evil, and by their indiscreet practices they become instruments of unrighteousness, to scatter from Christ. The exhortation to Christians is, "Walk in wisdom toward them that are without" [Colossians 4:5]; for wise, discreet words and actions will be a power to draw others to Christ, where they will have fellowship with the saints. Are professed Christians walking in wisdom when they are vain and frivolous, and live so at variance with their profession of faith that those without cannot see in them the evidences of purity, of heavenly nobility?

We have the history of the antediluvians, and of the cities of the plain, whose course of conduct degenerated from lightness and frivolity to debasing sins that called down the wrath of God in a most dreadful destruction, in order to rid the earth of the curse of their contaminating influence. Inclination and passion bore sway over reason. Self was their god, and the knowledge of the Most High was nearly obliterated through the selfish indulgence of corrupt passions.

The words of Christ should ever be borne in mind: "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank." [Luke 17:26, 27.] Appetite bears away over mind and conscience in this age. Gluttony, winebibbing, liquor-drinking, tobacco using prevail, but Christ's followers will be temperate in eating and drinking. They will not indulge appetite at the expense of health and spiritual growth.

"They married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." [Verse 27.] We see the same manifestation now in regard to marriage. Youth, and even men and women who ought to be wise and discerning, act as if bewitched upon this question. A satanic power seems to take possession of them. The most indiscreet marriages are formed. God is not consulted. Human feelings, desires, and passions, bear down everything before them, until the die is cast. Untold misery is the result of this state of things, and God is dishonored. The marriage vow covers every kind of lustful abomination. Shall there not be a decided change in reference to this matter?

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." [Verses 28, 29.] There is need that we eat and drink; but when men allow the gratification of appetite to occupy their thoughts and time to the neglect of their eternal interests, it is a sin for which God will punish them; for they abuse their bodies, destroy health, unbalance the mind, and strengthen the animal propensities. Then they are led by Satan to do the very things that awaken the sword of justice against them.

Christians are to seek those things that are above, where Christ sitteth at the right hand of God. All the warnings given, all the appeals made, do not seem to alarm those who indulge perverted appetite. They

go on in sinful indulgence, and their conscience is seared as with a hot iron. They will put their own interpretation on their sinful course, saying, "I have done no moral wrong." Clear discernment is needed—the spiritual eyesalve, which we can obtain only by becoming partakers of the divine nature.

Do those who claim to believe the Testimonies read and practice their teachings? All the light given in the living oracles and in the Testimonies, which all may read and apply, will condemn them in the day of God if they do not heed the instruction given. The new life from Christ must be implanted in the heart. God calls for the highest development of the principles of godliness. Righteousness, peace and joy in the Holy Spirit, will be the rich clusters of fruit borne by the branches that are grafted into Christ, the parent stem. Wherever this fruit is manifest, the truth will possess power; its progress and growth will be extended.

Brethren, the days of our probation are nearly ended. It is time to awake out of sleep. You are in a position of great responsibility. You need to watch unto prayer. Watch against habits of sin. Keep a watch over the tongue. Watch for opportunities to do good and bless others, ever looking to Jesus, growing in grace and a knowledge of the truth. If you want the higher life, you must live the higher life in the lower life of this world. We are working for time and for eternity. A well-built life is formed by living upon the plan of addition, laying up one grace after another in good works, in faith, patience, temperance, benevolence, courage, [and] self-denial. "Ye are God's husbandry. Ye are God's building." [1 Corinthians 3:9.] Learning of Christ, you will not be a jumble of opposites and inconsistencies, today sober and devout, tomorrow careless and frivolous.

Christ has made every provision that your character may be harmonious through the grace given you. Then build it harmoniously. Let the structure rise stone on stone. Catch the rays of divine light from Jesus, and let them shine upon the pathway of others who are in darkness. All the universe of God is looking upon us with intense interest.

<This was written and read at the time of the conference held in North Fitzroy, January 1893.>

Lt 75, 1896

Nobbs, Alfred

Ashfield, New South Wales, Australia

November 24, 1896

Dear Brother:

I have not heard from Brother and Sister Belden for some time. I have some fears that they may not be able to write to me. If anything is the matter with them, I would be pleased to have you write me. The last I heard, they were both crippled in their hands from accident. It may be that no boat has lately come into Sydney from Norfolk Island. We learn from the papers that a boat will leave for the island today.

I received your letter, and thank you for writing. We are here in Ashfield, where we came to attend our second conference in New South Wales. The meetings have been well attended, and have been interesting, because the Lord's presence has been with us in deed and in truth. We were much encouraged to see so good an attendance. Delegates came in from the different churches, and they remained until the close of the meeting. Brethren Farnsworth and Haskell attended this meeting, and their labors were blessed of the Lord. These brethren left us last Wednesday, on their passage to New Zealand.

Our camp meeting at Adelaide, South Australia, was a success. There was a much larger interest than we had at Armadale, a year ago. You know we had an excellent interest in that place. Sabbath and Sunday the crowd was much larger at Adelaide than at Armadale. The opposition was much stronger, chiefly from two persons, one who professed to be a converted Jew, and the other a Disciple minister named Green. These men stormed and fumed and raved like two madmen. They challenged our ministers to enter into controversy with them, but our answer to them was, "We are doing a great work, and we cannot come down." [Nehemiah 6:3.] The fact that we would not turn aside to enter into controversy with them, made them almost frantic. They showed what manner of spirit they were of, and the people had an opportunity of seeing the contrast between those who keep the commandments of God, and those who disregard them.

Additions have been made to the number of believers. Some of the very firstclass in the community have taken their position firmly. They will have trials, for trial is the portion of all who keep the commandments of God and the faith of Jesus. If we follow Jesus, we need not expect a better portion in this world than had our Master. He our Redeemer was reproached and hated by the world, and He has told us that all who follow Him will suffer persecution for His sake. "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." [Matthew 5:10-12.]

How does God estimate His true followers? He says, "Ye are the salt of the earth; but and if the salt have lost his savor, where with shall it be salted? It is thenceforth good for nothing but to be cast out, and trodden under foot of men." [Verse 13.] Here we see [that] the value of the profession of any Christian is seen in his character and life. A good man draws all his virtue from the life of Christ. If Christ is abiding in him, he has life in Christ, and will be of value in saving the souls of others from corruption.

A believer in the truth is ever bound to manifest his principles in full view of the world; and with intense solicitude he should keep the principles of the Word of God boldly and vividly before his own mind, that he may never be guilty of misrepresenting Him whose disciple he claims to be. He should respect himself because Christ has given him an evidence of the value God has placed upon him in the costly sacrifice made to redeem him. Therefore his influence should always be as represented by the words of Christ when He compared His principles to salt because of its preserving quality. Those who profess to be Christians, yet in their words and works are not Christlike, reveal that they have no vital connection with Christ. They have no power to save the world from its moral corruption. They are like the salt that has

lost its savor. "Without me," said Christ, "ye can do nothing." [John 15:5.] All our profession of godliness is worthless.

"Ye are the light of the world. A city set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house." [Matthew 5:14, 15.] An indwelling Saviour will be manifest to all with whom the human agent is brought in contact. There is the necessity of planting the truth in the heart of man; then it will control his life. For this purpose the Spirit of God is to take the things of God, the truth from the sacred Word, and stamp it on the soul. Then it will be revealed in words, in actions, in every business transaction.

Our work is to represent Christ in character, then when we co-operate with God, we shall work out that which the Holy Spirit works within. A power will attend every soul who derives his spiritual life from Jesus Christ. All, then, have a work to do for the Master, earnest, solemn work in spreading the truth. The truth is first to be planted in his own soul, and then he plants the seeds of truth in other souls. Thus we become lights to shine amid the moral darkness of the world. The influence is constantly going forth to repress sin. The Christian will be consistent in his persevering efforts to restore the souls who are sin-sick and perishing. We must manifest more zeal.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Verse 16.] This is our work, but Satan does not want that heaven's light shall appear and shine amid the moral darkness. He will seek to intercept every ray of light from heaven, that it shall not irradiate the soul, and reflect back glory to God. We must walk by faith, and have an increasing, growing faith, that shall resist the powers of darkness. Both the understanding and the heart need daily to maintain the most intimate and conscious connection with the pure sacred springs, the Fountain of Life, from which they derive their inspiration. There is far more blessing for the human agent, even for every one who will yield to the guidance of the Holy Spirit.

We are living in a time when iniquity abounds. The oil of grace must be in our vessels with our lamps. Our only safety is to live in hourly contact and conscious communion with the principles [of] truth, righteousness, and mercy, which reveal the attributes of God within the soul. God is the deep Source of all moral and intellectual power. We are to bind ourselves up with God, and co-operate with Him. Behold the cross of Calvary. It is the guarantee that through Jesus Christ we may have, not only spiritual efficiency but skill and understanding in the Scriptures, but may represent the truth in its attractive, powerful principles, by precept and example.

There will constantly be a struggle in order to gain access to the hearts of the ignorant and wicked. But do we individually try as earnestly and faithfully by personal effort as we should? Do we not hold ourselves too much aloof from the poor souls dead in trespasses and sins? Can we not, every one of us, arm ourselves with the intense earnestness of Christ, and do more? I fear that there is not that faith that is essential. Shall we not brace ourselves against disappointments and temptations to be discouraged? God is merciful, and with the truth, rejoicing, purifying, ennobling the life, we can do a sound and solid work for God. Prayer and faith will do wonderful things. The Word must be our weapon of warfare. Miracles can be wrought through the Word, for it is profitable for all things.

Light, precious light, is shining forth from the cross of Calvary. This is our illumination. This is our central light. Look at the cross and accept Jesus Christ by living faith as our righteousness, and power will be with you, for you will prevail with God as did Jacob. Work for the salvation of souls as though you knew by sight that you were in full view of the whole universe of heaven. Every angel in glory is interested in the work being done for the salvation of souls. We are not awake as we should be. All the angelic host are our helpers. "The Lord thy God in the midst of thee, (think of that!) is mighty: he will save: he will rejoice over thee with joy. He will rest in his love: he will joy over thee with singing." O cannot we then work with courage and faith? "In that day it will be said to Jerusalem, Fear thee not: and lo Zion, Let not thine hands be slack." [Zephaniah 3:17, 16.] Only have faith. Pray and believe, and ye shall see the salvation of God.

Lt 76, 1896

Gilbert, Lillie

"Sunnyside," Cooranbong, Australia

August 1, 1896

Dear Niece Lillie Gilbert:

I was grieved to learn from the letter which you wrote to Sarah, of your illness, and especially to know that it was that phase of illness. In such cases, a change of climate, if possible, should be made at once. If you could now go to the Sanitarium in Battle Creek, it might prove highly beneficial to you. If it is possible for you to make the change, do so. Your life is worth saving, for your children need a mother.

It is essential for you to put your trust in God. I am sorry that in the place where you live, you have so little encouragement in religious lines. There are many who will give you words of sympathy, but they do not bring comfort to the longing, hungry soul which is bruised and wounded, and which needs the healing balm. Never forget that your Saviour lives and reigns. Your grasp on the divine promises must be strong. Human teachers in Christian faith are few.

You may have felt almost discouraged, and may have yielded to the temptation to neglect your religious duties, to shun the cross-bearing life of a Christian; you may have consented to be governed by worldly principles and sentiments, you may have neglected prayer, neglected to confess Christ. If you have done this, do so no more. Remember the words of Christ, "Ye are my witnesses." [Isaiah 43:10.] Your light may have been flickering, but thank God, it is not too late, even now, to acknowledge the claims the Lord has upon you.

You are the property of Jesus Christ. He has purchased you at an infinite cost to himself. His you are by creation and by redemption. Although to you your hope of heaven may be at times uncertain, yet you know in whom to trust. Your hope of heaven is found alone in the merits of Jesus Christ. You may now gain a living experience in the things of God. Looking unto Jesus by faith, trusting in His merits, doubts of His love will vanish as dew before the morning sun.



Let your surrender to God be full and complete: wait not one day or hour. Make the most now of your probationary time, be it longer or shorter. Just as soon as you cast yourself unreservedly upon Jesus Christ, He accepts you. Do not in any way conceal the fact that you have chosen truth, and all the inconveniences that this choice will involve.

I have just been reading a paragraph in history, which enforced the necessity of the religious training of children and youth. Of all the names which embellish the history of England, that of Alfred the Great stands among the foremost. Equally remarkable for his genius, his wisdom, his godliness, and his trials, we might find in his single case enough to encourage parental painstaking or to rebuke parent neglect. Hear how this monarch speaks: "To Thee, O God, I call and speak. Hear, O hear me, Lord, for Thou art my God and my Lord, my Father, my Creator, my Ruler, and my Hope, my wealth, and my honor, my house, my country, my salvation, and my life! Hear me, O Lord; Few of Thy servants comprehend Thee; but Thee alone I love indeed, above all other things; Thee I seek; Thee I will follow. Thee I am ready to serve. Under Thy power I desire to abide; for Thou alone art the Sovereign of all. I pray Thee to command me as Thou wilt."

By what process was this king enabled to gain such acquirements, and so improve His God-given talents? It was by the influence of a God-fearing mother, whose wisdom and clearness of discernment influenced him to choose paths that would be safe, where he would be a channel of light and righteousness, where he would learn the truth which in after life he so carefully practiced.

Listen to the dying charge given by this king to his son Edward: "We must now part. I go to another world; and thou shalt be left alone with all my wealth. I pray thee (for thou art my dear child), strive to be a father and a lord to thy people. Be thou the children's father, and the widow's friend. Comfort thou the poor, and shelter the weak; and with all thy might right what is wrong. And, my son, govern thyself by law. Then shalt the Lord love thee, and God above all things shall be thy reward. Call thou upon Him to advise thee in all thy need, and so shall He help thee the better to compass what thou needest."

This is the instruction the world needs today. All need to give heed to it. Every family needs to have the highest sense of their God-given responsibilities. Their faith in God must rise above every obstacle. What cannot a Christian mother do by faithful and persevering efforts to mold and fashion the children God has given her after the character of Christ.

My dear niece, never, under any circumstances, even in appearance, consent to leave the path cast up for the ransomed of the Lord to walk in. Be steadfast, immovable to Christian obligations and to your God. "Ye are not your own; ye are bought with a price." [1 Corinthians 6:19, 20.] O that every home might be that which God designed it should be—a symbol of the family in heaven. "Him that honoreth me," saith God, "I will honor; but he that despiseth me shall be lightly esteemed." [1 Samuel 2:30.]

My dear niece, may the Lord spare your life that you may take up His work heartily, and through the grace the Lord shall give, carry it forward and upward, even though you stand alone. You must set your children a right example by representing in your life the principles of righteousness. You must strive for the victory, putting your trust by faith in God.

The household where God is not worshipped is like a ship in the midst of the sea, without a pilot or a helm. The tempest beats and breaks upon it, and there is danger that all on board may perish. Regard your life and the life of your children as precious for Christ's sake, for you must meet them and your husband before the throne of God. Your steadfast Christian principles must not become weak, but stronger and stronger. However much your husband may be annoyed, however strongly he may oppose you, you must show a consistent, faithful, Christian steadfastness. And then whatever he may say, in heart and judgment he can but respect you if he has a heart of flesh.

I urge upon you to fulfil your Christian obligations to God. If there is no one within a hundred miles of you who observes the Sabbath, the whole universe of heaven is in sympathy with you. Christ your Saviour and the heavenly angels are round about you. If you will call upon God in every time of need, He will be your helper. Practice the truth in your home. "Ye are my witnesses, saith the Lord." [Isaiah 43:10.]

But I am not able to write you more. If you love the father of your children, live the life of a Christian at all times, and under all circumstances. If you had done this, God would have worked in your behalf. But when you please yourself, and displease your heavenly Father, how can the Lord work in your behalf?

May the Lord help you, my poor, dear tempted one, to choose the right way just now. May He help you to give your husband and children a testimony that you are a Christian in practice, that you love God, that you love Jesus, who gave His life for you. "And as your day is, so shall your strength be." [Deuteronomy 33:25.]

In much love.

Your Aunt.

Lt 77, 1896

Olsen, O. A.

"Sunnyside," Cooranbong, New South Wales, Australia

July 5, 1896

Elder O. A. Olsen

Battle Creek, Michigan, U. S. A

My Dear Brother:

Yesterday I read a letter from Dr. Maxson, telling of the difficulties which have arisen at the Health Retreat in St. Helena. He presented the financial standing of the institution, stating that suddenly the patronage had fallen off.

I am sincerely sorry that you should consent to the General Conference Association taking over this institution. I cannot see any wisdom in this step. Neither should Dr. Kellogg add this additional

responsibility to the rest of his many enterprises. I am afraid and much concerned for him; and if the institution at Crystal Springs survive or perish, no more should be added to his burdens. O, how much we need wise, God-fearing, humble men, who in their work will keep the honor of God ever before them.

In the face of all the light which God has been pleased to give me, I have no courage to hope for our institutions. Men who have given evidence that they have no inward piety have been looked to for advice, given influence, and upheld as wise counsellors. They have been taken from place to place; their judgment has been honored as being that of wise men; they have been looked upon as able to help in any emergency. O my brother, my brother, watchman upon the walls of Zion, how could you move in such uncertain paths? It seems more than I can explain. How could you consent to propositions which came to you through the same fallen angel that tempted our first parents?

As the matter has been opened before me, I have been surprised to see the want of foresight and the failure to reason from cause to effect. Even if the men who are transported from Battle Creek to distant places, often to the other side of the continent, to give counsel and advice have wisdom to impart, let those who seek their counsel take care lest they place man's wisdom before the wisdom of God. Care should be given to teach every man his dependence upon God; for He is the source of all wisdom and power and efficiency.

I have been shown that it is a mistake to suppose that the men in positions of special responsibility at Battle Creek have wisdom which is far superior to that of ordinary men. Those who think that they have, supposing them to have divine enlightenment, rely upon the human judgment of these men, taking their counsel as the voice of God. But this is not safe, for unless men are wholly consecrated to God, Satan will work through them to impart that knowledge, which will not be for the present and eternal good of those who hear.

Many have educated themselves to write or ask for counsel and advice when brought into difficult places. But it is a mistake for those who are placed in responsible positions in our different institutions to depend upon the men who have all too many burdens and responsibilities to bear. A weak, sickly experience will be the lot of those who are educated to depend wholly upon others. Those upon whom they depend may have less of the fear of God than they themselves have, and not more mental power and talent than it is their privilege to possess, if they will but realize that they are not to be children, but firm, brave men, seeking to gain more ability by exercising that which they already have, by trading upon the talents God has lent them. We are individually responsible for the use of the talents God has given us. Our intellect must be cultivated. Close, hard thinking must be given to the solution of difficulties.

The Lord has given to every man his appointed work, and if He places men in positions of responsibility, He will communicate His Holy Spirit to them, giving them efficiency for their work. But the men who are called upon to take long and expensive journeys, in order to help others to devise and plan, are not themselves in close connection with the God of all wisdom if they put confidence in their own strength and wisdom. If they have not been willing to bear the yoke of Christ, or to learn in His school to be meek

and lowly in heart as He was; if they have not learned to lift the burdens God has given them, and to follow wherever He may lead them, what will their expensive trips amount to? What is their wisdom worth? Is it not accounted foolishness with God?

State conferences may depend upon the General Conference for light and knowledge and wisdom, but is it safe for them to do this? Battle Creek is not to be the center of God's work. God alone can fill this place. When our people in the different places have their special convocations, teach them, for Christ's sake and for their own soul's sake, not to make flesh their arm. There is no power in men to read the hearts of their fellow men. The Lord is the only one upon whom we can with safety depend, and He is accessible in every place and to every church in the Union. To place men where God should be placed does not honor or glorify God. Is the President of the General Conference to be the god of the people? Are the men at Battle Creek to be regarded as infinite in wisdom? When the Lord shall work upon human hearts and human intellects, precepts and practices different from this will be set before the people. "Cease ye from man." [Isaiah 2:22.] You know how far those upon whom you lean have, through a wrong course of action, separated themselves from God.

The Lord has a controversy with His people over this matter. Why have they left the Lord their God, who so loved them "that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life"? [John 3:16.] His love is not uncertain and fluctuating, but is as far above all other love as the heavens are above the earth. Ever He watches over His children with a love that is measureless and everlasting. "O the depth of the riches both of the wisdom and love of God! how unsearchable are his judgments, and his ways past finding out!" [Romans 11:33.]

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." [James 1:5.] Mercy and love and wisdom are to be found in God, but many who profess to know Him, have turned from the One in whom our hope of eternal life is centered, and have educated themselves to depend upon their erring and fallible fellow men. They are crippled spiritually when they do this, for no man is infallible, and his influence may be misleading. He who trusts in man not only leans upon a broken reed and gives Satan an opportunity to introduce himself, but he hurts the one in whom the trust is placed; he becomes lifted up in his estimation of himself, and loses the sense of his dependence upon God. Just as soon as man is placed where God should be, he loses his purity, his vigor, his confidence in God's power. Moral confusion results, because his powers become unsanctified and perverted. He feels competent to judge his fellow men, and strives unlawfully to be a god over them.

But there must be no self-exaltation in the work of God. However much we may know, however great our mental endowments, none of us can boast, for what we possess is but an entrusted gift, lent us on trial. The faithful improvement of these endowments decides our destiny for eternity; but we have nothing whereby to exalt self or lift us up, for that which we have is not our own.

We are to be courteous toward all men, tender-hearted and sympathetic, for this was the character Christ manifested when on the earth. The more closely we are united with Jesus Christ, the more tender and affectionate will be our conduct toward one another. The redemption of the human race was

planned that man, fallen though he was, might be a partaker of the divine nature, having escaped the corruption that is in the world through lust. If by His grace we become partakers of the divine nature, our influence upon those around us is not dangerous but beneficial. Looking unto Jesus, the Author and Finisher of our faith, we can be a blessing to all with whom we associate, for the Holy Spirit's power upon the human heart can make and keep it pure.

Those who do not receive Christ as their personal Saviour, who do not feel the need of His grace upon heart and character, cannot influence those around them for good. Whatever their station in life, they will carry with them an influence that Satan will use in his service. Such lose all hope of eternal life themselves, and by their wrong example lead others astray.

The cross of Calvary means everything to perishing souls. Through the suffering and death of the Son of man, the salvation of men was made possible. Through the agency of the Holy Spirit God designs that His image shall be restored in humanity, that a new and living principle of life shall be introduced into the minds that have become defiled by sin. The love of God is fully able to restore, upbuild, encourage, and strengthen every believing soul who will accept the truth as it is in Jesus. But in order that this may be accomplished, men must yoke up with Christ. The cross of Christ must be studied. It must rivet the attention and hold the affections. The blood which there was shed for sins will purify and cleanse mind and heart from every species of selfishness.

God is the Author of all truth, and truth practiced prepares the way for more advanced truth. When God's delegated servants proclaim fresh truth, the Holy Spirit moves upon a mind which has been prepared by walking in the light, quickening the perceptive faculties to discern the beauty and majesty of truth.

But the truth is no truth to the one who does not reveal, by his elevated spiritual character, a power beyond that which the world can give, an influence corresponding in its sacred, peculiar character to the truth itself. He who is sanctified by the truth will exert a saving, vital influence upon all with whom he comes in contact. This is Bible religion.

Men, saved only by the atoning sacrifice of Christ Jesus, have no right to seek to exalt themselves above their fellow men. Let them sit at the feet of Jesus and learn of Him, striving not to make themselves shine. If the love of Jesus Christ abides in them, they will shine unconsciously, diffusing the light of the glory of Christ through the world. "I, if I be lifted up," Christ said, "will draw all men unto me." [John 12:32.] If a minister makes Christ his hope, his trust, his dependence, he is one with Christ, a laborer together with God; and by his ministry, souls are converted to Christ.

There are those who are not learned, and who have not a large endowment of gifts, but they need not become discouraged because of this. Let them use what they have, faithfully guarding every weak point in their characters, seeking by divine grace to make it strong. There is no man living that has any power or ability which he has not received from God, and the source from whence [it] came is open to the weakest human being. If he will draw near to God, the unfailing Source of strength, he will realize that God fulfills His promise. But in this work, we need not call men thousands of miles to give us aid, for Christ has promised, "Ask, and ye shall receive; seek, and ye shall find." [Luke 11:9.]

God has not given talents to men capriciously, but according to their God-given ability to use them. The greater the talents lent to man, the greater the returns required. God requires every human agent to consult the living oracle and become thoroughly acquainted with His expressed will in all matters, that by diligently using the talents lent Him, he may gain others.

God would have us learn the solemn lesson that we are working out our own destiny. The character we form in this life decides whether or not we are fitted to live through the eternal ages. No man can with safety remain idle. He may not have many talents, but let him trade on those which he has; and in proportion as he exhibits integrity toward God and his fellow men, so God will bless him.

The Holy Spirit waits to give aid to every believing soul, and Jesus declares, "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.] Let those who believe in Jesus, be strong, prayerful, and full of trust in Christ's power to save. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." [Psalm 50:15.]

Let me entreat our state conferences and our churches to cease putting their dependence upon man and making flesh their arm. Look not to other men to see how they conduct themselves under the conviction of the truth, or to ask them for aid. Look not to men in high positions of responsibility for strength, for they are the very men who are in danger of considering a position of responsibility as evidence of God's special power. Our churches are weak because the members are educated to look to and depend upon human resources, and thousands of dollars are needlessly expended in transporting finite men from one place to another in order that they may settle little difficulties, when Jesus is ever near to help those who are needy and distressed.

The warnings given in the Word of God to the children of Israel were meant, not merely for them, but for all who should live upon the earth. He says to them, "Woe to the rebellious children, ... that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt." [Isaiah 30:1, 2.] If the Lord reproveth His people anciently because they neglected to seek counsel of Him when in difficulty, will He not be displeased today if His people, instead of depending on the bright beams of the Sun of Righteousness to lighten their way, turn from Him in their test and trial for aid to human beings who are as erring and inefficient as themselves? Where is our strength? Is it in men who are as helpless, as dependent, as ourselves; who need guidance from God as we do?

Christ says, "Without me ye can do nothing" [John 15:5], and He has provided the Holy Spirit as a present help in every time of need. But many have a feeble religious experience because, instead of seeking the Lord for the efficiency of the Holy Spirit, they make flesh their arm. Let the people of God be educated to turn to God when in trouble, and gain strength from the promises that are yea and amen to every trusting soul.

The Word of the Lord to us is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a

stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [Luke 11:9-13.]

The promises of God are full and abundant, and there is no need for any one to depend upon humanity for strength. To all that call upon Him, God is near to help and succor. And He is greatly dishonored when, after inviting our confidence, we turn from Him—the only One who will not misunderstand us, the only One who can give unerring counsel—to men who in their human weakness are liable to lead us astray.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe to them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us?" [Isaiah 29:13-15.]

The Lord has shown us His way; shall we walk in it? or shall we, finite and erring as we are, walk in our own counsel, and practice the principles which He has warned us against?

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord, which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." [Isaiah 30:8-13.]

"Whom shall he teach knowledge? and who shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. For with stammering lips and another tongue will I speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." [Isaiah 28:9-17.]

“Thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and confidence shall be your strength; and ye would not.” [Isaiah 30:15.] “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, to turn aside the just for a thing of naught. Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” [Isaiah 29:18-24.]

Will these warnings be passed by as of no account? The Lord calls upon every teacher, every minister, every one who has received the light of His truth, to mark well their spiritual standing. They have had great light, and if they would secure eternal life, they must no longer make finite man their dependence, but build upon the sure foundation.

No counsel of men can with safety remove God’s principles and set up their own, for the word of God declares, “Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.” “For the Lord shall rise up as in mount Perazim; he shall be wroth as in the valley of Gibeon that he may do his work, his strange work, and bring to pass his act, his strange act. Now therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.” [Isaiah 28:17, 21, 22.]

We are living in times full of importance to each one. Light is shining in clear, steady rays around us. If this light is received and appreciated, it will be a blessing to us and to others; but if we trust in our own wisdom and strength, or in the wisdom and strength of our fellow men, it will be turned into a poison. In the struggle for eternal life, we cannot lean upon one another. The bread of life must be eaten by each one. Individually we must partake of it, that soul, body, and mind, may be revived and strengthened by its transforming power, thus becoming assimilated to the mind and character of Jesus Christ. God must be made first and last and best in everything.

Each one must hunger and thirst after righteousness for himself. Leaning upon men, and trusting in their wisdom, is dangerous to the spiritual life of any Christian. Those in whom confidence is placed may be honest and true, serving the Lord with all diligence. But if, individually, we are endeavoring to walk in the footsteps of Christ, we can follow Him as well as those whom [we] admire for their consistent, humble lives.

It is too often the case that those who are looked up to are not what they are supposed to be. Often sin lurks in the heart, and wrong habits and deceptive practices are woven into the character. How does our heavenly Father regard this? His counsel is always reliable, and He has evidenced His great love for the human race. He looks on with sadness when His children are encouraged to turn away from Him and



place their dependence upon finite men whom they know not, and whose judgment and experience may not be reliable. But this has been done, and God has been made secondary.

In the name of Jesus Christ of Nazareth, I beseech the people of God to depend upon the Lord for strength. Beware how you place men where God should be. We are not safe in taking men as our authority or our guide, for they will surely disappoint us. Individually, we are to work out our own salvation with fear and trembling, "for it is God that worketh in us, both to will and to do of his good pleasure." [Philippians 2:13.] We have a high calling in Christ Jesus; we are carrying forward a vast and holy work, and God calls upon each one to uplift His standard in the sight of this world and of the universe of heaven, by the power of the Lord Jehovah, in whom is "everlasting strength." [Isaiah 26:4.]

Lt 78, 1896

Olsen, O. A.

"Sunnyside," Cooranbong, Australia

July 6, 1896

Elder O. A. Olsen

Battle Creek, Michigan, U. S. A

My Dear Brother:

It has been revealed to me that the Lord proves and tries all who have named the name of Christ, but especially those who are stewards in any department of His cause. A connection with the special work of God for this time brings with it much responsibility, and the higher the position of trust, the greater the responsibility attached to it. How humble and sincere the one needs to be who is filling such a position! How fearful and mistrustful of himself! How careful to give all the praise and thanksgiving to God!

There is a Watcher standing by the side of all those who are filling positions of trust, ready to reprove and convict of wrong doing or to answer prayers for help. He watches to see if the men privileged to bear responsibilities will look to God for wisdom, and avail themselves of every opportunity to perfect a character after the divine similitude. If they deviate from straightforward rectitude, God turns from them; if they do not earnestly strive to understand the will of God concerning them, He cannot bless or prosper or sustain them.

Those whom God has placed in positions of responsibility should never seek to exalt themselves, or to turn the attention of men to their work. They must give all the glory to God. They must not seek for power that they may lord it over God's heritage, for only those who are under the rule of Satan will do this.

But the rule or ruin system is too often seen in our institutions. This spirit is cherished and revealed by some in responsible positions, and because of this God cannot do the work He desires to do through

them. By their course of action, those who reveal this spirit make manifest what they would be in heaven if entrusted with responsibility.

Those who will look at human souls in the light of the cross of Calvary need not err regarding the estimate which should be placed upon them. The reason why God has permitted some of the human family to be so rich and some so poor will remain a mystery to men till eternity, unless they enter into right relations with God and carry out His plans instead of acting on their own selfish idea that because he is rich, a man is to be more highly respected than his poor neighbor.

God makes His sun to shine on the just and on the unjust, and this sun represents Christ the Sun of Righteousness, who shines as the light of the world, giving His blessings and mercies, seen and unseen, to rich and poor alike. This principle is to guide our conduct toward our fellow men. The Lord is the Teacher of the highest moral sentiments, the loftiest principles, and no man can deviate from these and be guiltless. It is the highest insult to God's goodness to doubt whether He would be willing for us to impart to others the blessings, spiritual and temporal, which He has freely given us.

A pure religion, an upright holy life, constitutes a man a Christian. But ever since his defection in heaven, Satan's course has been one of perpetual deception, and harshness; and there are professed Christians who are learning his methods and practices. While they claim to be serving the cause of God, they turn their fellow men from their rights in order to serve themselves.

Every human being has been bought with a price, and as God's heritage, he has certain rights which no one should deprive him. The Lord will not accept service from those who practice double dealing. The least advantage gained in this way will dishonor God and the truth. Those who possess Bible religion will do justice, love mercy, and walk humbly with their God. These are the lines drawn by the God of justice on this matter.

Again I would urge that living faith in God be cultivated. There are those who, though thought to be serving God, are fast becoming girded about with infidelity. To them crooked paths seem straight; they are living in continual violation of God's truth; corrupt principles are interwoven into their life practice, and wherever they go they sow seeds of evil. In the place of leading others to Christ, their influence causes them to question and doubt. They unsettle minds in the truth by entering upon speculative theories, which draw them away from the truth. They help to forge the fetters of doubt and unbelief, fault-finding, and accusing; and souls stumble over them to perdition. The blood of souls will be upon those who, while they profess to be in the service of God, are doing the work of His enemy.

Knowing this, what manner of persons ought we to be? Shall we exalt human wisdom, and point to finite, changeable, erring men as a dependence in time of trouble; or shall we exemplify our faith by our trust in God's power, revealing the net of false theories, religions, and philosophies which Satan has spread to catch unwary souls? By thus doing the Word of God, we shall be lights in the world, for if the Word of God is practiced, we show to all those who come within the sphere of our influence that we reverence and respect God, and that we are working under His administration. By a humble circumspect walk, by love, forbearance, long-suffering, and gentleness, God expects His servants to manifest Him to the world.

God requires those to whom He has given sacred trusts to rise to the full height of their responsibilities. Man is placed here on test and trial, and those who are given positions of trust must decide whether they will exalt self or their Maker; whether they will use their power to oppress their fellow men or to exalt and glorify God.

Increased responsibilities bring increased accountability. He who would be a faithful servant must give entire and willing service to the greatest teacher the world ever knew. His ideas and principles must be kept pure by the power of God. Every day he must learn to become worthy of the trust placed upon him. His mind must be quickened by the divine power. His character must be uncontaminated by the influence of his relatives, his friends or his neighbors. At times he must turn aside from active life to commune with God, and to hear his voice saying to him, "Be still, and know that I am God." [Psalm 46:10.]

As the rich clusters of grapes grow in the living vine, so the fruits of the Spirit will be borne by the man who loves God and keeps the way of the Lord. Christ is his strong hold. Christ lived the law of God in humanity, and so may he do if he will by faith take hold on the Strong for strength. If he realizes that he cannot do anything without Christ by his side, God will give him wisdom. But he must cherish the love of Christ in his heart, and practice his lessons, for is he not to love Christ as Christ loved God? Is he not to demonstrate to all with whom he associates that he has the abiding presence of Jesus Christ more than he has ever had it before? Because of his increased responsibilities, he must have an increased knowledge of God, and must reveal that living faith that works by love, and purifies the soul.

But frequently, when placed in high positions of trust, men fail to take time to pray; they think they have no time to train their every faculty to respond to the convictions of the Holy Spirit. But if these men would sit at the feet of the meek and lowly Jesus, they would carry out sacred responsibilities confident, not in themselves, but in their God. They would render to God the sacrifice of a noble, self-denying, cross-bearing life. Jesus would be enthroned in their hearts, giving them physical, mental, and moral power to make Him known.

God longs to work through those to whom He has given capabilities for great things. He longs to see those who occupy responsible places representing Him to the world. He desires that Christ be acknowledged as the greatest Teacher the world has ever known, and that He shall through their minds as the light of the world. "To as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." [John 1:12.] But in order that this may be, God demands that every intellectual and physical capability be offered as a consecrated oblation to Him.

But some men, as soon as they are placed in sacred positions of trust, regard themselves as great men, and this thought, if entertained, ends the desire for divine enlightenment, which is the only possible thing that can make men great. Those who take this view, extinguish all chance of true greatness in them, because they will not become illuminated by the Sun of Righteousness.

But men cannot extinguish the light of life, even though they close their eyes tightly in order that they may not see it. The Sun of Righteousness shines none the less because the poor, foolish human agent surrounds himself with self-created darkness.

The men who close their eyes to the divine light are ignorant, deplorably ignorant, both of the Scriptures and of the power of God. The Holy Spirit's working is not agreeable to them, and they attribute its manifestations to fanaticism. They rebel against the light, and do all they can to shut it out, calling darkness light, and light darkness. They complain that the teachings of Christ cause undue excitement and fanaticism, which spoils those who receive them for the proper duties of life.

Those who entertain this belief do not know what they are about. They are cherishing a love for darkness, and just as long as these Christless souls are retained in positions of responsibility, the cause of God is imperilled. They are in danger of fastening themselves so firmly with the dark leader of all rebellion, that they will never see light; and the longer they are retained, the more hopeless is their chance of receiving Christ, or of having a knowledge of the true God. How uncertain they make everything that is spiritual and progressive in the truth. Under the influence of their leader, they become more and more determined to work against Christ. But through good and bad report, through darkness, through all the antagonism of the agencies of Satan, the Sun of Righteousness calmly shines on, searching out evil, repressing sin, and reviving the spirit of the humble and contrite ones. "Lord, to whom shall we go? thou hast the words of eternal life." [John 6:68.]

The evidence of true value and worth in men who are in responsible positions is the fact that they have a daily Christian experience in the things of God. They find music in the words spoken by Christ, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." [John 15:26, 27.] If men will receive the ministration of His Holy Spirit—the richest gift God can bestow, they will impart blessings to all who are connected with them.

But God cannot reveal Himself through some who are entrusted with responsibilities. He cannot make them channels through which His grace and compassion and love can flow, for they insult His goodness by exhibiting a masterful spirit toward those whom they regard as being in error and needing reproof, eclipsing Christ's love and mercy by their own unsanctified passions. The enemy of all good is allowed to rule in their hearts, and their lives will reveal his attributes. They claim that the Word of God directs them, but by their actions they say, "We want not thy way, but our way."

By their words, their works, and their spirit, those who pursue such a course are making a record in the books of heaven which they will not care to meet, for God does not value them as they value themselves. They are abusing their probationary opportunities and are grievously neglecting the high privileges conferred upon them. Though finding nothing in the Word of God to vindicate their actions, or countenance their opinions, yet they persist in their own way. In that day, when judgment is passed upon all, the sentence will be pronounced against them, "Thou art weighed in the balances of the heavenly sanctuary and found wanting." [Daniel 5:27.]

God may entrust men with money and possessions, but because of this, they are not to lift themselves up. All they have, they hold in trust; it is lent them by God, that they may develop a character like His. They are on trial. God waits to see whether they will prove themselves worthy of the eternal riches. If they use their Lord's goods to set themselves above their fellow men, they prove unworthy of a place in

the kingdom of God. In the great reckoning day, they will hear the words, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" [Luke 16:11, 12.]

But if those whom the Lord has made stewards regard their treasures as His gifts and seek to manifest compassion, sympathy, and love for their fellow men, they are in harmony with the character of God who gave His only begotten Son to die for their salvation. If they value the souls of the human race according to the price paid for their redemption, they will not work out their natural impulses, but will manifest the attributes of the mind and will of God, and will be channels through which God's generous, loving sentiments may flow to humanity.

The Lord permits misfortunes to come to men, poverty to press upon them, adversity to try them, that He may thus test those whom He has placed in more favored circumstances; and if those to whom He has entrusted His goods are faithful, He declares them to be worthy to walk with Him in white, to become kings and priests unto God. "He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much." [Verse 10.]

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby. If so be that ye have tasted that the Lord is gracious. Unto whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable unto God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and ye that believeth on him shall not be confounded. Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:1-9.]

Are acceptable spiritual sacrifices made to God when men who are placed in positions of great responsibility magnify themselves and dishonor God? This has been done, and God looks upon their course with displeasure. Instead of growing up into Christ, their living head in all things, manifesting His divine attributes to the world, they have grown earthward. Self has been regarded as of great importance, and selfishness has attached itself to their work. Devotion to God has not been seen; spiritual life in Jesus Christ has not been developed.

God cannot give His wisdom to men who look upon their position as sufficient excuse for turning from Bible principles to their own finite judgment, as if a position in the work of the Lord gave them liberty of speech, and power to pass resolutions and devise plans and methods that are not in accordance with God's will. Such need to learn that elevated position has no power to sanctify the heart. God permits them to hold these positions that He may prove whether they will reveal the character of God or the

character of weak, finite humanity, which has never been fully under God's discipline; but positions have no power to develop a man's character. It rests wholly with the man himself to prove whether he will work himself, which means that Satan will work him, or whether he will be worked by the Holy Spirit.

"Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." [Verse 7.] Have we all made Christ our righteousness? Has He been placed as the honored memorial stone of the corner? Have His lessons of humility been cherished, and have they been acted upon? Have His lessons of mercy, justice, and the love of God been exemplified in our lives?

O what weakness men manifest when they separate from the source of wisdom and power! Have not men been magnified? Have not human sentiments and imperfect traits of character been held up as if of great value, while Christ and His righteousness have been excluded? have not men woven selfishness into everything they have touched, revealing it persistently and determinedly in their work? Have they not treated the message of God with disdain? Have they not handled means which was not theirs as though they had a right to do with it as they pleased; and when this means was used to open new fields, have they not acted as though it came from their own individual capital, which they deserved great credit for thus appropriating? Has not the money offered as an obligation to God been used to pile up large buildings in Battle Creek, to give character to the work, it is said, but really to give opportunity for men to show the genius and tact they manifest in managing these large business houses?

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the souls; having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may, by your good works, which they shall behold, glorify God in the day of salvation." [Verses 9-12.]

How do men regard the work of the Lord when they feel themselves at liberty to be disobedient, unthankful, unholy, condemnatory, and harsh, loving to serve themselves rather than the Lord? Those who hold sacred trusts are forming their own destiny by the spirit and character they reveal, and do they ever stop to think how their works will appear in the judgment? If the important truth for this time was an abiding principle in the souls of those who minister in the work of the Lord, how earnestly they would strive to obtain perfection of character, that they might surround the souls of those with whom they came in contact with a life giving holy atmosphere that would revive the hearts of the humble and contrite.

It is a law of God that whoever believes the truth as it is [in] Jesus will make it known. The ideas and convictions of the individual mind will seek for expression. Whoever cherishes unbelief and criticism, whoever feels capable of judging the work of the Holy Spirit, will diffuse the Spirit by which they are animated. It is the nature of unbelief and resistance of the grace of God and infidelity to make itself felt and heard. The mind actuated by these principles is always striving to make a place for itself and obtain

adherents. All who walk beside the great apostate will be imbued by his spirit and will seek to share with others their thoughts and the result of their own inquiries and the feelings which prompted their action, for it is not an easy matter to repress the principles upon which we act.

Some who are supposed to be heart and soul devoted to God are acting disloyal to Him and to His work. Others have placed confidence in them, but deception covers them as with a garment. Their minds are controlled by a restless, irrepressible energy and eagerness to disclose their sentiments where they dare venture. Thus seeds are sown everywhere. By a partially expressed sentiment they cast doubt and unbelief of the truth. There are those who are not in harmony with the Testimonies because men in positions of trust are not in harmony with them, for the Testimonies do not coincide with their opinions, but rebuke every vestige of selfishness.

Everything that has been planned in regard to consolidation shows that men are seeking to grasp the scepter of power, and hold control over human minds. But God does not work with them in their devising, and the voice they now have in the cause of God is not the voice of God. They have proved themselves utterly unworthy of a place as wise managers, for their strength is used to turn men away from their rights to benefit themselves. There have been acts of apparent liberality, but God knows the motive which governed them, and He will not accept their offerings until they repent and become conscientious doers of His Word.

There is great necessity for unity in the work and cause of God, but for a long time influences have been at work seeking to create disaffection, and the men who feel that they have the power in their hands care little. They say, within themselves, "When this consolidation is perfected, we will show them who is master. We will then bring things into line." But they will never have that work to do.

As individuals, and as members of the church of God, we need to realize the special work which has been committed to us. Paul writes to Timothy, "Take heed unto thyself, and to the doctrine. Continue in them for in doing this, thou shalt both save thyself, and them that hear thee." [1 Timothy 4:16.] We have a very important work before us. "Unto me, who am less than the least of all saints," writes Paul, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent that now unto the principalities and powers in heavenly places, might be known to the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord." [Ephesians 3:8-11.]

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked men, thou shalt surely die; if thou doest not speak to warn the wicked from his way, that wicked man will die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." [Ezekiel 33:7-9, 13.]

“Again, when I say unto the wicked, thou shalt surely die, if he turn from his sin, and do that which is lawful and right, if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him, he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal; but as for them, their way is not equal. When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby, but if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.” [Verses 14-20.]

The saving of human souls is an interest infinitely above any other line of work in our world. Whoever is brought under the influence of the truth, and through faith is made a partaker of Christ’s love, is by that very fact appointed of God to save others. He has a mission in the world. He is to be a co-laborer with Christ, making known the truth as it is in Jesus, and when men, in any line of God’s work, seek to bring the minds and talent of the Lord’s human agents under their control, they have assumed a jurisdiction over their fellow men that they cannot maintain without injustice and iniquity. The Lord has placed no man as judge either of the pen or the voice of God’s workmen.

There are men whose character and life testify to the fact that they are false prophets and deceivers. These we are not to hear or tolerate. But those whom God is using are under His control, and He has not appointed men with human, shortsighted judgment to criticize and condemn, to pass judgment and reject their work, because every idea does not coincide with that which they suppose to be truth.

Men can become just as were the Pharisees—wide awake to condemn the greatest Teacher that the world ever knew. Christ gave unmistakable evidence that He was sent of God, yet the Jewish rulers took upon themselves the work the enemy prompted them to do, and charged Him who made the Sabbath, who was Lord of the Sabbath, with being a Sabbath breaker. O the foolishness of men! the weakness of men!

There are those who are today doing the very same thing. In their councils they venture to pronounce judgment upon the work of God, for they have become trained in doing that which the Lord has never required them to do. They might better humble their own hearts before God, and keep their hands off the ark of God, lest the wrath of God shall break forth upon them, for if God has ever spoken by men, I testify that they have undertaken a work in criticizing and pronouncing unsound judgment, which I know is not right. They are but finite men, and being befogged themselves, suppose that other men are in error.

But these men who presume to judge others should take a little broader view, and say, Suppose the statements of others do not agree with our ideas; because of this shall we pronounce them heresy? Shall we, who are but uninspired men, take the responsibility of placing our stakes, and saying, This shall not appear in print?

If they still persist in clinging to their own opinions, they will find that God will not sustain their action. Do they take the position that all that they advance is infallible, that there is not a shadow of an error or



mistake in their productions? Cannot other men, who give just as much evidence that they are led and taught of God, catch at an expression in their work which they do not entertain as their views in every particular, and command them to cut it out?

Has not our past experience in these things been sufficient? Will we ever learn the lessons which God designs we shall learn? Will we ever realize that the consciences of men are not given into our command. If you have appointed committees to do the work which has been going on for years in Battle Creek, dismiss them; and remember that God, the infinite God, has not placed men in any such positions as they occupied in Minneapolis, and since then.

I feel deeply over this matter of men being conscience for their fellow men. Stand out of the way, and let God work His own instrumentalities. Some have done work for which God will call them to account. He will inquire of them, Who hath required this at your hands.

I have not liberty to place my writing in the hands of men who feel that their work is to act the part of detectives over their brethren. My brethren in positions of trust, will you not discern your own deficiencies, and put on the whole armor of righteousness. Will you not be just as watchful and critical over your own spirits and temperaments and words as you are over those of others, lest God should be dishonored, and His truth misrepresented. Your discernment would be greatly improved if you would do this. The truth, the living Word, would be as a fire shut up in your bones, which would shine forth in clear, unmistakable distinctness, representing Christ to the world. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.]

Could none of those who have made themselves detectives see the tendency of the position they have taken in endeavoring to become a controlling power? Where was their clear spiritual eyesight? Why could they discern a mote in the eye of a brother, while they failed to see that a beam was in their own eye? O, if ever a temple upon earth needed purifying, the institutions in Battle Creek need it now. Will you not seek God most humbly, that you may give the Laodicean message, with clear distinct utterance in Battle Creek? Where are God's watchmen who will see the peril and give the warning? Be assured that there are messages to come from human lips under the inspiration of the Holy Spirit. "Cry aloud, spare not; show my people their transgressions, and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness, and forsook not the ordinance of their God." [Isaiah 58:1, 2.]

We are the soldiers of Christ. He is the Captain of our salvation, and we are under His orders and rules. We are to wear His armor; we are to be marshalled only under His banner. We are to subdue, not our brother soldiers, but our enemies, that we may build up Christ's kingdom. We are laborers together with God. We are to keep on the whole armor of God, and work as in view of the universe of heaven. Let every man do his duty.

Lt 80, 1896

Olsen, Brother and Sister [O. A.]

Ballarat, Australia

October, 1896

Dear Brother and Sister Olsen:

Half past three a.m. Our camp meeting in Adelaide is closed, but the meetings continue still in the same North Side Park, over the third Sabbath and Sunday, then the time has expired for which the grounds were secured. Every effort has been made to drive us from the grounds by a Wesleyan Methodist minister by the name of Green. He has circulated Canright's books, and advertised in the paper that Mrs. White was a second Ann Lee and a Southcott. He challenged to a discussion in regard to the work of Mrs. E. G. White, but no notice was taken of the matter. He went to the city authorities to give him permission to take a platform carriage and make that his pulpit, come on the grounds, and preach against us. The magistrate told him he would have no such permission from him, for they had hired the grounds and it was their right to have their meetings without disturbance, and he must stand the consequence of any such movement, for he would not be sustained.

Sabbath afternoons and evenings, and through the day Sunday, the tent was full; and Sunday afternoon and evening a large crowd was on the outside of the tent. We have not in any place had a more appreciative audience. Twenty-one were baptized last week, and several more are convinced of the truth, but are not fully decided.

Sister James' two brothers' families, living in Adelaide, have been very much opposed, the children, especially. Her sister kept the Sabbath alone in her family [for] twelve months. She was bitterly opposed by her eldest daughter, who took the liberty to cut off all communication to the mother from her friends by burning books and papers sent to her to strengthen her faith. But since the meeting in Adelaide commenced, there has been a change in their feelings. The son and the son's wife embraced the truth as the result of the Brighton camp meeting. None of the James' family could go to Adelaide but the daughter-in-law; and the meeting has been a great blessing to her. She has identified herself now decidedly, and received baptism. She has good mental powers, has taken notes of the discourses and used them in the families of sister and brothers of Sister James. She has influenced them to attend the meetings.

The children are now grown up young men and women, and these notes taken have been copied and the Scripture references made a matter of study. The daughters that opposed their mother so bitterly, burning her books and papers, have made a confession to [their] aunt, Sister James, where we now are making our home. Sister James is much rejoiced. We think the sister that was overcome with so great opposition will take the Sabbath again. She is a widow, but in good circumstances in life. The daughter-in-law from Ballarat and the aunt, the sister of Sister James, came to the cars to see us. We were much pleased with her appearance. We expect that the work of conviction may deepen, and precious souls be converted soundly to the truth. I shall send them letters and books, and they may be brought to acknowledge the truth. Certainly the truth has been proclaimed in clear lines during the camp meeting. Last Sabbath morning Elder Hawkins was ordained. Elder Haskell gave a discourse in the early morning meeting, and certainly it was most impressive and instructive. It is the only discourse I have listened to on the ground. The ordination was very impressive. Elder Haskell seems as efficient as he ever has been.

Solid, good talk comes from his lips, revealing that he has been a deep student of the Word. The Lord is with him, and he brings forth from the storehouse things new and old.

Melbourne: Elder Haskell, Sarah McEnterfer, and I left Ballarat this morning. We left Brother James' house [at a] quarter before seven. The atmosphere was quite cold; we thought cold enough to snow if we had been in America. The cars left the station forty minutes after seven. I laid down on the seat and slept soundly for about one hour. I have been wearied after the work was done, but feel better now. I am very thankful for the strength which the Lord has been pleased to give me.

I remember the encouraging words given about eight years ago: "Satan is the destroyer, but I am the Restorer. I will restore you, I will strengthen you. When brought into trying places, remember I am your Restorer." This is the help which the Lord gives. Brother Salisbury and W. C. White met us at the station with the ponies and carriages. We learned that the attendance was still large at Adelaide. My heart ascends to God in earnest prayer that He shall be the strong Helper of His people in this their time of need; that God will set His seal to the truth by the deep moving of His Holy Spirit. We long for much more of the grace and power of God.

The Lord does not design that His people, who love and obey his commandments, shall be weak and powerless at this time when His law is made void in our world. Satan is stirred with an activity that is making his presence and power felt, in using every means to bar the way that the truth shall not come to the people; but the Lord has disappointed the enemy. The Lord's power in earthen vessels has honored the truth. "The foolishness of God is wiser than men, and the weakness of God is stronger than men." [1 Corinthians 1:25.]

Success in presenting the truth, the Word, has honored and exalted the truth, revealing it in sharp contrast with error. The Word, it is written, is the weapon of our warfare. This is the practical argument against every phase of error which is brought forward by all who deny the truth. We preach Christ, and Him crucified. The determination of a very few who were revealing so strong enmity against the law of God, personated the great apostate, determined to eclipse the truth. But we decided that the way to meet the pretensions of the evil doers was, Preach on, but refuse to engage in controversy or debate with the opposing elements.

Paul charged Timothy, "Preach the word; be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from hearing the truth, and shall be turned unto fables." [2 Timothy 4:2-4.] We meet this class wherever we go. When such opposers will seek to draw the attention of the people, preach the Word, present Bible arguments. That is advocating truth. Let the light of the Word shine forth in undimmed luster. The truth made plain and clear in contrast with error. Light discovers darkness and exposes human fallacies, plans, and assumptions.

We thank God Adelaide has been especially visited with the light and the truth, and the question of vital importance has been asked by some precious souls, "What must I do to be saved?" [Acts 16:30.] Our work is to make the plan of salvation simple and forcible by pointing souls "to the Lamb of God that

taketh away the sin of the world.” [John 1:29.] Lift Him up “who hath loved us and died for us.” [See Revelation 1:5.] Let it be breathed in every prayer and sung in every anthem.

We have but a little time to trace a few lines. We are much interested in your work. We want it to advance, and this can only be done by constant self-denial and wise generalship. I pray the Lord that His Holy Spirit shall sweep away every bit of fuzz that has clouded your discernment. You need now to stand in God. Let nothing, nothing come in to make you weak. Do not embrace too much work. God is the one efficient power. You have need to cultivate a perfect, close connection with God.

When you have a realization of God’s actual presence and agency in all the work given you to do, you will not be misled by the philosophizing, hard theories—only human—that are waiting to bewilder your senses, to make you exacting after human ideas. [Do not be misled] to be very liberal where you should be cautious and watchful and guarded, least you shall rely upon propositions of men who have been for long years discarding from their minds and theories an in-dwelling, co-working Divinity. There must dwell in your heart the full sense of your dependence upon God, and then the aspiration of your soul will be felt by those for whom you labor, that their soul [will] cry out for the living God.

You should never be beclouded in regard to the spiritual atmosphere which surrounds the souls of those whom you associate with. If you cannot lift them up into a pure and holy atmosphere, they will drag you down. Those who do not acknowledge their own helpless human nature without the divine manifestation to stir the soul, and by perusing the Word find light and wisdom to justify its hopes, men who feel satisfied with their human inventions and plans, and can endure the climate where there is not bright beams of the Sun of Righteousness, will create imaginings to great activities in doing some wonderful things to supply the want.

But, my brother, you have a greater responsibility than those men in whom you have trusted. You have had a knowledge in your religious experience that the men who have led you have never had. The ideas which they cherish in the absence of the transforming energies of the Holy Spirit to make men pure and true and holy is Satan’s snare to take the whole man captive. They defy man and reject God. I will say no more now on this point, for my time is short. Let your weary soul and deceived senses cry out for the Comforter. Put not confidence in men, and make not flesh your arm. The very experience you have had in Bible religion has made your course of action more blame-worthy, because it has bewildered other minds. The harm that has been done to these very men, who have led you when you should have rebuked them sharply for their principles which they were weaving into the work of God, cannot be lightly regarded. I have spoken plainly to you, and will speak plainly.

I entreat you to do less actual working. Gather the rays of light from glory, and diffuse light, establishing yourself upon the immovable foundation—that God is your sufficient helper—that spiritually blind men cannot lead you in safe paths. You may consider your efficiency is God, not in your position but in God, then your own duties will be understood more distinctly, and you [will] carry the minds of men along with you in strenuous co-operation with the Lord Jesus, who worketh in His faithful servants to do His pleasure. And [then] there will be no danger that we will ascribe the Creator’s honor to the creature.

We must be in partnership with the Divine resources if we [are to] labor healthfully and after God's devising. Then there will be a wholesome, correct outlay of mortal energies with the immortal. There will be a careful study not to take in so large amount of activities that the most important, essential things shall have but a partial attention. When you understand these matters, which involve eternal interests, you need not depend upon your puny strength, but lay hold upon a power provided for you; and do not put in the place of God a human power that has no connection with God. "Ye are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Human minds must not work your mind; human suggestions must not become interwoven with God's work. But I must say, my dear brother, Draw nigh to God.

I will stop here. God will help you. I must continue this subject further at another time. I am seeking to draw nigh to God. I am dissatisfied with myself. I want more and more of the love of God abounding in my heart. I have dedicated myself to God, soul, body and spirit, to do His service. We are praying for you. May the Lord bless you.

One circumstance I will mention. A Norwegian came to our Adelaide meeting six hundred miles in an open boat with his daughter. He was about three weeks in an open boat. That man, you may be assured, appreciated the meetings. He was happy, so happy, for the privilege of being in such a meeting.

Let not your courage flag. Be true to your trust. Never, as long as God shall give you sacred trusts, suppose you can in any sense take a neutral position and stand on both sides of any question. Never suppose you can, by being divided, help the party that is in error, be either cold or hot, one thing or another. God accepts not divided service.

God will help you if you will stand solidly against every evil work. Your experience needs to change decidedly in your sentiments which you have practiced [since] a few years back. May the Lord bless you and your family is my prayer.

In much love to your family.

Lt 80a, 1896

Olsen, O. A.

"Sunnyside," Cooranbong, New South Wales, Australia

Dear Brother Olsen:

During the past night I have been in conversation with you, and several of the responsible men were present. There were propositions made for the Conference to consolidate the Pacific Press with the publishing house at Battle Creek. Said Brother Olsen, "We want to hear from Sister White on this subject if she has any light from the Lord." I then repeated that which I have written; in addition, I stated that the Pacific Press Publishing House was to stand independent as far as its workings are concerned. It must preserve its individuality and not become one with the institution at Battle Creek. Unfortunately, it has in some respects followed in its [Battle Creek's] tread, feeling that it must do this, but as far as

Brother C. H. Jones has done this, in adopting their methods of dealing, and in other lines which I cannot now enumerate, he has weakened his influence, and has not received the approval of God.

Warnings have been given me that it is not wise to consolidate the Pacific Press with the Review and Herald publishing house. Time will convince all that this matter is too serious a thing to be trifled with. The Battle Creek publishing house is not to be the only power among Seventh-day Adventists. It must stand largely alone. The Pacific Press should not be made to fear the influence of the power invested in the publishing house at Battle Creek. The Lord has His own purpose to accomplish through these institutions.

There should be no controversy on this point. There must be no more determined binding up with the interests in the publishing house at Battle Creek, so that it shall absorb the Pacific Press, making them one organ. The Pacific Press must stand by itself. The two institutions cannot better advance the work of God in consolidation, as has been contemplated. It is God's will that they stand as independent bodies.

The active agencies in connection with the work at Battle Creek have placed a wrong mold upon the work. Men have devised and planned in a manner that is not after the order of God, and the publishing house in California has altogether too largely followed and adopted the methods and inventions proceeding from Battle Creek. Strength and power will be in our institutions if they keep close to the Word of God in all their connection and dealing with their fellow men.

Character is determined by what we love best and labor for most zealously. We judge of the internal, the unseen, by the manifest developments. A good man, out of the good treasure of his heart, bringeth forth good things. God does not deal with actions so much as with the heart that prompts them. How vitally important it is that all who claim to believe the truth, make the truth fragrant by a life like that of Him who is truth. O, many make so little of the truth, and think so little of Jesus.

The American mail was received last night. I cannot now respond, but will have matter to send by the San Francisco mail, which goes in two weeks.

Lt 81, 1896

Olsen, O. A.

Sunnyside, Cooranbong, New South Wales, Australia

May 31, 1896

Elder O. A. Olsen

Battle Creek, Michigan, U. S. A

My Dear Brother:

I have received your letter of April 24, and have just read it. I feel very deeply for you, my brother. I hardly know just what I ought to send to you. I have communications which have been written for one

and two years, but I have thought that for your sake they ought to be withheld until some one could stand by your side who could clearly distinguish Bible principles from principles of human manufacture, who, with sharp discernment could separate the strangely perverted, human imaginations, which have been working for years, from things of divine origin.

I am sorry you have not regarded the warnings and instructions which have been given you as of sufficient value to be heeded, but by disregarding them before men who care naught for them have made them a common matter, not worthy to have weight in your practice. Your practice has been contrary to these warnings, and this has weakened them in the eyes of men who needed correction, who in their life practice have separated from God, and who have manifested a selfishness and harshness which should have separated them from the work long ago.

Brother Olsen, you have lost much from your experience that should have been brought into your character building by failing to stand firmly and faithfully for right, braving all the consequences. Had you done this, you might have had a very different showing from what you now have. The work of Christ is your work. He came not only as a consolation, but as a restorer and a reprovener. Luke 4:16-27.

The Lord intends that a great work shall be done by the institutions which have been established by His direction: and He is dishonored when human principles which find no sanction in the Word of God, are allowed to rule, when self and pride of opinion press to the front, giving the enemy room to intrude. Thus the enemy tries to hinder the work, but God calls upon His people to co-operate with Him. "Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

"For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: even them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God, which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." [Isaiah 56:1-8.]

In order that the work of the Lord may go forward, our institutions need discreet, pure-minded, righteous managers. But some in positions of trust have been confirmed in a wrong course of action by being tolerated for years, by being allowed to make decisions, to advocate methods, to carry out plans, which are not of the Lord's devising. The enemy has been given an opportunity to control men, and to manage the work which God has shown should be kept pure and sacred, that it may be looked upon with reverence by all who claim to believe the truth. When men entrusted with responsibilities neglect

to cherish that which is sacred, and use common fire in God's service, God will despise their offering to Him. This has been and is still being done.

For years a degree of Pharisaism has been springing up amongst us, which has separated some from the Bible standard. If the preconceived ideas of those actuated by this spirit are crossed, they immediately assume a controversial, combative attitude, as a man puts on armor when preparing for battle. Much pride and loftiness and a spirit which desires to rule has been manifested, but very little of the spirit which leads men to sit at the feet of Jesus and learn of Him, has been shown. Human inventions and human plans are eclipsing sacred things, and excluding divine instruction.

Men are taking the place of God by seeking to assume authority over their fellow men. But they rule without a vestige of the authority of God, which alone can make their ruling a healthful element; and others are becoming leavened by this wrong influence. If the principles of truth had been enthroned in the hearts of these men, human passions and human affections would have been guided and controlled by the spirit of Christ. The atmosphere surrounding the soul would not be deleterious and poisonous, for self would be hid in Jesus.

Let those who desire to rule their fellow men read God's declaration on this subject. He says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; ... Thou hypocrite, first cast out the beam out of thine one eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Matthew 7:1-5.]

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But for as much as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

"And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their Lord all that was done. Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst thou not also have had compassion on thy fellow-servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses." [Matthew 18:23-35.]

On one occasion the disciple John came to Jesus, saying, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us. But Jesus said, Forbid



him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.” [Mark 9:38-40.]

The spirit that has been shown to others by some in positions of trust in our institutions does not harmonize with these words. The wrong spirit they have manifested has been caught by others, and if zeal and wisdom were shown in setting the heads of our institutions right, so many would not be turned out of the way. “Beware of the leaven of the Pharisees,” said Christ, guard against the influence which they exert. [Matthew 16:6.]

Christ’s life of humiliation should be a lesson to all who desire to exalt themselves above their fellow men. Though He had no taint of sin upon His character, yet He condescended to connect our fallen human nature with his divinity. By thus taking humanity, He honored humanity. Having taken our fallen nature, He showed what it might become by accepting the ample provision He has made for it, and by becoming [a] partaker of the divine nature.

In humility Christ began His mighty work of lifting the fallen race from the degradation of sin, recovering them by His divine power, which He had linked with humanity. Passing by the grand cities, and the renowned places of learning and supposed wisdom, He made His home in the humble and obscure village of Nazareth. The greater part of His life was passed in this place, from which it was commonly believe that no good thing could come. In the path which the poor, the neglected, the suffering, and the sorrowing must tread, He walked while on earth, taking upon Him all the woes which the afflicted must bear. His home was among the poor. His family was not distinguished by learning, riches, or position. For many years He worked at His trade as a carpenter.

The Jews had proudly boasted that Christ was to come as a king, to conquer His enemies, and tread down the heathen in His wrath. But the humble submissive life our Saviour led, which should have enshrined Him in the hearts of His people, and given them confidence in His mission, offended and disappointed the Jews, and we all know of the treatment He received from them. If the angels of God had not been round about Him to protect Him, the people He came to save would have killed Him.

Christ did not exalt man by ministering to his pride. He humbled Himself, and became obedient to death, even the death of the cross; and unless human pride is humbled and subdued, unless the stubborn heart is made tender by the Spirit of Christ, it is not possible for Him to impress His divine similitude upon us. He, the humble Nazarene, might have poured contempt upon the world’s pride, for He was Commander in the heavenly courts, but He came to our world in humility, in order to show that it is not riches, or position, or authority, or honorable titles, that the universe of heaven respects and honors, but those who will follow Christ, making any position of duty honorable by the virtue of their character, through the power of His grace.

No human being is warranted to lift himself up in pride. “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.]

## Council Meetings

Scenes that were a shame to Christians have been presented to me as taking place in the council meetings held after the Minneapolis meeting. The loud voice of dispute, the hot spirit, the harsh words, resembled a political meeting more than a place where Christians were met for prayer and counsel. These meetings should have been dismissed as an insult to heaven. The Lord was not revered as an honored guest by those assembled in council, and how could they expect divine light to shine upon them; how could they feel that the presence of Jesus was molding and fashioning their plans. The place of meeting was not held as sacred, but was looked upon as a common business place. Then how could those assembled receive an inspiration which would lead them to enthrone truth in their hearts, to speak words in the tender, loving spirit of the Master?

In your council meetings and committee meetings, decisions are made, plans devised and matured, which, when put into practice, will leave an impression on the work at large; and no vestige of spirit of harshness should appear. Loud, impatient words should never be heard. Remember that in all your council meetings there is a heavenly Watcher. Do not allow one word of vanity to be spoken, for you are legislating for God, and He says to you, "Be still, and know that I am God." [Psalm 46:10.]

If your committee meetings and council meetings are not under the direct supervision of the Spirit of God, your conclusions will be earthborn, and worthy of no more consideration than are any man's expressions. Christ says, "Without me ye can do nothing." [John 15:5.] If he is not honored in your assemblies as chief counsellor, your planning comes from no higher source than the human mind.

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Brother Olsen, you speak of my return to America. For three years I stood in Battle Creek as a witness for the truth. Those who then refused to receive the testimony given me by God for them, and rejected the evidences attending these testimonies, would not be benefitted should I return.

I shall write to you; but should I return to Battle Creek and bear my testimony to those who love not the truth, the ever ready words would rise from unbelieving hearts, "Some body has told her." Even now unbelief is expressed by the words, "Who has written these things to Sister White." But I know of no one who knows them as they are, and no one could write that which he does not suppose has an existence. Some one has told me—He who does not falsify, misjudge, or exaggerate any case. <While at Minneapolis> He bade me follow Him from room to room, that I might hear what was spoken in the bed chamber. The enemy had things very much his own way. I heard no word of prayer, but I heard my name mentioned in a slurring, criticizing way.

I shall never, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people was heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. Who searched the Holy Scriptures, as did the noble Bereans, to see if the things they heard were so? Who prayed for divine

guidance? The scenes which took place at this meeting made the God of heaven ashamed to call those who took part in <these things> His brethren. All this the heavenly Watcher noticed, and it is written in the book of God's remembrance.

The Lord will blot out the transgression of those who, since that time, have repented with a sincere repentance; but every time the same spirit wakens in the soul, the deeds done on that occasion are endorsed, and the doers of them are made responsible to God and must answer for them at His judgment throne. The same spirit that actuated the rejecters of Christ rankles in their hearts, and had they lived in the days of Christ, they would have acted toward Him in a manner similar to that of the godless and unbelieving Jews.

God's servants have no tame testimony to bear at this time, whether men will hear or whether they will forbear. He who rejects the light and evidence God has been liberally bestowing upon us, rejects Christ; and for him there is no other Saviour.

#### The Work at Battle Creek

The Spirit of the Lord has outlined the condition of things at the Review and Herald Office. Speaking through Isaiah God says, "I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." [Isaiah 57:16, 17.]

This is precisely what has been done in the Office of publication at Battle Creek. Covetousness has been woven into nearly all the business transactions of the institution, and has been practiced by individuals. This influence has spread like the leprosy, until it has tainted and corrupted the whole. As the publishing house has become corrupted, the General Conference Association has stepped in and proposed to take the diseased child off its hands, and care for it. But it is a snare for the General Conference Association to take the publishing work on its shoulders. This puts no special sanctity upon the work, but upon the G.C.A. a burden which will weigh it down, cripple it, and weaken its efficiency, <unless men who have firm principle, mingled with love, shall conduct the financial business lines.>

In this step there has been a change of responsibility, but the wrong principles remain unchanged. The same work that has been done in the past will be carried forward under the guise of the General Conference Association. The sacred character of this association is fast disappearing. What will then be respected as pure, holy, and undefiled? Will there be any voice that God's people can regard as a voice they can respect? There certainly is nothing now that bears the divine credentials. Sacred things are mixed and mingled with earthly business that has no connection with God.

To a large degree the General Conference Association has lost its sacred character because some connected with it have not changed their sentiments in any particular since the conference held at Minneapolis. Some in responsible positions go on "frowardly" in the way of their own hearts. [Verse 17.] Some who came from South Africa and from other places to receive an education which would qualify them for the work have imbibed this spirit, carried it with them to their homes, and their work has not

borne the right kind of fruit. The opinions of men, which were received by them, still cleave to them like the leprosy; and it is a very solemn question whether the souls who became imbued with the spiritual leprosy in Battle Creek will ever be able to distinguish the principles of heaven from the methods and plans of men. The influences and impressions received in Battle Creek have done much to retard the work in South Africa.

As things now exist in Battle Creek, the work of God cannot be carried forward on a correct basis. How long will these things be? When will the perceptions of men be made clear and sharp by the ministration of the Holy Spirit? Some there do not detect the injurious effects of the plans which for years have been working in an underhanded manner. Some of the managers at the present time are walking in the light that they have received, and are doing the best they can, but their fellow workers are making things so oppressive for them that they can do but little. The enslaving of the souls of men by their fellow men is deepening the darkness which already envelopes them. Who can now feel sure that they are safe in respecting the voice of the General Conference Association?

If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek. Many of the people are in a lethargic, listless, apathetic condition, and assent to plans which they do not understand. Where is the voice, from whence will it come, to whom the people may listen, knowing that it comes from the true shepherd? I am called upon by <the Spirit of> God to present these things before you, and they are correct to the life, according to the practice of the past few years.

“I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” [Verses 18-21.] “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.” “Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.” [Isaiah 48:1, 8.] “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.” [Exodus 19:5, 6.]

I speak this afternoon at three, and I must now go to the mill on the school ground, where our meeting is to be held. I wish we had a place of worship. At the time of the institute, a tent was pitched, and we have kept this up as long as possible, but on account of wet weather, it was taken down.

Consolidation of the Publishing Work.

The Lord has presented matters before me that cause me to tremble for the institutions at Battle Creek. He has laid these things before me, and shall I be consistent if I do not seek to repress the spirit in Battle

Creek which reaches out for more power, when for years there have not been sufficient men who were qualified to preside, with Christian faithfulness, over the charge they already have?

The scheme for consolidation is detrimental to the cause of present truth. Battle Creek has all the power she should have. Some in that place have advanced selfish plans, and if any branch of the work promised a measure of success, they have not exercised the spirit which lets well enough alone, but have made an effort to attach these interests to the great whole. They have striven to embrace altogether too much, and yet they are eager to get more. When they can show that they have made these plans under the guidance of the Holy Spirit, then confidence in them may be restored.

Twenty years ago, I was surprised at the cautions and warnings given me in reference to the publishing house on the Pacific Coast—that it was ever to remain independent of all other institutions; that it was to be controlled by no other institution, but was to do the Lord's work under His guidance and protection. The Lord says, "All ye are brethren" [Matthew 23:8], and the Pacific Press is not to be envied and looked upon with jealousy and suspicion by the stronger publishing house at Battle Creek. It must maintain its own individuality, and be strictly guarded from any corruption. It must not be merged into any other institution. The hand of power and control at Battle Creek must not reach across the continent to manage it.

At a later date, just prior to my husband's death, the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what had been stated to me by the Lord. I told my husband to say, in answer to this proposition, that the Lord had not planned any such action. He who knows the end from the beginning understands these matters better than erring man.

At a still later date the situation of the publishing house at Oakland was again presented to me. I was shown that a work was to be done by this institution which would be to the glory of God if the workers should keep His honor ever in view; but that an error was being committed by taking in a class of work which had a tendency to corrupt the institution. I was also shown that it must stand on its own independence, working out God's plan under the control of none other but God.

The Lord presented before me that branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press, but that if this proved a success, jealousy, evil surmisings, and covetousness would arise. Efforts would be made to change the order of things and embrace the work among other interests at Battle Creek. Men are very zealous to change the order of things, but the Lord forbids such a <consolidation.> Every branch should be allowed to live and do its own work.

Mistakes will occur in every institution, but if the managers will learn the lesson all must learn—to move guardedly—these errors will not be repeated, and God will preside over the work. Every worker in our institutions needs to make the Word of God His principle rule of action. Then the blessing of God will rest on him. He cannot with safety, dispense with the truth of God as his guide and monitor. If man can take one breath without being dependent upon God, then he may lay aside God's pure, holy Word as guide book. The truth must take control of the conscience and the understanding in all the work that is

done. The Holy Spirit must preside over thought and word and deed. It is to direct in all temporal and spiritual actions.

It is well pleasing to God that we have praise and prayer and religious services, but Bible religion must be brought into all we do, and give sanctity to each daily duty. The Lord's will must become man's will in everything. The Holy One of Israel has given rules of guidance to all, and these rules of guidance are to be strictly followed, for they form the standard of character. No one can swerve from the first principles of righteousness without sinning. But our religion is misinterpreted and despised by believers, because so many who profess to hold the truth do not practice its principles in dealing with their fellow men.

To my brethren at Battle Creek, I would say, You are not in any condition to consolidate. This means nothing less than placing upon the institutions at Battle Creek the management of all the work, far and near. God's work cannot be carried forward successfully by men, who, by their resistance to light, have placed themselves where nothing will influence them to repent or change their course of action. There are men connected with the work in Battle Creek whose hearts are not sanctified and controlled by God.

If those connected with the work of God will not hear His voice and do His will, they should separate entirely from the work. God does not need the influence of such men. I speak plainly, for it is time that things were called by their right name. Those who love and fear God with all their hearts are the only men that God can trust. But those who have separated their souls from God should themselves be separated from the work of God, which is so solemn and so important.

Lt 82, 1896

Olsen, O. A.

Sunnyside, Cooranbong, Australia

September 10, 1896

Dear Brother Olsen:

I cannot sleep after half past two o'clock a.m., so I rise and prepare to write. I am much impressed to write to you. Be assured that we feel very deeply over your case. We know that you have had many burdens to bear. Your only safety in lifting essential burdens, and doing justice to them, is in keeping yourself free from every burden that does not necessarily belong to you, to lift or carry. You are the Lord's property; you are not your own. You have not right to accumulate so many burdens that matters of vital consequence are left half done. You have turned your attention to altogether large a variety of things and it has not been possible for you to accomplish the very work which your position requires you to do.

It is not best for you to feel that you must be present at the many camp meetings that are held. You cannot do this, and preserve vital force to do the thinking, the planning, the praying, and keep your heart open to hear the voice of God to you. It is to be understood the president of the General Conference is a mortal man, subject to weariness and temptation. When weary, you should not place

yourself where you will be compelled to act so much. You should have connected with you the very best talent, the most reliable men, men who make God their fear and trust.

You have gathered burdens upon your own self that you were not required to bear. In consequence of this, presidents of conferences have allowed you to do the work which belonged to them, and which would have qualified them to be representative men. Your doing this work has been no blessing to them, but has taught them—men placed in responsible positions—to do their work negligently. It has been robbing them of the very experience they should have had. They do not feel their own weakness, their own inefficiency to manage the very work under their supervision.

If any trouble comes, many do not carry their perplexities to The Great Counselor who is their efficiency at all times, and in all places, but they unload their burdens upon the president of the General Conference, as though he was God. You are trying to respond to all their calls and lift all their responsibilities yourself. This is the thing that is making men deficient in experience.

If there are men in office who cannot fill their positions as presidents of state conferences, release them. Let all who serve understand that they are to do the work faithfully. If they do not know how to meet the demands that they should meet, but let everything go to loose ends, they are every year becoming less trustworthy, and a demoralized state of things will certainly come into the conference.

Many presidents of state conferences do not attend to that which is their work—to see that the elders and deacons of the churches do their work in the churches by seeing that a faithful tithe is brought into the treasury. Malachi has specified that the condition of prosperity is in bringing to God's treasury that which is His own. This principle needs to be often brought before the men who are lax in their duty to God, who are neglectful and careless in bringing in their tithes, gifts, and offerings to God. "Will a man rob God?" "Wherein have we robbed thee?" Is the question asked by the unfaithful stewards. The answer comes plain and positive, "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in my house, and prove me herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." [Malachi 3:8-10.] Please read this whole chapter and see if words could be spoken that would be more plain and positive than these are. They are that positive that no one who desires to understand his whole duty to God needs to make any mistake in the matter. If men offer any excuse as to why they do not perform this duty, it is because they are selfish, and have not the love and fear of God in their heart.

The Lord has always required this response to His arrangements in carrying forward His work in our world. He has never changed His own devised plan. He lays claim to all as His own, but a portion of His entrusted talents He claims as His. "For I am the Lord. I change not. Therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts." [Verses 6, 7.]

Those who plead that they cannot understand this plain and decisive statement, which, if they are obedient, means as much to them, in blessings which will be received, when even the window of heaven

will be opened, and blessings poured out to overflowing, are not honest before God. There will be no excuse made for them in the great day of judgment, that they did not know the will of God.

Let the neglected tithes be now brought in. Let the new year open upon you as men honest in their deal with God. Let those that have withheld their tithes, send them in before the year 1896 shall close, that they may be right with God, and never, never again run any risk of being cursed of God. Presidents of our conferences, do your duty; speak not your own words, but a plain "Thus saith the Lord." Elders of the churches do your duty. Labor from home to home, that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse.

Let all who fear God come up to the help of the Lord, and show themselves faithful stewards. The truth must go to all parts of the world, and I have been shown that many in our churches are robbing God in tithes and offerings. God will execute upon them just that which He has declared. To the obedient He will give rich blessings; to the transgressor a curse. Every man who bears the message of truth to our churches must do his duty by warning, educating, rebuking. Any neglect of duty, which is a robbery toward God, means a curse upon the delinquent.

The Lord will not hold those guiltless who are deficient in doing the work that He requires at their hands—in seeing that the church is kept wholesome and healthy spiritually, and doing all their duty; in allowing no neglect which will bring the threatened curse upon His people. A curse is pronounced upon all who withhold their tithe from God. He says, "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house." [Verses 8-10.]

This is not a request of man; it is one of God's ordinances, whereby His work may be sustained and carried on in the world. God help us to repent. "Return unto me," He says, "and I will return unto you." [Verse 7.] Men who have a desire to do their duty have it laid down in clear lines in this chapter. No one can excuse themselves from paying their tithes and offerings to the Lord.

The Lord bestows His gifts abundantly upon us. He "so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [John 3:16.] Every blessing we have comes through Jesus Christ. Then shall we not arouse, and do our duty toward God, upon whom we are dependent for life and health for His blessing upon our crops and fields, our cattle, our herds, and our vineyards. We are assured if we give to the Lord's treasury, we shall receive of Him again; but if we withhold our means, He will withhold His blessing from us, and send a curse upon the unfaithful.

God has said, "Prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." What a wonderful presentation in promised blessings is He giving us. Who can venture to rob God in tithes and offerings with such a promise as this? "And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your grounds, neither shall your vines cast her fruit, before her time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Malachi 3:10-12.]



Another year has nearly passed into eternity with its burden of record. Let us look over the past year, and if we have not done our full duty, willingly, heartily unto the Lord, let us come up to the new year in making a faithful record to our God.

Lt 82a, 1896

Olsen, O. A.

[September 1896]

Dear Brother Olsen:

I have just placed in the hands of my type writer a message to you and to our people. I feel deeply over this matter. I have been shown that many are venturing to rob God, and the result is, His work cannot advance in this country or in any missionary field as it should. The work of God is hindered; the treasuries are empty; heavy debts lie upon the conferences, not because of extravagant expenditure of means in buildings, for I am sure the strictest economy is practiced by us all. But I have advanced and advanced in appropriation of means, until I am at loss to know how to meet the demands.

I am keeping five men in employment on my grounds, at the lowest wages, one pound per week, and their dinner; but they had nothing for their families, to supply food and clothing. In the place of giving them money, I give them something to do. These all believe the truth but one, a carpenter, I employed [for] a few days. He has [had] no work all winter. Now I broke the spell by hiring him. He is deciding to keep the Sabbath. Several have embraced the truth since we came here. Well, we must do all we can to help the suffering [and] needy. They are all intelligent, good workmen. Mr. Matthews worked for me one week, and now he has found work from outside parties for two weeks to come, and perhaps a way may open before him for more work. He was a wealth man, but lost all in an investment and the breaking of the banks. Still another has told me his story. The banks have left him utterly poor, and no work to be had. But I cannot begin to write all.

The school lands cannot be worked. No man can be hired, for there is no money to pay. The pressure is tremendous everywhere; it is growing worse in the place of growing better. What shall we do? We cannot tell. I must close this; but I say to you, Do not be discouraged, but hope thou in God. While I am compelled to tell you how things are as presented to me, I have nought but love in my heart, and deepest sympathy. Cling to God, cling firmly; hold fast, and do not shun to declare the whole counsel of God. I dare not smooth things over; you have occupied a middle ground long enough, and tied your own hands and crippled your own influence, in your middle-ground position. Now, for Christ's sake, heed the testimony God has given you. Do not read them to others and then walk directly contrary to the counsels and warnings given, as you have done. Take your position on the right side. All there is of you, let it be on the Lord's side.

In love.

Lt 83, 1896

Olsen, O. A.

Sunnyside, Cooranbong, New South Wales, Australia

May 22, 1896

Dear Brother:

We feel deeply in regard to your case. We know that you have been placed in a very trying position, but we know also that you have signally failed in some things. You have, my brother, said much about the importance of prayer, and have felt desirous that our people should observe the customary week of prayer; this is well; and we should have seasons of earnest, persevering prayer, for God is the strength of His people, their front guard and their rearward. But it is possible to make these seasons of prayer a substitute for the decided action that is necessary to set things in order. There is a class of work which it is the duty of the human agent to do in the name of the Lord God of Israel.

After the defeat of the Israelites at Ai, Joshua was lying upon his face before the ark, praying, when the Lord said unto him, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have stolen, and dissembled, and they have put it even among their own stuff. ... neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thy enemies, until ye take away the accursed thing from among you." [Joshua 7:10-13.]

Even prayer is not to be placed where duty should be. God will not be dishonored among the people and keep silence. His watchmen are to be wide awake.

The very first neglect on your part to stand for right principles when matters were considered in council and committee meetings, brought a mist before your eyes. Your discernment was impaired by your failure to walk in the light. And surely your eyes must have been blinded, else you could not possibly have done as you have done. Your words and actions have encouraged men of a strong, determined purpose to carry things; you let them plan, and carried out their devisings, as did Aaron with the leaders of Israel. You have tried to make yourself believe that this was the only thing you could do. But you have not in all places taken up your God-given work, to be firm and decided for the right.

Aaron, yielding to the guidance of the people whom he knew to be in error, greatly dishonored God. He should have stood firm as a rock, with unwavering integrity, before the great men of that vast, undisciplined host of Israel. You should have known what the wisdom of God required of His people; but you were led to view things as men viewed them who had resisted the Holy Spirit, and who were not led and taught of God. The souls of these men are marred with wrong-doing. They have blinded their eyes, so that they cannot distinguish righteousness from unrighteousness. They call evil good, and good evil. Yet these are the men you have chosen to accompany you from place to place. This is the atmosphere with which you have surrounded your soul.

These men, whom you have made your companions in your visits to different points, have taken occasion to instill their own sentiments into the minds of the people. Being in connection with the Lord's work, and in high positions of trust, of course they have been believed, and thus have been able to exert a strong influence. Having dropped a suggestion and seen it take root in the mind, they have adroitly drawn it from the individual as the expression of his own thought. The next time they make a tour over the ground, they carry the work a little farther; and thus in secret the seeds of unbelief have been sown, that in some cases have taken years of labor to uproot; in other cases they have flourished and brought forth their evil fruit. Those who have done this mischief—men who have had no connection with God—are supposed by our people to be your right-hand men, your staff. Could you not discern their character and the work they were doing?

Your journeys in company with these men, whom the angels of God did not attend, could not be a strength to a work that is under the supervision of the Holy Spirit. It would have been better, far better, if many of these long journeys had never been taken, better that the workers at different points should have been deprived of your personal presence rather than to have these men accompany you, and diffuse their malarious influence far and wide.

The Lord has presented to me that there has been a manifest distrusting of God. Has the Lord no mental or moral power in the men who abide where large interests have been established? Shall God's money be used in transporting from place to place those who show that they have no connection with Him? The Lord says, "Them that honor me I will honor." [1 Samuel 2:30.] But in pleasing and glorifying the men whom God does not honor, you have dishonored God. Far better go single-handed, and trust in the arm of Jehovah, in the ministering angels whom He sends forth, than have those with you who have closed their hearts against the admonitions and warnings of the Spirit of God, and thus against the Spirit itself.

In every place where important interests have been established, there are men who love God, and have a measure of ability. These men need to be instructed <how to use their talents.> Let them carry the responsibilities that they can bear. Teach them to put their trust in God, <not finite man,> and to become workers who can be depended upon. Do not lead them to think that they must in every emergency depend on men at a great distance. Let them seek the Lord for themselves.

There is a great need for men of wisdom in every place; but it is an error to depend upon those who do not love the Lord, and seek unto Him for wisdom, sanctification, and righteousness. God has not given his work to be molded by those upon whom His mold has not been placed because they did not want the divine credentials. Through your connection with them, your own ideas become perverted, and they need purifying. You view things very much as these men view them. You see little <the extent and the> necessity for the change which the Lord calls for. You have strengthened these men in their belief that they are right, and have deepened their deception. These things the Lord will not long tolerate, for you have had light; you have not been left in ignorance and darkness.

The Holy Spirit of God manifested among His people has by some been treated as an intruder. You, yourself, have not made the Holy Spirit your dependence as in your earlier experience. Had you been

following the Spirit's guidance, you would have known that you could not unite with these men, listen to their suggestions, and give them influence. This was not the work which God had given you to do. He has promised you efficiency through the power of the Holy Spirit, which will be with you in every act, if you will hold fast the beginning of your confidence firm unto the end. If you had depended less on the men who, as you had every reason to know, had not a vital connection with God, and had depended more on the presence and aid of the Holy Spirit in answer to prayer, the cause would today be in a far more healthful condition.

It has not been wise to take so many responsibilities in regard to the work at a distance, when there were such important interests demanding attention at Battle Creek. Very much needed to be done that the heart of the work might be kept pure. Much care was necessary to keep the machinery oiled <by the grace of God,> so as to run without friction. God is grieved with some of your movements in matters involving principles which He Himself established in our publishing work.

Much that has been revealed to me crowds upon my mind, which I hardly know how to express. Yet I cannot hold my peace. The Lord is indignant at men who set themselves up to rule their fellow men, and to carry out plans which the Holy Spirit has condemned. I am more surprised than I can express at your failure to discern that God has not set up these men. The new order of things ought to alarm you, for it has not the sanction of heaven.

The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. It is to swell to the loud cry. The Lord has a time appointed when He will bind off the work; but when is that time? When the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.

Here is the secret of the movements made to oppose the men whom God sent with a message of blessing for His people. These men <whom you have made your staff have> hated <the men, and God's> message was despised, as verily as Christ Himself was <hated and> despised at His first advent. Men in responsible positions have manifested the very attributes that Satan has revealed. They have sought to rule minds, to bring their reason and their talents under human jurisdiction. There has been an effort to bring God's servants under the control of men who have not the knowledge and wisdom of God, or an experience under the Holy Spirit's guidance.

Principles have been born that should never have seen the light of day. The illegitimate child should have been stifled as soon as it breathed the first breath of life. Finite men have been warring against God and the truth and the Lord's chosen messengers, counterworking them by every means they dared to use. Please consider what virtue there can be in the wisdom and plans of those who have slighted God's messages, and, like the scribes and Pharisees, have despised the very men whom God has used to present light and truth which His people needed.

It is an offense to God that His work should be restricted by human beings. The Word of the living God, appealing to sanctified reason, will never give the work such an impress as is now revealed. There has

been deceit, falsehood, artifice, selfishness. Schemes have been set on foot to rob God and to rob man, in order to make up to the work for what selfish devices have <abstracted.> The very position you have taken with these men in concocting plans to relieve the financial embarrassment has made you, in some respects, a weak man. It has warped your judgment. You have been led to survey justice, to depart from honesty in business dealing with your brethren. A wrong against the weakest or most erring of his flock is even more offensive to God than if it were against the strongest one among you. Souls are the Lord's purchased possession, and every injustice done "unto the least of these my brethren" said Jesus, is done "unto me." [Matthew 25:40.] The Lord will not suffer injustice or oppression to go unreprieved.

Every system controlled by the principles of the gospel of Christ is pure, open, clear as the day, and is sound and healthful in all its operations. Everything entered into for the sake of ministering to pride or unsanctified ambition is to be cleared away, before the Lord's institutions shall stand securely upon the eternal Rock. We need no crafty inventions to sustain the cause of God. We need no unjust dealing. Let the Lord breathe upon His work the spirit of heavenly principles, and it will live. Nothing that man can manufacture can take the place of God's Holy Spirit! Nothing that man's own wisdom can invent will justify the violation of truth, or a disregard of the rights of humanity. Truth is too pure to set her delicate feet off from the elevated platform of love to God and love to our fellow man.

If it were possible, the enemy would clog the wheels of progress, and prevent the truths of the gospel from being circulated everywhere. With this object he leads men to feel that it is their privilege to control the consciences of their fellow men according to their own perverted ideas. They dismiss the Holy Spirit from their councils, and then, under the power and name of the General Conference, they invent regulations through which they compel men to be ruled by their own ideas and not by the Holy Spirit.

The plans to obtain control of human minds and ability are as strange fire, which is an offense to God. And who are those who dare engage in this work? Men who have revealed that they do not have self-control, that they are not divested of selfishness. Unless these men shall themselves turn unto the Lord, they will die in their sins. There is scarcely a vestige of genuine truth remaining in them. The effort to manage others, which is made by those who cannot manage themselves, is one of the greatest fallacies that could exist. Let those who love to rule begin the work where it should have begun years ago; let them rule themselves and show that they are in subordination to God's rule, that they have been converted at heart. Then they will at least not make their fellow men groan under the galling yoke of their restrictive policy. Then there will be fewer prayers sent up to heaven in anguish of heart because of their selfish oppression.

There is need of an education in regard to the rights and duties of men in authority who have lorded it over God's heritage. When a man is placed in a position of trust, who knows not what kind of spirit he should exercise in dealing with human minds, he needs to learn the very first principles as to his authority over his fellow men. Right principles must be brought into the heart, and wrought into the warp and woof of character.

Men are wanted who feel their need of wisdom from above, men who are converted at heart, who understand that they are but sinful mortals, and must learn their lessons in the school of Christ before they are prepared to mold other minds. When men have learned to depend on God, when they have faith that works by love, and purifies their own souls, then they will not lay on other men's shoulders burdens that are grievous to be borne. The Lord has been greatly dishonored by those who have exalted themselves and have favored men who were not worthy, not being careful to treat all justly, without partiality and without hypocrisy.

Until the day of trial comes, how little men know of their own weakness. They think themselves wise, and make themselves fools. There is nothing that men may pride themselves in. Even those in most responsible positions do fall into sin, while apparently surrounded by the best religious privileges. Gehazi's case is one that we may consider with profit. This man dwelt in the household of the holy prophet Elisha, saw his godly life, heard his fervent prayers, and his inculcation of correct principles. Yet he was not made better. He deceived Naaman in order to receive a reward. His punishment came from the Lord. The leprosy of Naaman came unto him.

Judas was numbered among the twelve apostles. He heard the precious lessons that fell from the lips of Christ. He had a perfect example ever before him, and yet his heart was not right. He was ruined by the sin of covetousness. "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lists, which drown men in destruction and perdition." [1 Timothy 6:9.]

Elisha was true to principle, true to his God. His work bore the divine credentials. And in difficulty and trial God revealed Himself to him as an ever-present Helper. When the sons of the prophets were enlarging their abode, a miracle was wrought to save one of them from distress. When the king of Syria was preparing an ambush against Israel, his design was revealed by the prophet. The king, learning that it was Elisha that had defeated his armies, sent an armed host to apprehend him, but God delivered his servant. All these lessons are for our admonition, upon whom the ends of the world are come.

Brother Olsen, I have the tenderest feelings toward you; but I must lay before you plainly the danger of losing your spiritual eyesight. I speak decidedly because I must tell you the truth. I dare not forbear, for there is no longer safety in delay. I have no confidence in your book committee. I have written to you before in regard to their manner of dealing with the author of books. They should treat them impartially, candidly, as a brother would treat a brother; but they have not done this. The principles and motives of the business dealing in this department are not such as God can sanction. They are not in accordance with strict integrity.

Your example has influenced Brother C. H. Jones in his dealing with authors. In both houses a course has been pursued that is not fair and noble. Such work should be corrected as soon as possible, if you and he desire the Lord to write in regard to your transactions, "Well done, good and faithful servant." [Matthew 25:23.] You will be ashamed to meet your present record in the books that shall be opened when the judgment shall sit, and every man shall be judged according to his works, whether they be good or whether they be evil. Better, far better that the work be done with love and justice blended.

God reads the motives that underlie the work of which I have spoken. These motives have been revealed to me, and I feel a depth of sorrow that is beyond expression. I cannot vindicate motives or methods, because they are an offense to God. I must take my stand fully. But what need for me to say more? I have written over and over again, but what has been the effect of the testimonies? What reformations have they wrought? What restitutions have been made? Men who have not the love of God in their hearts will prove to be only fallible erring mortals. "Without me," says Christ, "ye can do nothing." [John 15:5.] Every soul connected with the work needs to be daily converted.

You, my brother, are to put on the whole armor of God. The Lord Jesus, just before His crucifixion, prayed to His Father, "Keep through thine own name those whom thou hast given me, that they may be one as we are." [John 17:11.] Christ offered this prayer in behalf of His disciples, but when He asks that we may be kept, He does not mean that we are not to co-operate with God in keeping ourselves from evil practices. We must every one of us heed the words of Christ, "Watch unto prayer;" "watch and pray, that ye enter not into temptation." [Matthew 26:41.]

Enter not, take not the first step in a wrong course. Let the Lord be our strength and helper. What is there in the world that can change the heart in which Christ abides? The earth may shake, the pillars of the world may tremble under us; but if we put our trust in God, we shall not be afraid. What could change the faith of Daniel and his fellow captives in Babylon? Who could corrupt their principles? or separate their affections from God? Ask yourselves the question, Have we an intelligent faith?

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or failure, or nakedness, or peril, or sword? ... I am persuaded, that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Romans 8:35, 38, 39.]

Plans are constantly made to gather more and more responsibilities into Battle Creek. I ask you seriously to consider the situation there. Is there a school of the prophets in Battle Creek? Are there men through whom the Lord can work and has worked to carry the weighty responsibilities that are to be borne? Are there regenerated men, whose whole hearts are given to God, men whom the mighty cleaver of truth has separated from the corruptions of the world, and whose faith and devotion reveal that the Holy Spirit is fashioning their experience after the divine similitude?

The Bible, and the Bible alone, is the rule of faith and practice. Justification by faith in Christ will be made manifest in transformation of character. This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that we are practicing the word. A living testimony goes forth to the world in consistent Christian action.

It declares to a world apostatized that there is a people who believe that our safety is in clinging to the Bible. This testimony is in unmistakable distinction from that of the great apostate church, which adopts human wisdom and authority in place of the wisdom and authority of God.

The Lord commands us, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, we shall receive a crown of glory which fadeth not away." "Likewise, ye younger, submit yourselves unto the elder; yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." [1 Peter 5:2-8.]

There is perfect harmony between the instruction of the Old Testament and that of the New. The Lord Jesus Himself gave to Moses the principles that were to be given to Israel. Lessons of mercy, goodness, generosity, and strict honesty were given by Christ in the Old Testament, and were repeated by Him when He came in human flesh to our world. Shall we not earnestly and prayerfully study these lessons and practice the principles which our Lord has given? Shall we not deal with our fellow men as becomes those who have been instructed by the Holy Spirit, taught by the wisdom of God, moved by the same influence that inspired the Scriptures?

When our brethren do this, their councils will be honored by the presence of Christ. Their missionary spirit will not be confined to a few places, but will reach out to diffuse the light everywhere. There is a world to be warned. Our great defense against the principles and practices of paganism or the papacy is to be living epistles of Bible religion. Shall we not represent Christ in all things?

My Brother Olsen, can you still be so blinded as to unite in the least degree with those who undertake to rule other minds as has been done in Battle Creek? Will you consent to have as your co-laborers those who know not the voice of God in the messages He has sent to His people, men who would manage the work so as either to gain full control of it or to crush it? This has been done in a most decided manner. Should the plans originated by such minds be carried into effect, evangelical religion, the Christianity of the Bible, would, so far as their influence goes, become extinct.

The Lord Jesus is needed to cleanse the institution at Battle Creek as verily as He was needed to cleanse the temple when He was on earth. O that our institutions might be purified from the buyers and the sellers, and the merchandise, and the principles brought into turn men from their rights!

Men have come to Battle Creek who have been accompanied by the Holy Spirit; but unless they fought every inch of ground over and over again in seeking to maintain correct methods, they were at last overborne. Right at the point where our work centers, they have seen corruption, and some have gone away with less confidence in their brethren and in their Protestant principles, and with the divine light in their souls well nigh extinguished. God would have His temple no longer a den of thieves and moneychangers. He desires His servants to be men of piety and holy endeavors.

In our publishing institutions Christianity is sick, and needs a physician. Who shall heal her? There must be a reformation. Sentiments and practices that have been gaining a hold and strengthening must be put away forever. Righteous principles must be revived. Again and again the Holy Spirit has wrought



among you, but by many it was dismissed as an unwelcomed guest. Christ's work of purification is to begin at the heart for the improvement of the whole character of the human agent. Amid the moral darkness, there must be a regenerative, reformatory influence at work, in order that sacred things may be kept sacred. The Lord will not be trifled with. He will test and try His people; He will thoroughly purge His floor, and will gather His wheat into His garner.

Lt 84a, 1896

Olsen, O. A.

Avondale, Cooranbong, New South Wales, Australia

January 14, 1896

Dear Brother Olsen:

I feel very sad indeed when I read the report of the financial condition of the conference. I see in this report the fulfilling of the words spoken to me, that the Lord would hear the cries of his blood bought heritage, and would answer their prayers. The course of binding and oppression that has been entered into by those who were in positions of trust bears the disapproval of God. You have not had sure men for counsel. The course of Chadwick was no more grievous in the sight of God than that of the men who had been connected with him.

The council meetings were not as they should have been, as has been oft repeated. Strife for supremacy, loud talk, and menacing expressions [were there]. O, had they known [that] the whole universe of God was ashamed of them, beholding their spirit and writing in a book their resolutions, which all in that great day appear as when framed in the mind. [There have been] dishonesty, fraud, the turning away a man from his rights, and disregarding the principles of the commandments of God. You have [had] men, schemes, and devising of plans, with the idea that you could, as a board, have power to do anything that would serve the conference and bring in a revenue. But it was more grievous in the sight of God because you were covering dishonest practices, saying, "The temple of the Lord! The temple of the Lord are we!" [Jeremiah 7:4.]

Yes, but that temple was just as much in need of cleansing as the temple courts in the days when Christ was upon the earth. The Lord hates the mixture there was in the earthly temple. Unholy bartering in the temple courts brought forth [the] righteous indignation of an insulted God. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:41, 42.

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called a house of prayer but ye have made it a den of thieves." Matthew 21:12, 13. It was here divinity flashed through humanity, and the priests and rulers fled from before Him, for there appeared as it were a flashing sword turning every way, like the sword to guard the tree of life.

I send you these things with a trembling of soul; for I scarcely can gather faith to believe that they will receive credence, or work reforms; but I dare not hold my peace. This must go to the mail.

Now, my dear Brother Olsen, I cannot, dare not, hold my peace. I shall cry aloud, and spare not. But I beg of you to hold fast the hand of God, and to see and act in the light of God. We are living in the solemn scenes of this earth's history. If ever there was a time when things should be called by their right name, it is now. This is no time to call sin righteousness, and to call righteousness sin. We must lay hold by faith now. It is time for every one to be wide awake. I may have to write still more plainly, if God calls me to do it. I shall speak, I shall not hold my peace.

I am sorry, so sorry that you have not heeded the cautions God has given you, and I fear for you that the outcome of matters will kill you. But God is able of these stones to raise up children unto Abraham. He will not have His Word return unto Him void, for it shall perform the thing whereto it was sent. But I beg of you to rather let things go by default than to set men to help matters in any line who are not with the work, with God, soul, body, and spirit. Who can be found to take things as they are now and set them in order? I cannot see, but the Lord has men prepared for emergencies who will, under God, work out reforms; but it can now be only at a terrible cost, and against terrible odds.

I suppose you do not see the need of my writing this, but I think you will in time. I carry a heavy load, and I call on you in the name of the Lord to do your duty.

I call on you at least not to encourage men to think you stand with them and sustain them, and thus give them influence.

In haste.

Lt 85, 1896

Olsen, O. A.

Sunnyside, Cooranbong, Australia

March 16, 1896

Elder O. A. Olsen

Battle Creek, Michigan

Dear Brother:

In this place thousands of acres of land lie uncultivated. Very few orchards are planted, and only little patches of land are worked here and there. The complaint has been made that it was of no use to sow the land because it would not produce. All we have done is to experiment. We have ploughed the land for orchard and garden. We were late in commencing. The bullock team, sixteen in number, drag the heavy plough in breaking up the land.

If we want fruit we have to send to Sydney, Parramatta, or some other place to get it. When it reaches us, boxes for which we pay four or five shillings each, are worthless. Vegetables have had to be sent in the same way, and are spoiled before reaching us. But we have found just as good land in this place on which to raise produce, as we could wish. On the school ground they have raised tomatoes, squashes, cucumbers, melons, beans, peas, turnips, and such things, between the rows of trees. These have had a luxuriant growth, and the trees are doing excellently well. All the planting that is done in season, and is well cultivated, will produce earth's treasures.

All who have had suspicion about this place in regard to the location for the school are well pleased after seeing it, and are the more convinced that the city is not the place for our school. Temptations from Satan will come from every source, but there should be most earnest seeking from the Lord for the guidance of His wisdom. We cannot plan much without God to plan with us. We can only walk safely when we keep all His commandments. The Lord Jesus will be to us individually a present help and sufficiency in every emergency. We must not walk in our own finite wisdom. The Lord will lead us in sure, safe paths if we will follow Him. The influence of truths upon the human heart, if they are acted out in the life, will be a savor of life unto life.

The neglect of all those in responsible places to do His commandments by dealing justly will meet its reward. It is no excuse for any to say, You must submit to this or that plan because it will help that "Cause," which means injustice or oppression in turning a man from his rights. The Lord does not need the working out of corrupt nature in the human agent to serve His cause in any line. Even in little things human nature, unsanctified, will lay plans which will do great harm. The whole life will be a thing which God cannot approve, because it misrepresents Him. The inconsistencies practiced and sanctioned by men in high places do not make a wrong right, neither do they give it the superscription of heaven.

The Holy Spirit will bless only where it can mold and influence. When any man or any class of men exclude from themselves the rich blessing of God because it does not, as they suppose, sustain their plans and honor their judgment, they cut off the life of God from their souls, and when they do this they walk in darkness.

I am watching and waiting for the coming of my Lord. I have not only to wait and watch and pray, but must work most diligently as well. Every action of our lives, in our business transactions with our fellow men, is to be regulated by the law of God, and we cannot then swerve from right and justice toward our fellow men under any circumstance, for the Lord will not serve with any man's sins that would injure his neighbor. With our faces heavenward, breathing out our petitions to God, developing an unselfish love for our fellow men, because we have supreme love for Jesus Christ who has bought them with His own blood, we rise superior to the most grievous, subtle temptations. Humble dependence upon God is our surety and our power. "My soul, wait thou upon God, who is the light of my countenance and my God." [Psalm 42:5.]

Difficulties in the work will arise, and things will occur to humble our supposed wisdom and talent in the dust because we will have to be corrected. Moving carefully and righteously in the supposed little things that will be abundant in our life experience, is our school. The ordinary, common things of life enter

largely into the mode of thought, which thought produces action. In every instance those with whom we associate are to be treated, if in humble circumstances, with great deference and respect, because they have so little to make life happy, and because they need help. Souls are too precious to be trifled with. They are God's purchased possession. Those who are passed by as inferior, the Lord will see set in high places if they trust in Him.

The grace of God takes men as they are and works as an educator, using every principle on which an all-sided education depends. The steady influence of the grace of God trains the soul after Christ's methods, and every fierce passion, every defective trait of character is worked upon by the molding influence of the Spirit of Christ, until new motive power becomes filled with the Holy Spirit of God, after the likeness of the divine similitude.

Never forget that thoughts work out actions. Repeated actions form habits, and habits form character. Then in giving attention to the little things, there is no fear but that the larger things will become stained and corrupted. The Bible is to be the rule of life. It is marvelous in the eyes of the universe of heaven that men who teach the Word do not always practice the truth. Few realize what it means to be complete in Christ Jesus, the revealed will of God. His Word is not dishonored by being brought into practical life to form habits which will develop character. God calls for attention from every man. Reformations must be made, or souls will be lost, and by precept and example these souls will cause the loss of many more souls. One insubordinate element of character, allowed to live, produces fruit of its kind, and sad is the harvest.

God often raises up some one who will shield the poor from being placed in positions that will be loss to them, even if it be given to their disadvantage. This is the duty of man toward his fellow man. To take advantage of a man's ignorance because he cannot discern the outcome of a course of action is not right. It is the duty of his brother to personally set the matter plainly and faithfully before him in all its bearings, lest he shall act blindly, and cripple the resources justly his. When men observe the golden rule, Do unto others as ye would they should do unto you, many difficulties now existing would be quickly adjusted.

Strict fidelity in little things becomes natural by repetition, and he is becoming qualified to pass into a higher position, where his sphere of action will be enlarged, who does this. The principles that should control the life and character become his rule of action.

Those who have acted contrary to the holy principles of light and righteousness will find their natural inclinations contradicted by the high and holy purposes of Christian consistency. The deficiency in their corrupt nature will be made prominent in the larger responsibilities. Self-wisdom disdains restraint, and the whole life becomes a contradiction of the life of Christ. Christian meekness will lead a man to be kind and thoughtful of another's interest.

The power of principle is not neutralized by the force of habit acquired to rule down everything that does not please the mind and administer to pride and self-exaltation. Self becomes a terrible tyrant, and thinks that everything will be a success that is carried by storm. That will of man, finite, erring, becomes the will of his fellow men, who think it their prerogative to rule. "All ye are brethren" [Matthew 23:8] is

put out of his practice, and hearts are hardened that Christ has died to save. The rule-or-ruin principle might better quickly find a natural death. It becomes a man who holds any responsibility to consider that he is not the Lord, and for his own soul's sake, for the sake of Christ who has bought souls by his most precious blood, these souls are to be treated as God's property and not as the property of any man.

Until the power of the Spirit of God shall take possession of a man's soul, to lead him to plan and work in Christ's lines, that man who loves rule will not be a co-laborer with Jesus Christ, because this great evil is permitted to exist, and is a stumbling block to his own soul, and to every other soul that comes within the sphere of his influence. Christian meekness will work its way everywhere, and precious souls will be saved unto eternal life. We have no time now to confer with flesh and blood, we must lay hold of the spiritual power of God, and make reforms before it shall be everlastingly too late.

Lt 86, 1896

Olsen, O. A.

"Sunnyside," Cooranbong, New South Wales, Australia

May 26, 1896

Elder O. A. Olsen

Review and Herald

Battle Creek, Michigan

My Dear Brother Olsen:

I received the American mail on Monday, the 25th. I had written the letter to you, and today, Tuesday, Sister McEnterfer read me a letter of which I send you a copy. Whether this particular case is correct or incorrect, just such scenes have been presented before me.

I have written to Brother Henry Kellogg, in reference to himself and his responsibilities. He has answered me in a good, humble spirit; and I pray the Lord to strengthen him to resist temptation.

Now, my brother, I want you to make it your first business to investigate, in company with some others of a different spiritual experience than that of A. R. Henry and every one of like influence, every man in that office, and that you will make it your special business to inquire of the youth who are employed there in regard to their work. Open your eyes wide to see what needs adjustment and correction.

Less long, sweeping journeys across the continent, and more close investigation of the true inward working of the heart, is essential. The rooms in the office need inspection, that the things you know not, you may discern and search out. The temple of God must be cleansed, that His name shall not be dishonored by men who are not connected with Him. My heart is pained as, in my dreams I am visited and appealed to by different ones, placing the corruptions in the office of publication before me. I

awaken to find it a dream, but know it to be the truth. My dear brother, the spirit of severity, or lording it over the ignorant and helpless, is being opened before me. In the place of the office being an educating school to prepare the youth to give their hearts to the Lord, the teachers and overseers, by their course of action, drive them on to Satan's battleground. It is not a place where the Lord Jesus is entertained as a Heavenly Guest. Some of the overseers, and the workers under their supervision, give little time to thoughts of a high and holy order; the Lord is not glorified.

I wrote, some time since, in reference to the Oakland office, and then my guide revealed to me that the same spirit, in a more decided manner, leavened the office at Battle Creek; and there were souls lost, eternally lost, through the influence of words of severity and harshness. Things will transpire in our institutions that will need adjustment, and at once; but let the reformation be made with a spirit to restore, not to destroy. We are fearfully behind in the work of Christ for the saving of souls. We have not that sharp conception of duty required by the truth which we profess to live and to honor. We allow a freezing atmosphere to surround our souls; we withhold words that ought to be spoken from the Scriptures. In order to fulfil our duty as God's faithful watchmen, we should give words of correction in humility of mind, "considering thyself, lest thou also be tempted." [Galatians 6:1.]

Neglect not to bind up, with your reproof, words of encouragement. Be cheerful, but not light and trifling; be faithful; pray for discernment, for a wholesome, Christlike spirit. Paul, in his letter to the Philippians, said, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that you may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God." [Philippians 1:9-11.]

Sincerity means much more than many are inclined to suppose. It means being true to your brother; never allowing yourself to do him wrong, or suffer him to be unfaithful in the discharge of his duty.

Those who are set to keep the rooms in a healthful condition, that the angel of God passing through may approve, must be sincere. There must be no haphazard work; carry the spirit of Christ in all your dealings. I would not, under any consideration, send a child of mine to learn the printer's trade under the present discipline and management in the several rooms. All are not managed in exactly the same objectionable manner; but all are much in need of the sanctifying grace of Christ Jesus. Are the men set over others wise counsellors of youth? Are they sincere Christians, or make-believes? Is their submission to divine authority as perfect as that they require of the youth who are being educated under them?

Overbearing, harsh words are unprofitable in professors of religion. A harsh, tyrannical spirit has come in, resulting in great and various evils. The temptations to sin come to every youth; and the overseers in every room need to be thoroughly converted men. What are the attributes most prized, and which bring greatest joy to the Saviour who died to save sinners? It is to have men and women co-operating with Him to seek and to save the lost. Every one who is self-denying, self-sacrificing, for the sake of helping poor souls that need help, will have his reward. If we are children of God, we should be, and will be, living channels of light.

Those who have not received Christ as their personal Saviour should never be placed as directors of the youth. If they cannot submit themselves to the control of God, they are not qualified to manage and teach order and law to those brought under them. Those who claim to be Christ's disciples, if themselves under discipline to God, will make tender, loving, wise guides and instructors of the youth; for Christ says, "I will manifest myself unto them." [John 14:21.]

If we love one another, God dwelleth in us, and His love is perfected in us; and that love cannot be restrained. God is love, and He that dwelleth in love, dwelleth in God, and God in Him. Only by becoming a partaker of the divine nature can the law of God be fulfilled by man. Only he who loves God with all the heart, soul, mind, and strength, and his neighbor as himself, can give glory to God in the highest, and peace on earth, good will to men. This was the work of Christ; and when His work is appreciated and represented by His followers, the great result will be achieved in the "joy that was set before him," in the saving of the souls for whom He gave His life. [Hebrews 12:2.]

The Lord has been laboring constantly from age to age to awaken in the souls of men a sense of their divine brotherhood, and thus to establish an order and divine harmony proportionate to the great and eternal deliverance He has wrought out for every one who will receive Him. The Lord calls upon all who profess to believe in Him to be co-workers with Him, to use every God-given ability, opportunity, and privilege to lead perishing souls within the sphere of their influence to Jesus Christ. Here is the only hope for transformation of character; this will give peace and joy in believing, and fit them for the society of the heavenly angels in the kingdom of God.

O how earnest, persevering, and untiring should be the efforts of every sin pardoned soul to seek to bring other souls to Jesus Christ, that their neighbors shall become joint heirs with Jesus. Whoever is your neighbor is to be sought for, labored for. Is he ignorant? Let your communication, your association, make him more intelligent. The outcast, the youth full of defects in character, are the very ones God enjoins upon us to help. "I came not to call the righteous," said Christ, "but sinners to repentance." [Mark 2:17.]

See what sinners the colored people were, the downtrodden, the poor. These Christ died to save, and they can, through painstaking and judicious management, become trophies of His grace, heirs of God, and joint heirs with Jesus Christ. Through faith in Jesus Christ they become purified, sanctified, for the religion of Jesus Christ never degrades the receiver, but works with transforming power, refining the taste, sanctifying the judgment, fitting the soul for the entrance of the Word that giveth light, that giveth understanding even to the simple. Those who will be humble enough to learn, the very nobility of the world will consider it an honor to go to heaven in their company, and angels of God will co-operate with such as are workers together with God. We need to hunger and thirst after righteousness, that we may have Christ in us as a well of water, springing up into everlasting life.

Right at the head of the work there must be deeper piety, more faithful taking heed to the Word of God, a watching for souls as they [that] must give an account. Each worker should be moved by a living, abiding, converting principle. It is not large establishments where much money is invested to make them more convenient that will obtain influence and win hearts. The school and the office should be an

asylum for the sorely tempted youth. They are God's property. They have hearts to be won; they have souls to save. Instead of spending money in bicycles, in picture making, in little and great idols to place upon your tables and on your walls, let the means be used to gather in the youth; teach them, and patiently watch over them, in wisdom dealing with their follies. Pray with them alone. Converse with them, with hearts filled with pity and that love which Christ has shown for you.

Angels of God will give every true worker a rich experience in doing this work. We are to labor in earnest to break down every barrier that has been built up to keep Christ from entering the citadel of the heart. There is more joy in heaven over one sinner that repenteth than over ninety and nine persons that (think they) need no repentance. Let instructors do their duty patiently, and although they may be often tried, be assured they will not fail nor be discouraged. Be not weary in well doing; the heavenly intelligences will work with your every effort. A word of love and encouragement will do more to subdue the nasty temper and wilful disposition than all the faultfinding and severe censure that you can heap upon the erring ones.

It is those who are in positions of trust, those who have great light, large opportunities, who are not forming characters and carrying into their life practice principles that will stand the test of trial. These need to be rebuked sharply for their influence over the young. The impetuous temper must be eradicated. When provoked, do not pour out a torrent of words and commit sin; but talk with your Lord about it. Say to your soul, "Be still, and know that I am God." [Psalm 46:10.] If the God-given responsibilities of saving souls ready to perish were understood, old habits, traditionary sentiments that clog and hinder reformatory action would be cut away from the heart and life, and a transformation would take place in character.

Advice, reproof, and counsel should be given patiently, taking the bitterness of the self-mingling spirit out of it. The language should not be exaggerated, but should be gentle and humble. The stern, harsh spirit that humiliates and crushes the wrongdoer will seldom work a reformation. "Thy gentleness hath made me great." [Psalm 18:35.] It sets before the wrongdoer his sins, and helps him to recover himself from the snares of Satan.

God has not set any man on the judgment seat. "Judge not" He said, "that ye be not judged." [Matthew 7:1.] The grace of humility should be cherished in the heart. It will modify and mold the words that fall from our lips into expressions of Christlike tenderness and care. The Master's work is not to be neglected; but it must be done in love, declaring the Master's message in the Master's spirit.

Wrongs are often in need of being met; and though firmness and decision may be required, it should not be done in an arbitrary, overbearing, crushing manner. Not until the heart is cleansed and purified through obedience to the truth can we be laborers together with God, and work with the mind of Christ.

Lt 87, 1896

Olsen, O. A.

"Sunnyside," Cooranbong, New South Wales, Australia



August 25, 1896

Elder O. A. Olsen

Battle Creek, Michigan, U. S. A.

My Dear Brother:

Earnest work must be done if a people is prepared to stand in the day of the Lord. Those in America who have been given so many privileges and opportunities of hearing the truth are accountable to God for all the light that they have received.

All who are preparing to meet the Lord at His coming should make the book of Revelation the subject of their earnest study and prayer. This book is just what its name signifies—a revelation of the important events that are to take place in the last days of this earth's history. John because of his faithful trust in the Word of God and the testimony of Jesus Christ, was banished to the isle of Patmos. But his banishment did not separate him from Jesus Christ. The Lord knows all about His faithful servants, who for His sake are lying in prisons and dungeons, or who are banished to lonely islands; and He comforts them in their affliction. Christ visited John in his exile and opened to him the closing scenes of this world's history.

"I was in the Spirit on the Lord's day," writes John, "and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last." The Lord of the Sabbath had important messages for John, for He said to him, "What thou seest, write in a book and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." [Revelation 1:10, 11.]

"And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly come to pass. Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." "Seal not the sayings of the prophecy of this book; for the time is at hand." "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." [Revelation 22:6, 7, 10, 18, 19.]

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

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented

with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day or night, who worship the beast and his image, whosoever receiveth the number of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” [Revelation 14:6-12.]

These things which were presented to John are of the greatest importance to us, for we are living in the very last days; soon we shall enter upon the fulfillment of those events which Christ opened to John on the isle of Patmos. As the messengers of God present these solemn truths, they must realize that they are handling subjects of eternal interest, they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but words given them by God.

The book of Revelation must be opened to the people. Many have been taught that it is a sealed book; but it is sealed only to those who reject light and truth. The truth it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to transpire. The third angel’s message must be presented as the only hope for the salvation of a perishing world.

We read still further in this book: “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” [Revelation 12:17.] The commandment-keeping people of God are here contrasted with the world at large. They are persecuted because of their faithful adherence to the Sabbath of the Lord. This is God’s test, and we bear a testing message to the world.

There are only two classes of people on this earth when Christ comes—those who worship the power represented by John as the dragon, and those who keep the commandments of God, and have the testimony of Jesus. The Lord has defined these two classes that they may be known by the messages they bear, and by the words inscribed on their banners.

“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” [Revelation 22:16.] God would have the messages of Revelation presented before all. Let the students in our schools hear them. Teach them of the things which are shortly to come to pass. Do not let the teaching be done in a dry, abstract way, which has been the manner of teaching in too many cases, but present the truths of God’s Word in a fresh, impressive way. And in all the instruction that is given, let Christ be uplifted as the “bright and morning star.”

We have a most solemn, testing message to give to the world. But too much time has been given to those who already know the truth. In the place of spending time on those who have been given many opportunities to learning the truth, go to the people who have never heard your message. Hold your camp meetings in cities where the truth has not been proclaimed. Some will attend the meetings and receive the message.

The perils of the last days are upon us, and in our work we are to warn people of the danger they are in. Let not the solemn scenes which prophecy has revealed, be left untouched. If our people were half awake, if they realized the nearness of the events portrayed by John, such a reformation would be made

in our churches, that many more would believe our message. We are God's messengers, and we have not time to lose, for He calls upon us to watch for souls as they that must give account. Advance new principles, and crowd in the clear-cut truth. It will be as a sword working both ways. But do not be too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of the Lord. Present the truth as it is in Jesus. Let Daniel speak, let Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, "the root and the offspring of David, and the bright and morning star." [Revelation 22:16.]

The words God has given His servants to proclaim are words of solemn import. We hear the voice of the angel of God as we listen to the message proclaimed by the servants of God, who are sounding the trumpet note of warning and giving the last message of mercy to a perishing world. God's angels may not be visible, but the messengers through whom God works are visible; and those who reject their words, who strive to counteract the messages God sends, place themselves in a position similar to that of the Jews who rejected Christ.

In past ages there have been those who have exercised their capabilities and powers in doing a work, by the help of the Holy Spirit, which constituted them laborers together with God. But there have also been those who have criticized their work, and rejected the messages which they bore. So it is today. There are those in responsible positions who, by their words and actions, sow seeds of doubt and unbelief. This seed is called tares by our Lord; and those who sow it are under the guidance of evil angels. They are at work both openly and secretly, seeking to counteract the work which God has appointed His divine agencies to perform through human agencies. All who do this work see with defective and perverted eyesight. Their imagination is inspired by satanic agencies, and they see many things in a false light. Unless they repent, they will soon, like Esau, find no place for repentance, though they seek it carefully with tears.

I would say to all those who by their attitude have stood for years in the way of the work of God, endeavoring to counteract it by hidden methods, God has seen your work. He sees every secret thing, and reads the thoughts of the heart as an open book. Could your eyes be opened, you would not triumph in your work of hindering the message which God has sent. You would be afraid, and terribly ashamed of the work you have been doing.

Could those who have for so long stood in opposition to the work of God, take a retrospective view, could they see the spirit that prompts them to action as God sees it, could they see the effect which their resistance to the Holy Spirit of God has had upon their religious life, they would tremble before the Lord.

Those who reject God's messengers reject Christ. They turn from the truth to a dish of fables, deception, and delusion. Some partake largely of infidelity, and instead of following Christ, the Lamb of God, they follow the great deceiver; and this works their eternal ruin. By their stubbornness, their unwillingness to change wrong for right, they sow seed which they will not care to harvest.

In the history of the children of Israel we see how often their march through the wilderness was hindered by their murmurings and disputings. God had appointed Moses to lead them through the

promised land, but often he was discouraged and disheartened by the envy and jealousy which they manifested. God Himself often displayed His glory in the tabernacle, but still the people murmured. Yet Moses did not lose his faith in the Lord, or his love for the people. Mark how earnestly he pleads for them. "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me.

"Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee If I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people." "And the Lord spake with Moses, face to face, as a man speaketh unto his friend." "And he said, My presence shall go with thee, and I will give thee rest." [Exodus 33:12, 13, 11, 14.]

Even so will the Lord honor His people in 1896 if they will honor Him as did Moses, and serve Him with a perfect heart. God does not require His servants to carry their burdens in their own strength.

Encouraged by the assurance of God's presence, Moses draws still nearer to him, and saith unto the Lord, "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also thou hast spoken; for thou hast found grace in my sight, and I know thee by name." [Verses 15-17.]

Moses asked for an assurance that the Lord would go with him, saying, "So shall we be separated, I and thy people, (in practice) from all the people that are upon the face of the earth." [Verse 16.] Today this earth is as corrupt as it was in the days of Noah, and those who are faithful sentinels, will guard their charge as a shepherd guards his flock. As they earnestly seek the Lord with all their heart, they will find Him, and instead of leading those with whom they are connected into close connection with the world, encouraging them to seek selfish gratification by practicing the customs of the world, they will educate them to render undivided service to God. No sacred trusts will be betrayed by them. The greatest care to practice right principles will be observed. No effort will be made to bring earthly and selfish principles into the work of God.

Encouraged by God's willingness to take him into favor, and to grant the requests he urges upon His notice, Moses draws still nearer to God, and ventures to ask for further blessings. "He said, I beseech thee, show me thy glory." [Verse 18.] Think you that God reprov'd His servant for his presumption? If so, you are mistaken. Moses did not make this request from idle curiosity. He had an object in view. His whole soul was drawn out after God; he longed to know more of Him, that he might commune with Him, and feel His presence near in every emergency.

He saw that ambition for worldly distinction could not be brought into the service of God; and he knew that if he could obtain a clear view of the glory of God, he could carry it with him on his important mission, which at times appeared so discouraging to him. It was not selfishness that led Moses to ask to be shown the glory of God. If God revealed His glory to him, he purposed to communicate this blessing to all with whom he came in contact. In this earnest supplication, his whole object was to honor and

glorify God, and He who understands the intents of the heart knew the thoughts and motives of His faithful servant.

God answered Moses, saying, "I will make all my glory pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy." "And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away my hand, and thou shalt see my back parts; but my face shall not be seen." [Verses 19-23.] "And the Lord passed by before him, and proclaimed, The Lord, The Lord, merciful and gracious, long-suffering, and abundant in goodness and truth." [Exodus 34:6.]

By showing Moses special honor, by giving him a sight of His glory, the Lord designed to give him such views of God, that though elevated, he would still be humble, and though trustful, yet childlike in his faith.

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend." [Exodus 33:11.] What a lesson is given us in this experience! Is it not one of the most valuable and important lessons that we can study? It reveals a treasure of light and knowledge to every soul who values the favor of God. Let those who desire an education of the highest kind learn from this experience that God is nigh unto all who seek Him with the whole heart.

The more one sees of the character of God, the more humble he becomes, and the lower his estimation is of himself. This indeed is the evidence that he beholds God, that he is in union with Jesus Christ. Unless we are meek and lowly, we cannot in truth claim that we have any conception of the character of God. Men may think that they possess superior qualifications. Their splendid talents, great learning, eloquence, activity, and zeal, may dazzle the eye, delight the fancy, and awaken the admiration of those who cannot read beneath the surface; but unless humility and modesty is linked with these other gifts, self-glorification and self-exaltation will be seen. Unless each qualification is consecrated to the Lord, unless those to whom the Lord has entrusted gifts seek that grace which alone can make their qualifications acceptable to God, they are looked upon by the Lord as unprofitable servants.

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O Lord, thou wilt not despise." "Thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering." [Psalm 51:17, 16.] "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] "To this man will I look," declares the Lord, "even to him that is poor, and of a contrite spirit, and that trembleth at my word." [Isaiah 66:2.]

Those whose hearts are melted and subdued, who have seen the glorious manifestation of God's character, will show no heedless presumption. They will not exalt themselves, or mingle common fire with the fire of God's own kindling. Self will be lost in the consciousness they have of God's wonderful glory, and their own utter unworthiness.

All who value a happy and holy walk with God, and prize the comfort and the blessing that a knowledge of Him brings, will leave nothing undone if only they may gain a glimpse of His glory. In every place, and under every circumstance, they will pray to God that they may be allowed to see Him. They will cherish that meek and contrite spirit that trembles at the Word of God.

There is much spurious, fitful humility in this world. Some place themselves very low, determined to conquer self. But they try in their own strength, and the next wave carries them almost out of sight. Moses had genuine humility, and all who truly desire to see the manifestation of God's glory, will cherish this grace.

Christ came to this world for no other purpose than to display the glory of God, that man might be uplifted by its restoring power. His whole life was one of pure, disinterested benevolence. His purposes were full of love and sympathy, and He rejoiced that He could do more for His chosen ones than they could ask or think. Yet He came in great humility, and when He was here upon the earth He pleased not Himself. And to those who reveal His meekness and lowliness, living lives of self-denial and self-sacrifice, and submitting themselves in humble obedience to His will, he will manifest the glory of God.

All power and grace was given unto Christ. His heart was a well-spring of living water, a never-failing fountain of love and compassion, ever ready to flow in a rich, clear stream. His constant prayer for His followers was that they might be sanctified through the truth, and He prayed with assurance, knowing that an Almighty decree had been given before the world was made. He knew that the gospel of the kingdom would be preached in all nations for a witness. He knew that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil. He knew that the bloodstained banner would one day wave triumphantly over His followers. With His prophetic eye, He saw the company of which John writes.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." "Blessed are they which are called unto the marriage supper of the Lamb."  
[Revelation 19:6-9.]

Lt 87a, 1896

Olsen, O. A.

"Sunnyside," Cooranbong, Australia

May 25, 1896

Dear Brother Olsen:

Last October I wrote to you a long letter, which, with several other articles, was very hastily prepared for the mail, but which, on this ground, we finally thought best not to send at that time. My mind had been

so wrought upon by the Spirit of God that the burden upon me was very great in regard to yourself and the work in Battle Creek. I felt that you were being bound hand and foot, and were tamely submitting to it. I was so troubled that in conversation with Brother Prescott I told him of my feelings. Both he and W. C. White tried to dissipate my fears; they presented everything in as favorable a light as possible. But instead of encouraging, their words alarmed me. If these men cannot see the outcome of affairs, I thought, how hopeless the task of making them see at Battle Creek. The thought struck to my heart like a knife. I said, I will not send the communication written to Elder Olsen.

Soon after this I became unconscious. I had gleams of recollection, but thought that death was upon me. The family became alarmed. As I slowly revived, they decided that a long sickness was before me, and W. C. White telegraphed for Sara McEnterfer to come to me on the next boat. For about two weeks I remained in utter feebleness. I was like a broken reed. I could not leave my room, could not converse with Brother and Sister Prescott. I did not expect to recover, and seemed unable to exercise faith for myself. But I was not left to myself. I had thought that I could not attend the camp meeting in Victoria, but I ventured out, and my strength gradually returned to me.

At Armadale the enemy came upon me like a lion from a source I did not expect. Again I was stricken and afflicted, but the Lord raised me up, and I bore my testimony to the people. The particulars of my trial in Armadale I have not opened to our people in America. I hope never to be compelled to do this. Had I dared to do so, I would have declined to attend the Tasmanian meeting, but I went, and the Lord sustained me. On my return to Sydney I could say, I am faint, but pursuing.

Fannie Bolton has now left us. Sister Burnham and Marian are with me, also Sister Maggie Hare, whom we are entrusting with articles to prepare for the paper, and who gives promise of becoming a good worker. I have just engaged Minnie Hawkins, who has been long in the Echo office, who understands the typewriter, has some little knowledge of shorthand, and we hope may be able to assist in preparing copy. Like Maggie Hare she is young and healthy. They have not the nervous temperament like Fannie Bolton, but will bring a healthful current into the work. If sanctified to God, they will do good work. The atmosphere in my home is now good, better than it has been since coming to this country. If the Lord graciously spares to me my memory, and grant me His Holy Spirit, I can now do my duty better here than elsewhere in preparing articles for papers and issuing books.

I do not propose to go to Battle Creek. The memory of the terrible siege I had there for two years, with so few to help me, remains with me as a warning. I prefer to remain in this far-off country. I have a large work yet to do in writing if I can possibly get the time. But one thing after another has crowded in, labor in speaking, and writing that had to be done for Battle Creek, and for churches in this country. But I hope now to accomplish a good work in book-making.

In our home at Cooranbong, we are retired from the city. We shall not here be afflicted with holidays or with the amusements of city life. And we shall not keep a hotel. And indeed we could not, since our house is so small and our family is so large. We have twelve permanent members in the family, while Brethren Pocock and Parcels, who have been painting the house, have swelled the number to fourteen.

You can see that it would be a great loss to me to move, and then it would necessitate the scattering of the ones whom I hope to make useful to me in preparing matter for papers and books.

Willie has hired the convent building which has been left vacant, and has his family there. His May is the mother of twin boys, fine little fellows. Her sister Nora is staying with her. Her brother Herbert and his wife are with them at present, Father Tucker boards with them, and these, with Ella and Mabel, make up the family—ten in all. Brother Lacey Senior has purchased a place, a small house, and forty acres of land, paying for the same by installments. [Letter ends here.]

Lt 85, 1896

Olsen, O. A.

Sunnyside, Cooranbong, Australia

March 16, 1896

Elder O. A. Olsen

Battle Creek, Michigan

Dear Brother:

In this place thousands of acres of land lie uncultivated. Very few orchards are planted, and only little patches of land are worked here and there. The complaint has been made that it was of no use to sow the land because it would not produce. All we have done is to experiment. We have ploughed the land for orchard and garden. We were late in commencing. The bullock team, sixteen in number, drag the heavy plough in breaking up the land.

If we want fruit we have to send to Sydney, Parramatta, or some other place to get it. When it reaches us, boxes for which we pay four or five shillings each, are worthless. Vegetables have had to be sent in the same way, and are spoiled before reaching us. But we have found just as good land in this place on which to raise produce, as we could wish. On the school ground they have raised tomatoes, squashes, cucumbers, melons, beans, peas, turnips, and such things, between the rows of trees. These have had a luxuriant growth, and the trees are doing excellently well. All the planting that is done in season, and is well cultivated, will produce earth's treasures.

All who have had suspicion about this place in regard to the location for the school are well pleased after seeing it, and are the more convinced that the city is not the place for our school. Temptations from Satan will come from every source, but there should be most earnest seeking from the Lord for the guidance of His wisdom. We cannot plan much without God to plan with us. We can only walk safely when we keep all His commandments. The Lord Jesus will be to us individually a present help and sufficiency in every emergency. We must not walk in our own finite wisdom. The Lord will lead us in sure, safe paths if we will follow Him. The influence of truths upon the human heart, if they are acted out in the life, will be a savor of life unto life.



The neglect of all those in responsible places to do His commandments by dealing justly will meet its reward. It is no excuse for any to say, You must submit to this or that plan because it will help that "Cause," which means injustice or oppression in turning a man from his rights. The Lord does not need the working out of corrupt nature in the human agent to serve His cause in any line. Even in little things human nature, unsanctified, will lay plans which will do great harm. The whole life will be a thing which God cannot approve, because it misrepresents Him. The inconsistencies practiced and sanctioned by men in high places do not make a wrong right, neither do they give it the superscription of heaven.

The Holy Spirit will bless only where it can mold and influence. When any man or any class of men exclude from themselves the rich blessing of God because it does not, as they suppose, sustain their plans and honor their judgment, they cut off the life of God from their souls, and when they do this they walk in darkness.

I am watching and waiting for the coming of my Lord. I have not only to wait and watch and pray, but must work most diligently as well. Every action of our lives, in our business transactions with our fellow men, is to be regulated by the law of God, and we cannot then swerve from right and justice toward our fellow men under any circumstance, for the Lord will not serve with any man's sins that would injure his neighbor. With our faces heavenward, breathing out our petitions to God, developing an unselfish love for our fellow men, because we have supreme love for Jesus Christ who has bought them with His own blood, we rise superior to the most grievous, subtle temptations. Humble dependence upon God is our surety and our power. "My soul, wait thou upon God, who is the light of my countenance and my God." [Psalm 42:5.]

Difficulties in the work will arise, and things will occur to humble our supposed wisdom and talent in the dust because we will have to be corrected. Moving carefully and righteously in the supposed little things that will be abundant in our life experience, is our school. The ordinary, common things of life enter largely into the mode of thought, which thought produces action. In every instance those with whom we associate are to be treated, if in humble circumstances, with great deference and respect, because they have so little to make life happy, and because they need help. Souls are too precious to be trifled with. They are God's purchased possession. Those who are passed by as inferior, the Lord will see set in high places if they trust in Him.

The grace of God takes men as they are and works as an educator, using every principle on which an all-sided education depends. The steady influence of the grace of God trains the soul after Christ's methods, and every fierce passion, every defective trait of character is worked upon by the molding influence of the Spirit of Christ, until new motive power becomes filled with the Holy Spirit of God, after the likeness of the divine similitude.

Never forget that thoughts work out actions. Repeated actions form habits, and habits form character. Then in giving attention to the little things, there is no fear but that the larger things will become stained and corrupted. The Bible is to be the rule of life. It is marvelous in the eyes of the universe of heaven that men who teach the Word do not always practice the truth. Few realize what it means to be complete in Christ Jesus, the revealed will of God. His Word is not dishonored by being brought into

practical life to form habits which will develop character. God calls for attention from every man. Reformations must be made, or souls will be lost, and by precept and example these souls will cause the loss of many more souls. One insubordinate element of character, allowed to live, produces fruit of its kind, and sad is the harvest.

God often raises up some one who will shield the poor from being placed in positions that will be loss to them, even if it be given to their disadvantage. This is the duty of man toward his fellow man. To take advantage of a man's ignorance because he cannot discern the outcome of a course of action is not right. It is the duty of his brother to personally set the matter plainly and faithfully before him in all its bearings, lest he shall act blindly, and cripple the resources justly his. When men observe the golden rule, Do unto others as ye would they should do unto you, many difficulties now existing would be quickly adjusted.

Strict fidelity in little things becomes natural by repetition, and he is becoming qualified to pass into a higher position, where his sphere of action will be enlarged, who does this. The principles that should control the life and character become his rule of action.

Those who have acted contrary to the holy principles of light and righteousness will find their natural inclinations contradicted by the high and holy purposes of Christian consistency. The deficiency in their corrupt nature will be made prominent in the larger responsibilities. Self-wisdom disdains restraint, and the whole life becomes a contradiction of the life of Christ. Christian meekness will lead a man to be kind and thoughtful of another's interest.

The power of principle is not neutralized by the force of habit acquired to rule down everything that does not please the mind and administer to pride and self-exaltation. Self becomes a terrible tyrant, and thinks that everything will be a success that is carried by storm. That will of man, finite, erring, becomes the will of his fellow men, who think it their prerogative to rule. "All ye are brethren" [Matthew 23:8] is put out of his practice, and hearts are hardened that Christ has died to save. The rule-or-ruin principle might better quickly find a natural death. It becomes a man who holds any responsibility to consider that he is not the Lord, and for his own soul's sake, for the sake of Christ who has bought souls by his most precious blood, these souls are to be treated as God's property and not as the property of any man.

Until the power of the Spirit of God shall take possession of a man's soul, to lead him to plan and work in Christ's lines, that man who loves rule will not be a co-laborer with Jesus Christ, because this great evil is permitted to exist, and is a stumbling block to his own soul, and to every other soul that comes within the sphere of his influence. Christian meekness will work its way everywhere, and precious souls will be saved unto eternal life. We have no time now to confer with flesh and blood, we must lay hold of the spiritual power of God, and make reforms before it shall be everlastingly too late.

Lt 88, 1896

Prescott, Brother and Sister [W. W.]

“Sunnyside,” Cooranbong, Australia

September 1, 1896

Dear Brother and Sister Prescott:

Today I was informed that the paper states that the steamer for Africa leaves tomorrow. I shall send you some enclosures, but I am sorry that I did not learn sooner that the boat was to leave tomorrow.

We have received two letters from you, and two from Elder Haskell. Before receiving these, I had begun a letter to you, expressing my surprise that we did not hear from you. I thought that if you were so busy that you could not write, Sister Prescott might communicate with us.

Yesterday we sent off a large American mail. I did not think it prudent to write today, and will respond to your questions by sending you copies of letters which I have written upon the subject which you mention—the question of the inconsistency of sending to Battle Creek for counsel, leaving them to decide questions which concern far off parts of the world.

The matter in regard to centralizing all the power in one body in Battle Creek has become serious. From the light given me, I see that this administration is embracing altogether too much, and is trying to carry burdens and interests which it has not strength or wisdom from heaven to bear, or to conduct successfully. The Lord is just as willing to impart wisdom and ability to men in distant fields as He is to impart wisdom and ability to the men in Battle Creek.

There are general matters about which it will be necessary to consult the business men in Battle Creek, but a few men in that place should not be depended upon to pass resolutions with reference to local affairs <in countries they know nothing of.> They are not on the ground, and they cannot take in the situation. The Lord is willing to lead the ministers and missionaries in distant countries. He is willing to guide them in the superintendence of their work.

If, after being tried, men prove to be failures, let them be relieved, and others chosen in their place, not ministers only, but men who can give counsel, and devise plans and methods which will be for the advancement of the work of God. Distant conferences should not be compelled to depend upon Battle Creek to manage for them. In every country men should be appointed to assist the presidents of the different conferences. The carrying forward of the message should be entrusted to willing men, men who, in the fear of God, will minister in His service. As these men do their best, according to their ability, working with a deep, earnest love for the souls for whom Christ has died, God will help them.

Separate councils of administration should be appointed. These councils should exercise supervision over the work where sanitariums and schools are being established, and wherever important interests are located. Those who are accepted as members of these councils, as being men capable of taking an active interest in the instrumentalities for the advancement of the work and cause of God, should be allowed to work. It is not in the order of God that men, supposed to be men of mind and judgment, should lay aside their privilege of acting for themselves to depend on the decisions of the councils at Battle Creek.

If the Lord has located His sanctuary at Battle Creek, and in no other place, it is right and sensible to refer all questions to that place. But we know that He presides over every portion of His moral vineyard. To every man, according to his ability, He has given work, and this work is to be done.

In order that the Lord's work be done, councils in different localities must decide important matters without waiting for the decisions of the councils at Battle Creek. The men at Battle Creek are no more inspired to give unerring advice than are the men in other places, to whom the Lord has entrusted the work in their locality.

Let men seek the Lord for wisdom. Let Him be inquired of and depended on. Finite men must not be depended on to decide what shall be done and what shall not be done in far distant fields. All should remember that if the Lord has a special work in any vicinity, all heaven is interested in that work.

Those whom is entrusted the privilege of being laborers together with God must accept the invitation of Christ, "Come unto ME, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] Why then do we carry our burdens to our fellow men, asking them to bear them for us? If the Lord has placed us in positions of responsibility, why do we, instead of asking Him for wisdom, go to our fellow men? In yoking up with Christ, we link ourselves with One who is mighty in counsel, One who never makes a mistake.

When power is exercised by men <over men,> they must give evidence that their power and their wisdom comes from the source of all power and wisdom. If men use their power to do strange deeds, and link themselves with men whose influence is not Christlike, it is dangerous to put confidence in them. "Learn of me," said Christ, "for I am meek and lowly in heart." [Verse 29.]

This self-sufficient, over-bearing spirit, which desires to rule others, is an element which men have received from beneath. "By their fruits ye shall know them." [Matthew 7:20.]

The church of Christ must depend on the source of all power for its efficiency. Christ is all and in all. The great sin which has been entering the ranks of Seventh-day Adventists is the sin of exalting man and placing him where God should be. This was demonstrated at Minneapolis. There are few who will be pleased to meet the record of the transactions of that conference—how long and hard the battle was, before men could be led to see that they were only men, finite, erring men, and that God was dishonored by men making flesh their arm.

When Satan has found that men at the very heart of the work refuse to admit the truth for this time, he has worked upon these men, leading them to bring in principles and methods and plans which have clothed <that> acting power with robes of darkness and uncertainty. Conscience violated becomes a tyrant over other consciences.

It is not right that minds should be directed to look to Battle Creek for advice upon everything. In every place there are special interests which must be managed according to the circumstances which present themselves. At times there is necessity that action be taken at once. But if the people are educated to

think that nothing can be done by local councils, unless the matter is referred to Battle Creek, the conferences are made weak, dependent, and one-sided.

God is the ruler of His people; and He will teach those who give their minds to Him how to use their brains. As they employ their executive ability, they will grow in efficiency. The Lord's heritage is made up of vessels large and small, but each one has his individual work. The mind of one man, or the minds of two or three men, are not to be depended on as certain to be safe for all to follow. Let all look to God, trust in Him, and believe fully in His power. Yoke up with Christ, and not with men, for men have no power to keep you from falling.

I want to say something in regard to the work here. Souls are coming into the truth. Last Sabbath several were present at the meeting who have been attending Bible readings <held in several localities.> Two young men by the name of Symons have taken their position for the truth. Others are interested. But I must write no more now. It is about seven o'clock, and Maggie must copy this tonight, ready for tomorrow morning's mail.

Love to your family and to your niece.

Lt 89, 1896

Prescott, W. W.

Sunnyside, Cooranbong, Australia

September 24, 1896

Dear Brother Prescott:

I have risen early to add a few more words to a letter already written. You inquired in regard to whether you should accept responsibilities if they were urged upon you. You may have clear light for yourself upon this point when the time of action shall come. Times of necessity are God's opportunities. I know not what you will meet; I know not how the Lord will move upon His people. You must go forward in faith.

I am more than ever convinced that the same men should not be presidents of the same conferences year after year. They are to do their work after the divine similitude. And the same men should not be held year after year as advisors in committees or boards. Changes must be made, for these men come to think themselves a necessity; that the work will not prosper without their wisdom. There is great danger that their wisdom will become foolishness because they trust in themselves in the place of making God their trust. Rather than to hide in Jesus Christ and be worked by the Holy Spirit, they plan and devise methods to carry out the projects of their own minds, in order to make a show. Then the artful, deceptive working of Satan comes in, and men handling sacred responsibilities move in strange ways, and handle strange fire. They do not feel the sacredness of the work, and the importance of working in humility and contrition before God. Full of self-confidence, they devise and plan, but how little earnest

desire they cherish that God shall lead and inspire their hearts, and give them His wisdom lest they shall voice resolutions that have never been thought of in the councils of heaven.

If these men would but consider that there is one Proprietor of the universe, that man, with all his talents which God has given him to use for His name's glory, and all his resources, powers, and capability, belongs to God. His gifts are only lent him to be kept pure, clean, and holy, for the great end of magnifying his Creator. Man should inquire at every step, Is this the way of the Lord? All of God's gifts are lent on trial. If misused, if appropriated to selfish ends, as is so often done, or if used to place the brethren in hard places, or to lead any soul on to Satan's battleground to be tempted, Satan triumphs, because he can use the human agent to give him the very help he needs, to bring discouragement and confusion, and to cause many to stumble.

The truth that is to be promulgated is to fill the whole earth with its glory. Every thing done should magnify and exalt the God of truth. Let this fact be well considered by those who serve in any position of responsibility, that as Christ is magnified by the human agent, self, "I," decreases. God has given to every man his work. He has a righteous claim upon every human worker to devise and plan with him, to yoke up with him, and to co-operate with him.

The work and cause of God is to be handled as a sacred thing. It should engross every thought and energy, power and passion, of the human agent who wears Christ's yoke and lifts Christ's burdens. The heart which is consecrated to God will not be in haste to become rich, and will not sacrifice on the altar of mammon the powers lent him of God. The capabilities entrusted to him are sacred, and should be held sacred to God. Soul, body, and spirit are the Lord's. God has a claim upon the affections. All is His, for every human soul has been bought with a price, and should be consecrated to the service of Him whose we are by creation and redemption. God's will, not our pleasure, should be the controlling, governing power. Every blood-bought soul is to recognize divine authority.

The world is watching, and is criticizing us as professed Christians. "Thou shalt love thy neighbor as thyself." "Whatsoever ye would that men should do unto you, do ye even so to them." [Leviticus 19:18; Matthew 7:12.] This is the fruit that grows on the Christian tree. The world will take knowledge of all who bear this kind of fruit, that they have been with Jesus and learned of Him. Their experience will be genuine.

I add these words. Now, my brother and sister, give yourselves unreservedly to God, and He will be with you in power. God bless you, is my prayer.

Lt 90, 1896

Palmer, W. O.

Avondale, Cooranbong, New South Wales, Australia

January 24, 1896

Mr. W. O. Palmer

Battle Creek, Michigan, U. S. A.

Dear Brother:

I received your letter, and thank you for writing in reference to Edson White. I have written to him, setting forth my great need of help in the book making line. I have solicited Dr. Kellogg to write to me if there was anyone he could recommend to help me in this work. I must have help. Fannie Bolton has failed me after causing me the most intense suffering of mind by her tragic attitudes and her exalted opinion of her superior qualifications. She no longer has any connection with me, and she never will have again. Marian Davis is the only one now left. Nothing can now take her attention from *The Life of Christ*, the first volume of which we are now reading for the press.

When you and Edson were companions in labor, I felt that it was in the order of God; but as you have been placed in another position, I think it might be the Lord's will for Edson to come to me. Dr. Kellogg writes that he knows of no one who could help me as much as Edson. If anyone can give me help, I should have it without delay. I have but little time to work. I want to prepare several books at once. Several persons have spoken to me of Edson White, who, they say, is better able to assist me than any other person I know of, yet I do not wish to withdraw him from the field where he is unless someone shall take his place. If my children can help me, they are the ones I should have. If the Lord wills it thus, it will be brought around.

I think no one has really taken in the difficulties under which I have labored, the peculiar elements with which I have been connected. Edson could be a great help to me. Elder Olsen and Willie have not felt it best to take him from the field where he seems to be doing so much good, but I think the Lord would have him with me unless some other one be provided. But how appropriate for my own son and daughter to be my helpers. Edson understands my reasons for desiring his help, for I have written to him. I cannot accept men as my co-workers, and I do not find women who can work as editors. I need help now, but I shall force nothing. Willie cannot possibly assist me, for the burdens he has to carry are more than enough for two men. He has not suitable help for himself.

The dummy of *Thoughts From the Mount of Blessing*, with the illustrations, I received. The illustrations I could not possibly accept under any consideration. Some of them look as if prepared for a comic almanac. That any one connected with the work in Battle Creek should think it possible for me to accept these cuts is most astonishing. I dare not trust the book *Life of Christ* for them to illustrate, for I think their wisdom has departed from them. God commanded Moses, "Make everything according to the pattern shown thee in the mount." [Hebrews 8:5.] Everything connected with the sanctuary was of the most perfect workmanship.

If I wanted to belittle the work of God, I might accept such illustrations as those sent me. I must tell you I am thoroughly disgusted, and think the workers have lost sight of the elevated and noble in Bible characters and history. Pictures to represent Bible scenes must be no cheap designs. True science of all kinds is distinction and power. He who by painstaking effort ascends step by step the ladder of human progress must fix his eyes on the One above the ladder. The knowledge which God imparts is not of a character to belittle our ideas of sacred things. The glory of God must be kept before the mind's eye, not

the cheap, earthly representations that imprint in the memory scenes which give a false conception of Christ and heavenly things. A proper illustration of Bible scenes requires talent of a superior quality. With these cheap, common productions, the sacred lessons of the Bible disdain comparison.

That which is holy and elevated in heavenly things, I scarcely dare represent. Often I lay down my pen and say, Impossible, impossible for finite minds to grasp eternal truths and deep holy principles, and to express their living import. I stand ignorant and helpless. The rich current of thought takes possession of my whole being, and I lay down my pen, and say, O Lord, I am finite, I am weak and simple and ignorant; thy grand and holy revelations I can never find language to express.

My words seem inadequate, and I despair of clothing the truth God has made known concerning his great redemption, which engrossed to itself His undivided attention in the only begotten Son of the Infinite One. The truths that are to last through time and through eternity, the great plan of redemption, which cost so much for the salvation of the human race, presenting before them a life that measures with the life of God—these truths are too full, deep, and holy for human words, or human pen, to adequately express.

Knowledge concerning common, earthly things may be acquired by ordinary means, but the truths that fell from the hallowed lips of the only begotten Son of God, with the deep science of eternity in His mind, require wisdom from God to express. There is danger of degrading the high and pure and holy by representing it by common, cheap, earthly things. It is using the common fire in place of the sacred, bringing down eternal things to the level of that which is cheap and base. To substitute cheap, human conceptions for the true and elevated is not acceptable to God. Let the illustrations sent me to put by, never to be accepted as worthy to have the slightest connection with sacred themes. The talent that produces such illustrations might better be dispensed with altogether in this line of work.

The work before us is great, and cannot be done in any cheap style. I am at a loss to know just what to do with the books I am urged to write. May the Lord help me, is my prayer. God forbid that we should please the devil by lowering the standard of eternal truth by using illustrations that men, women, and children will make sport of. The Lord would have our ideas more heavenly. We are not our own, but absolutely God's; our identity is connected with God. Our influence and all our capacity for usefulness are His. Our intellectual and moral powers, with all their capabilities for knowledge, belong to God. We are to behold in Jesus the chiefest among ten thousand, the One altogether lovely. We are His by creation, His by redemption.

We have endowments entrusted to us as free moral agents, with liberty to abuse or to improve. But God will call us to account for our use of His entrusted talents. No man or set of men is to take that responsibility out of our hands. The Lord has measured the extent of each man's obligation by the amount of the gift loaned. He who is on the Lord's side, constantly gaining higher, clearer views of heaven and eternal realities, will reveal the same. Our talents, few or many, are wholly the Lord's, to be devoted to His service. No man will be clear if he makes no improvement upon the gifts given. May the Lord help every soul to work for Him and for eternity.

With much love to yourself and family,



Your sister.

Lt 91, 1896

Brethren and Sisters on Pitcairn Island

“Sunnyside,” Cooranbong, New South Wales, Australia

May 12, 1896

Dear Brethren and Sisters on Pitcairn Island:

I send you greeting. I have received from you letters and tokens of remembrance, which I value highly, because they speak to me of your love to one whom you have never seen. I have much love for you, and my heart goes out in prayer that you may grow in spiritual knowledge and understanding. Nothing would please me better than to spend some time with you on your island home, but we each have our corner in the Master’s vineyard in which to work for Him. God has given to each man his work. Our part is to do this work faithfully and well.

How glad I am that you may have with you the presence of the One who is all-sufficient and all-powerful. Although you are cut off from the world by the broad ocean, yet you are not alone. The apostle John, banished to the Isle of Patmos by men inspired of Satan to persecute those who bore faithful witness to God, was visited by the heavenly messenger.

Writing of his experience, John says, “I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia, and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.

“His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire: and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.”

[Revelation 1:9-19.]

On this lonely island John received “the Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the Word of God, and of the testimony of Jesus Christ, and of all

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

That same Jesus who appeared to John on the Isle of Patmos will visit each one of you on your island home. He will be found of all who call upon Him, and will manifest unto them His love and the love of His Father. Light from the Son of God shone on the barren Isle of Patmos, making it a heaven to the lonely exile; and if you keep close to Jesus, your Elder Brother, your home will be honored by the divine presence. Keep your eyes uplifted to Jesus; feel that it is your privilege to come to him with all your griefs and troubles, be they large or small. Trust Him as implicitly as a child trusts its parents.

But though you are largely shut away from the temptations which assail those living in cities and villages, yet you are not out of the reach of the enemy. Satan is constantly plotting the ruin of men and women; he watches untiringly to see where he can introduce himself; and he will seek to turn you from your allegiance to God. But in God there is strength to overcome all temptations. When you are tempted, let your heart go out to God in prayer for strength to resist the enemy. Learn to believe in Jesus, and to take Him at His word.

Fasten the mind on His precious promises, that you may give help to those with whom you associate. The young, as well as the old, are to be workers together with God in the battle against evil. By faith in the blood of Christ they can keep their own souls in the love of God. Each morning let them say, I must live for Jesus today; I must love Him, and think of Him, and refuse to be led by the tempter to do a wrong action. Then they will be victors in the battle, and a victory gained today fortifies the soul against tomorrow's temptations. Ask God to show you what you should avoid, and what you should encourage. Parents and children, "Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.]

God has given man a guide book, which shows him the way to heaven. The Bible is the voice of God to man, telling him what he must do to gain eternal life. "Search the Scriptures," said Christ, "for in them ye think ye have eternal life; and they are they which testify of me." [John 5:39.] If you would be successful students of this Word, ask God for the aid of His Holy Spirit, who will teach us all things. Carefully study the Bible verse by verse, praying that God will give you wisdom to understand His Word. Take one verse, and concentrate your mind on it, trying to ascertain the thought God has put in that verse for you. Dwell upon the thought until it becomes your own, and you know "what saith the Lord."

It will not do merely to read God's Word, for the truth it contains is like treasure hid in a field; it does not lie upon the surface, and only the earnest, persevering searcher is rewarded by finding the jewels of priceless worth—the inexhaustible riches of Christ Jesus. Never, till I made a business of searching the Bible, did I know what treasures it contains.

Few realize what they lose by not searching the Scriptures. All who search the inspired Word for themselves will gain a knowledge of a personal, abiding Saviour; and their Christian experience will not depend upon feeling, but upon the Word of the living God. "The words I speak unto you," said Jesus, "they are Spirit, and they are life." [John 6:63.] And the more one studies the Word of God, the more that Word takes possession of his mind, and he sees deeper and deeper into the divine purpose.

Said the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple,"—to all who, with the simplicity of a child, will search that Word. [Psalm 119:130.] "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." [Proverbs 2:1-6.]

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.] The experience you gain by a study of God's Word will enable you to be a help to others. As you appropriate the precious promises it contains, you will find help and assurance. Your light will shine brighter and brighter unto the perfect day, for you will know Him whose going forth is prepared as the morning.

The precious Saviour watches over each one of His little flock on your island. He gave His own precious life that you might not perish; and each one should bear in mind that his life is given him, not to be lightly esteemed, but to be used in God's service. A life of faithful service to God is the only happy life. Living for Him, we may enjoy a sweet sense of peace and assurance.

Well may our hearts turn to our Redeemer with the most perfect trust when we think of what He has done for us, even when we were sinners. "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.] Through faith we may rest in His love. "Whosoever cometh unto me," He says, "I will in no wise cast out." [John 6:37.] It would be a terrible thing to stand before God clothed in sinful garments, with His eye reading every secret of our lives. But through the efficacy of Christ's sacrifice we may stand before God pure and spotless, with our sins pardoned and atoned for. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 1:9.]

The redeemed sinner, clothed in the white robes of Christ's righteousness, may stand in the presence of a sin-hating God, made perfect by the virtue and merits of his Saviour. "As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name." [John 1:12.] Keep your eye fixed upon Jesus. Think of Him as your friend. Through His rich grace He can save to the uttermost all who come to Him. He tells us in His Word that He is the "living bread which came down from heaven. If any man eat of this bread he shall live for ever." [John 6:51.]

"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." [Colossians 2:6-10.] "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. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [Colossians 3:15-17.]

I am sending you a few things by Brother Young. I am so situated that I cannot get to a store, and so must send what I have. Please accept these. Brother Young will make such disposition of them as he sees fit. I assure you of my interest and my love.

Lt 92, 1896

Robinson, A. T.

"Sunnyside," Cooranbong, New South Australia

September 2, 1896

Dear Brother Robinson:

I address these letters to you, because I do not know that Professor Prescott will be in South Africa when this arrives. I am not sending anything to Elder Haskell in this mail, because I have reason to believe that he is on his way to Australia. If either of these brethren are there, please give them the letters addressed to Prescott. You may read them, and copy them if you wish. My time is so limited that I cannot write as I would.

I would be pleased to see you and your family, but do not expect that I shall enjoy this privilege. May the Lord give you increased faith and courage in Him. Do not depend on any man to be brains for you. Think and put every God-given ability to the tax. Expect that the Lord will work in and by and through you. Do not lose your zeal. Do not submerge your identity in any human being. You may be safely one with God. You may hide your entire self in Him. Be no man's shadow. "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost." [1 Thessalonians 1:5.] The Word and the Spirit agree. The instrument and the agent co-operate together. The truth is represented as the sword of the Spirit. No tame message must come from our lips. "The word of God is quick, and powerful, and sharper than any twoedged sword." [Hebrews 4:12.] This makes the Word a power.

Do not, I beg of you, sink down into a faithless position. Arise and shine, for the glory of the Lord is risen upon you. Believe, believe without a doubt that God hears your prayers. If you feel weak and unworthy, He is your strength. The Word is abundant in promises from God to us, and the Spirit helps our infirmities to plead these promises. The Word shows the way, the Spirit helps us to walk in it. You need to cling to the Lord with all your might. The Word is the seed of the Spirit, and the Spirit is the quickening power. Be firm, and full of faith and trust in God.

I feel deeply in regard to the missionary work in South Africa. I do hope you will not look to men, nor trust in men, but look to God and trust in God. We may expect large things, even the deep movings of the Spirit of God, if we have faith in His promises. Our greatest sin is unbelief in God. Has He not shown us how precious we are in His sight, and with what value He regards our souls, by giving us Jesus? We are required to unite our souls with Jesus Christ, that we may have no tame, commonplace experience.

Stand in God, work with full confidence in God. Daily a genuine conversion is needed. Unite your heart with God by clinging faith. He is the friend of sinners. You are invited to join your weakness to His strength, your ignorance to His wisdom, your nothingness to His merits, your frailty to His enduring might. Will you do this?

I beseech of you by the mercies of God that you lean wholly upon Jesus Christ. In the place of turning your eyes to Battle Creek, turn your eyes to heaven, and call upon God. It is a terrible education that our people have been receiving, to ask counsel of man instead of going to God, the Source of all wisdom, grace, and efficiency. His church is married to Him, and is to become a sharer in His kingdom, a joint heir with Jesus Christ. The joint heir has the assurance that he shall be loved as God loves His Son.

Seek for the indwelling of the Holy Spirit. You must stand in your God-given personality before heaven. Your heart must be united with Christ's heart, your life knit with hidden links to His life. Because He lives, you shall live also. Your interests must be bound up with the interests of Jesus Christ. Then you will be kept by faith in the power of God.

Talk faith. Sow the seeds of faith. Reach up your hands heavenward for help. Arm yourself with the mind that was in Christ Jesus. You can place far more confidence in God, who gave His only begotten Son to die for your sin, if you will only pray to God, and not pray so much to Battle Creek, to human beings who are erring. Join yourself to the Lord in a perpetual covenant that will not be forgotten. The Lord is willing and anxious to teach you. Will you be taught by Him, or must your teaching come by the way of Battle Creek? You have the privilege of becoming strong in God, or you may choose to depend upon the powers in Battle Creek, and grow weak and uncertain.

Look to God, and expect Him to guide you, bless you, and help you. He has a heaven full of rich blessings for all who seek them in faith.

When you find yourself depressed, and you have a sinking time, pray. Hold on by prayer to that arm that was stretched out to hold up a sinking Peter. It will give you courage, vital energy, and pure, unadulterated wisdom. Our people generally are to understand from whence their strength comes. Our reinforcements come from God. In your weakness, lay hold of infinite strength, and the people will see that you have the solid rock of God's promises beneath your feet. Your heart must turn away from human supports. If your heart goes out to Jesus in loving trust, you will be strong. You will say, Brethren, have courage in the Lord. But if the people see that you have a hesitance to venture out and take responsibilities, they will think, Well, he is weak, and cannot advise and counsel us.

Be strong, and talk hope. Press your way through obstacles. You are in spiritual wedlock with Jesus Christ. The Word is your assurance. Approach your Saviour with the full assurance of faith, joining your hands with His. Follow God where He leads the way. Whatsoever He says to you, do it. He will teach, you must as willingly as He will teach somebody else <for you.>

My brother, your Christian experience has been too hesitating, too undecided. Change this attitude. Put on the Lord Jesus Christ. Talk as one who knows whereof he speaks, and you will have a testimony like

Caleb's. We are well able to go up and possess the goodly land. Hold fast to Jesus, and offer your prayers to Him, and not to Battle Creek.

In love.

Lt 93, 1896

Robinson, A. T.

"Sunnyside," Cooranbong, Australia

September 30, 1896

Dear Brother:

By this mail I send letters to Brother Prescott, not knowing as he will receive them. He may have left Africa before they reach him. I will therefore direct them to your care. If he is there, you may deliver them to him. Also read them yourself, and to those who are carrying the responsibilities in Cape Town. But let them not come before those who do not have judgment, and who will make a wrong use of them. If Elder Prescott has left, keep the communications yourself.

I sent you a letter by the last mail, and I have now a few words to say to you. From the light the Lord has given me, you greatly need the deep movings of the Spirit of God. Your testimony lacks the quickening power that would give it efficiency. Those who claim to believe the truth in Africa need to have decided, earnest efforts made in their behalf. The struggling little flock need a firm, decided testimony. Christ is the Way, the Truth, the Life. It is the power of the Holy Spirit that is needed. There is with you and with the flock of God a self-satisfied feeling that must be broken up. The Spirit of God is a convincing power. When this is breathed upon the church, there will be a decided change in their spiritual efficiency. The Lord God is ready to give, but many do not realize their necessity of receiving. They are weak, when they might be strong; powerless, where they might be powerful through receiving the efficiency of the Holy Spirit. Their light is dim. Arouse them from their self-satisfied, self-righteous condition.

From those who see the light and truth the message must go forth with a power that they do not have, and do not feel it essential that they should have. When they do take hold upon the mighty One by living faith, when the truth is to them a living reality, then they will see a work done that at the present they do not dream of. There is a sleepy indifference upon the people who are right upon the borders of the eternal world. They have missionary work to do, decided testimonies to bear. The trumpet is to give a certain sound in warnings, in reproofs, in entreaties. All should put forth earnest labor in seeking to save perishing souls.

What means this deadness? What means this spirit of being self-centered? Time is passing! The end is near! Whom are you trying to save from the pit of destruction? O that God would breathe in these worldly-minded souls, O that they might feel to the very depths of their being that they must watch unto prayer, that they have entrusted talents to be used now, just now, whenever God calls for their gifts to advance his work in our world. Do they hear the voice of God saying, "Ye are the light of the

world"? [Matthew 5:14.] Imaginations and dreams and a knowledge of the truth are not enough. Every believer is to kindle his taper from the divine altar. All are to shine, because the light of the truth has come upon them, and they cannot help shining amid the moral darkness of the world.

"Ye are the salt of the earth. But what if the salt have lost his savor, wherewith shall it be salted?" [Verse 13.] Read Revelation; read from the beginning to the close. Not only read, but study most earnestly, determined to understand. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." [Revelation 1:3.] Read chapter 2:1-6. There is to be a doing of the first work, "Nevertheless I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent." [Verses 4, 5.] See also chapter 3:1-8.

I can write but little now. I have written so much for the last mail that I am too weary to write. In the night season I was speaking to you in the visions of my head upon my bed. I said that the company of believers were neglecting their God-given work. They have been in the condition which Christ represents by the salt without the savor. They need the Holy Spirit, and they will not have it unless they arouse themselves and do the works of Christ. They are to give to the world the light the Lord has given them. Unless they shall practice the truth, the truth will not sanctify their own souls nor the souls of others. With hearts full of earnestness and light they are to communicate to others the light given them. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:16, 17.]

Here is your work—leading souls to the fountain of the water of life. All who have the truth in their own hearts as a living principle, an all-pervading influence, will have a living testimony to bear to those who are in the darkness of error. There is, thank God, an ever living Spirit to guide us into all truth. But it is to be communicated, not shut up to our own individual selves. This Spirit, who will guide us into all truth, must be made known to others, and will guide them. The Word, the precious Word, is to be eaten as the flesh of the Son of God. Let there be no listless, sleepy testimonies.

Instead of stimulating doubt, strengthen faith by every word, attitude, and practice. Make known that we have a living Saviour, a real, spiritual life, to receive and to impart. Guide others to plant their feet on solid Rock, who are now on sliding sand. There are souls to be revived, many to receive the joy of salvation into their own souls. They have erred, they have not been building a right character; but God has joy to restore to them, even the joy of His anointed. This will give efficiency and happiness and sanctified assurance, a living testimony. Tell the poor desponding ones who have gone astray from straight paths, tell them that they need not despair. There is healing, cleansing, for every soul who will come to Christ. There is a balm in Gilead, there is a Physician there.

In hours when clouds encompass the soul, Christ is not far from every one of us. To whom shall we go if not to the Sin-bearer, the great Healer of human woe? "Thou hast the words of eternal life." [John 6:68.]

There is joy for all who put their trust in him, and exercise the faith that works by love and purifies the soul. Jesus says, "My joy shall be in you, and your joy shall be full." [John 15:11.] "Without faith it is impossible to please him." [Hebrews 11:6.] A paralysis has stolen upon the spiritual nerve and muscle of the children of God. Arouse now, just now, without delay. "Seek ye the Lord while he may be found, call ye upon him while he is near." [Isaiah 55:6.]

In love.

Lt 94, 1896

Starr, Brother and Sister

"Sunnyside," Cooranbong, Australia

June 14, 1896

Dear Brother and Sister Starr:

I have been passing through a severe time lately, with my head, and especially with my eyes.

Last Friday night I was conversing with you, telling you something with reference to your methods of labor. The heavenly Watcher stood beside us, and I wish I could write every word he uttered; but I fear that I cannot. You said, "I wish I knew in regard to my duty. In some ways I do not feel satisfied with the results of my labor." The voice of the One beside us was then heard saying, "Have faith in God; learn of Jesus Christ. When you handle the sacred truths of God's Word, keep Christ uplifted. Your great need is to learn Christ's manner of teaching. When you are teaching the people, present only a few vital points, and keep your mind concentrated on these points. You bring unimportant ideas into your discourses. These are not always a savor of life unto life, and have no real connection with your text. By wandering from straight lines, and bringing in that which calls the mind off the subject, you weaken all that you have previously said.

God would not have you think that you are impressed by His Spirit when you fly from your subject, bringing in foreign matters, which are designed as a reproof, and which should not be named in connection with the words of solemn and sacred truth. By doing this, you lose your bearings and weaken the affect of that which is profitable for doctrine, for reproof, for correction, for instruction in righteousness. You have made of none effect many precious ideas by mixing them with other thoughts which have come to your mind, but which had no bearing upon the subject. That which is far from the subject under consideration should find no place in your discourses.

There are in this world hearts that are crying aloud for the living God. But helpless human nature has been fed with distasteful food; discourses dissatisfying to hungry, starving souls have been given in the churches. In these discourses there is not that divine manifestation that touches the mind and creates a glow in the soul. The hearers cannot say, "Did not our hearts burn within us while he talked with us by the way, and opened to us the Scriptures?" [Luke 24:32.] An abundance of chaff is given to the people, but this will not awaken the transgressor, or convict souls of sin. The souls who come to hear need a



plain, straightforward presentation of truth. Those who have tasted of the Word of God have dwelt long in an atmosphere where there is no God, and they long for the divine presence.

Gird up the loins of your mind that you may present the truth of God acceptably. Preach the truth in its simplicity, but let your discourses be short. Dwell decidedly on a few important points. Realize every moment that you must have the presence of the Holy Spirit, for it can do a work that you cannot do of yourself. If you have any burden of a disagreeable character on your mind, get rid of it by personal labor or earnest prayer before you come before the people. Plead earnestly with God to remove that burden from your mind. Keep decidedly to a few points. Give the people pure wheat, thoroughly winnowed from all chaff. Do not let your discourses embrace so much that weakness shall be seen in the place of solid argument. Present the truth as it is in Jesus, that those who hear may receive the very best impression.

Speak short. Your discourses are generally double the length they should be. It is possible to handle a good thing in such a manner that it loses its flavor. When a discourse is too long, the last part of the teaching detracts from the force and interest of that which has preceded it. Do not wander, but come right to the point. Give the people manna from heaven, and the Spirit will bear witness with your spirit that it is not you that speaks, but that the Holy Spirit speaks through you. The teacher of the Word of God must first talk with God, and then he can stand before the people with the Holy Spirit working upon his mind. If he faithfully co-operates with Christ, the promise will be fulfilled, "Lo, I am with you always." [Matthew 28:20.]

Be careful never to lose a sense of the presence of the Divine Watcher. Remember that you are speaking, not only to an unenlightened assembly, but to One whom you should ever recognize [as present]. Speak as though the whole universe of heaven were before you, as well as the hungry, starving company of God's sheep and lambs, which must be fed.

Those who claim to preach the Word should preach the Word, ever remembering that they are laborers together with God. He is their efficiency, and if He is given opportunity, He will work for them. If they are humble, if they do not rely upon their own supposed wisdom and ability, God will place arguments in their minds, and speak through their lips. He will also impress the minds of the hearers, preparing their hearts to receive the seed which is sown.

My brother, a daily work must be done for you by the power of God, or else, in stead of the Holy Spirit, the enemy of God and man will stand by your side. Under his influence weaknesses will appear in your work. The most precious points of faith relative to the salvation of the soul will be marred and mutilated in your hands.

Unless you change your manner of labor, you will give a faulty education to those who connect with you in the work. Let your heart struggle and break for the longing it has for God, the living God. Let nothing divert your mind from the work of God to unimportant matters. With all your God-given energies, work earnestly and prayerfully, calling upon the church to co-operate with you. Put no trust in yourself, but rest in the assurance that God is the Chief Worker. You are only His servant; and your work is to voice His words, "Ye are laborers together with God." [1 Corinthians 3:9.]

Take no glory whatever to yourself. Do not work with a divided mind, trying to serve self and God at the same time. Keep self out of sight. Let your words lead the weary and heavy-laden to carry their burdens to Jesus. Work as seeing Him who is at your right hand, ready to give you His efficiency and omnipotent power in any emergency.

The Lord God is your Counselor, your Guide, the Captain of your salvation. He goes before your face, conquering and to conquer. Dedicate yourself, soul and body, to Him, banishing all self-indulgence. Deny self; take up your cross, and work earnestly for the Master. Do not needlessly expend your strength by giving long discourses. This uses up the vitality, so that insufficient strength is left to devote to the most important part of the work—house to house ministry.

Teaching the Scriptures, praying in families—this is the work of an evangelist, and this work is to be mingled with your preaching. If it is omitted, preaching will be, to a great extent, a failure. You need to be jealous of yourself. You and your wife need to come close to the people by personal effort. Teach them that the love of God must come into the inner sanctuary of the home life. If you so desire, you may have the indwelling power of the Holy Spirit to help you in your work.

We are carrying the last message of mercy to a perishing world, and God calls upon us to bring freshness and power into our work. We can do this only by the aid of the Holy Spirit. Hereditary tendencies and wrong habits must be disciplined and oft crucified. Humble yourselves under the hand of God, for your ways are not God's ways, and you both have much to learn in the school of Christ.

I am hurrying to get this and other matters ready, that Willie may take them to you.

Last night these words of instruction were spoken to you: Counsel with your brethren. Your plans need the careful consideration of other minds. Warnings have been given in regard to depending upon men and trusting in their wisdom. The tempter aims to lead men astray by persuading them to cease looking to Jesus for strength and efficiency, and make strength their arm. This has been done in many cases. Satan has laid his trap to catch men and win them to his side by trying to prevail upon them to depend upon their finite, erring fellow men.

But when a reproof is given on this point, the enemy takes the counsel given, and presents it in such a perverted light, that those who desire to follow their own judgment feel at liberty to plan and devise important measures without counselling with their brethren. Thus another error strives for recognition. Men go to an extreme in one direction, and if corrected, go to an extreme in the opposite direction.

You will be in danger of making mistakes if you move out in your own supposed wisdom. You need counsel. You have not the efficiency for all classes of labor, and you should not commence work in important places if there is danger that you will lay a foundation which you cannot complete. Light must be expressly given by God, and duty must be clear and unmistakable before one man or two men enter new and important fields. You need to counsel with your brethren, for there is danger that your mind will run too fast in devising plans and methods.

Words which never should have been uttered have been spoken to you with reference to your brethren. The misconceptions existing in other minds have been communicated to you, and your mind has been led in a train of speculative thought that is not safe or correct. Keep watch over your thoughts. Guard closely the impulses of your mind and heart. Words have been spoken that have led you to place more confidence in your own plans and methods than is right. Words slip from your lips unbidden and unsanctioned by God. Take heed lest, when the time come that you can prove yourself a friend and fill a friend's place by giving sound counsel, you are unprepared.

You must not walk independently of all counsel. It is your duty to counsel with your brethren. This may touch your pride, but the humility of a mind taught by the Holy Spirit will listen to counsel, and will banish all self-confidence. When counsel is given that conflicts with your personal wishes, you are not to think that your own wisdom is sufficient for you to give counsel to others, or that you can afford to neglect the counsel given.

Wherever you may labor, there is need that you blend your efforts with those of other efficient laborers. You are not a complete whole; you cannot successfully complete a series of meetings by yourself, but you can do your part with other laborers. This may be humiliating to you; but it should not be, for God has given a variety of gifts, and He desires that these gifts blend in perfect harmony.

You need to realize the danger of viewing matters from your own standpoint and with your own eyes of discernment. It would be well for you to frankly state your plans to your brethren, that you may know how they appear to them when seen from their standpoint; for circumstances may be so vividly impressed upon your mind that it is impossible for you to give an all-sided judgment. Let your plans be closely investigated, and with earnest prayer commit your case to Him who knoweth all things. Counsel together. Let not the whisperings of your own mind or of other minds close the door of your heart against the counsel of the Lord's servants.

August 9, 1896

I have written this to you because it is a serious matter, involving serious consequences, which will affect future work in other localities. (Private. Brother Pallant needs no flattering words from you, for he has full estimation of his own abilities, and makes them appear by demeriting others. He does not realize that he is seeking to be first. He is not prepared to take upon him the responsibilities of a minister of the gospel, for he needs a humble heart and a contrite spirit. He needs to continue to give Bible readings, and when his brethren see that he is fitted to become a preacher of the gospel, this will be made manifest. You need caution.)

I cannot see why the canvassing work is not as good and successful a work as can be done for the Lord. Canvassers can become acquainted with the people, they can pray with them, and can understand their true necessities. I have an article which was written some time ago in regard to canvassers, and if I can find it, I shall send it to you. From the light which God has given me, there is much responsibility resting upon the canvassers. They should go to their work prepared to explain the Scriptures, and nothing should be said or done to bind their hands. If they put their trust in the Lord as they travel from place to place, the angels of God will be round about them, giving them words to speak which will bring light and

hope and courage to many souls. Were it not for the work of the canvasser, many would never hear the truth.

The canvasser should carry with him books and pamphlets and tracts to give away to those who cannot buy books from him. In this way the truth can be introduced into many homes.

Of all the gifts which God has given to man, none is more noble or a greater blessing than the gift of speech, if it is sanctified by the Holy Spirit. It is with the tongue we convince and persuade; with it we offer prayer and praise to God; and with it we convey rich thoughts of the Redeemer's love. By this work the canvasser can scatter the seeds of truth, causing the light from the Word of God to shine into many minds.

I sincerely hope that no mind will receive the impression that it belittles a minister of the gospel to canvass. Hear the apostle Paul's testimony: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." [Acts 20:18-21.] The eloquent Paul, to whom God manifested Himself in a wonderful manner, went from house to house, with all humility of mind, and with many tears and temptations.

I have been shown that the most precious ministry can be done by canvassing, and that by ministers. By doing this work, they will obtain a varied experience, and will be doing the very work that the apostle Paul did.

I copy an extract from an appeal made to our brethren in regard to canvassing for our periodicals and books: "The canvassing work is an important field for labor, and the intelligent, God-fearing, truth-loving canvasser occupies a position equal to that of the gospel minister. Then should the canvasser feel at liberty, and more than the ordained minister, to act from selfish motives? Should he be unfaithful to all the principles of missionary work, and sell only those books that are cheapest and easiest to handle, neglecting to place before the people the books which will give [the] most light, because by so doing, he can earn more money for himself? The canvassing work is a missionary work, and the field must be worked from a missionary standpoint. Selfish principles, love of dignity and position, should not be once named among us. The thought of seeking to become greatest should never come into our minds."

Lt 95, 1896

Starr, G. B.

"Sunnyside," Cooranbong, Australia

August 11, 1896

Elder G. B. Starr

Queensland, Australia

My Dear Brother:

I have some things to say to you. Do not exhaust your strength by giving long discourses. Search the Scriptures. Seek God in earnest prayer, that when you stand before the people, you may realize the solemn weight of the message which you are about to bear. Talk to the people in simplicity. Let your discourses be short. Handle only a few points, saving your vitality for the house to house work. Ministers too often stand before the people and deliver lengthy discourses, which in order to do good, need to be divided into three parts. The minds of the people are wearied by such discourses, and the truth loses its effect upon them.

Keep humble. In your ministry plead for the presence of the Holy Spirit, for nothing can be done without its aid. Never forget that you are a steward of the grace of God and a servant of the church for Christ's sake. Mingle no selfishness with your work; pray that self may be covered with the garment of Christ's righteousness.

Come close to the people in your work. If you can become better acquainted with them by canvassing, do that work. If you can bring the riches of the grace of Christ into their family circles; if, by simple, earnest prayer you can grasp the throne of the Infinite, and then flash the light you have received into the homes you enter, you are doing missionary work of the highest order.

I tell you in the name of the Lord that with your present force of workers, you are not prepared to engage in work in a hard place, where the prejudice is strong. If one half of the time usually spent in making a public effort were devoted to house to house teaching, till the people had become acquainted with the religious sincerity of the workers and with the reasons of their faith, it would be much better. After this work has been done, it could be decided whether a more expensive effort would be advisable.

Public efforts have been made which have accomplished good. Some have responded and received the truth, but oh, how few these have been. The Lord desires that the truth shall come close to the people, and this work can only be accomplished by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." [Luke 14:23.] There is a work to be done in this line that has not yet been done. Let God's workers labor for a time in the highways and hedges; let them teach the truth in families, drawing close to those for whom they labor. If they thus co-operate with God, He will clothe them with spiritual power. Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners. The Holy Spirit will open hearts and minds to receive the rays coming from the Source of all light.

In God's service difficulties must be met and obstacles encountered. Events belong to God. His servants must meet with difficulties and opposition, for they are His chosen methods of discipline, and His appointed conditions of sure progress, advancement, and success. But I entreat the servants of the Lord Jesus to remember that here is a work which may be done quickly, without arousing that strong opposition which closes hearts to the truth.

If half the time now spent in preaching were given to house to house labor, favorable results would be seen. Much good would be accomplished, for the workers could come close to the people. The time spent in quietly visiting families, and when there speaking to God in prayer, singing His praise, and explaining His Word, will often do more good than a public effort.

Many times minds are impressed with tenfold [more] force by personal appeals than by any other kind of labor. The family that is visited in this way is spoken to personally. The members are not in a promiscuous assembly, where they can apply to their neighbors the truths they hear. They themselves are spoken to, earnestly, and with a kind-hearted solicitude. They are allowed to express their objections freely, and thus objections can be met with a "Thus saith the Lord." If this work is done in humility by those whose hearts are imbued with the love of God the words are fulfilled, "The entrance of thy words giveth light; it giveth understanding to the simple." [Psalm 119:130.]

There are numbers of families who will never be reached by the truth of God's Word unless the stewards of the manifold grace of Christ enter their homes and by earnest ministry, sanctified by the endorsement of the Holy Spirit, break down the barriers and enter the hearts of the people. As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them. But the hearts of those who this work, must throb in unison with the heart of Christ. They must be wholly consecrated to the service of God, ready to do His bidding; ready to go wheresoever His providence leads them, and to speak the words He gives them. If they are what God desires, they shall be, if they are imbued with the Holy Spirit, they co-operate with heavenly agencies, and are indeed "laborers together with God." [1 Corinthians 3:9.]

When such a worker offers a prayer to God in the family where he is visiting, the hearts of the members are touched as they would not be by any prayer offered in a public assembly. Angels of God enter the family circle with him; and the minds of the hearers are prepared to receive the Word of God, for if the messenger is humble and contrite, if he has a living connection with God, the Holy Spirit takes the Word and shows it to those for whom he is laboring.

This work is just what is needed to soften and subdue hearts, but I have been shown that it is too sparingly done. I tell you in the fear of God that there is more sermonizing than ministering. The field is a large one, but the servants of God, by straining themselves beyond their strength by their efforts to do much preaching, neglect the corners of the Lord's vineyard, and overlook the hundred weekly opportunities for doing good.

Light, light from the Word of God—this is what the people need. If the teachers of hHs word are willing, the Lord will lead them into close relation with the people. He will guide them into the homes of those who need and desire the truth, bringing them into the situations best suited to, their talents. And as the servants of God in the work of seeking the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development, for grace is given to answer to the demand, grace for grace.

I was once shown a place in which a tent effort had been made. Great preparations had been made, and the expense entailed was large. Enough was done to awaken the whole community, and in one sense it was awakened; but it was to warn of the dangerous errors held by those preaching the truth. An alarm was sounded, and falsehoods were repeated again and again. The stay-away argument was used with much effect. The laborers were much disappointed with their efforts; for only a few came to hear, and very few decided to obey the truth.

I was shown this same place at another time. I saw two Bible workers seated in a family, with the open Bible before them, they presented the Lord Jesus Christ as the sin-pardoning Saviour. Their words were spoken with freshness and power. Earnest prayer was offered to God, and hearts were softened and subdued by the softening influence of the Spirit of God. As the word of God was explained, I saw that a soft radiant light illuminated the Scriptures, and I said softly, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled." [Luke 14:23.]

These workers were not boastful, but humble and contrite in heart, realizing always that the Holy Spirit was their efficiency. Under its divine influence, indifference was dispelled, and an earnest interest was manifested. The precious light was communicated from neighbor to neighbor. Family altars which had been broken down were again erected, and many were converted to the truth.

I saw that those who accepted the truth were represented as a little army, standing under the bloodstained banner of Prince Emmanuel. On this banner was inscribed, "The commandments of God and the faith of Jesus." [Revelation 14:12.] Their faces shone with a light expressive of inward joy, and in tones of gratitude they said, "Redeemed, redeemed by the blood of the Lamb." The words were then spoken by the heavenly messenger, "Search the Scriptures. Look as you have never looked before into the perfect law of liberty. It condemns every sin, and requires every virtue."

God measures men by the light He has given them, by the opportunities which have been theirs. If those who have had great light do not consult their Guidebook at every step, inquiring, Is this the way of the Lord? Can I with safety walk in this path? their words and actions will be tainted with selfishness. They will forget God and walk in paths that God has not chosen for them. They will forget Christ; and they who do not receive Him as their personal Saviour will reveal hereditary and cultivated defects in their characters. Their conduct will be influenced by their own inclinations; their natural appetites will not be brought into subjection to the law of God. Selfishness will bind them hand and foot.

The Word of God declares, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "On these two commandments hang all the law and the prophets." [Luke 10:27; Matthew 22:40.] The Lord has a controversy with his people, Many of them do not keep His commandments. As a people, we are far from being doers of the Word of God. Self, highly estimated, strives for recognition. We are told to love our neighbors as ourselves, but too often we disregard this command, walking far apart from those we should help, and cherishing self, calling for praise and recognition. But unless we change this course, and diligently study and faithfully practice the word of God, we shall not be able to endure the perils of the last day.

“Wherefore lay aside all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.” [James 1:21-25.]

“But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory (from character to character).” “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. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.” “Now thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.” [2 Corinthians 3:18; 4:6, 7; 2:14.]

Lt 96, 1896

Smith, Uriah

“Sunnyside,” Cooranbong, New South Wales, Australia

June 6, 1896

Dear Brother:

The enclosed pages present a few points which were opened to Sister White last night, and which she wished sent to you. She has for some days been suffering from the effects of cold and overwork, and is today unable to read or write. The matter was written out as she presented it. We sent some copies of articles and letters by the S. F. mail, which Sister White desired you to read; but as we were not certain that you were in Battle Creek, they were addressed to Elder Tenney, with directions that he read and forward to you.

Yours in the work, [(signed) M. Davis]

“The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” [Galatians 3:24.] In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole



earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.

The law of Ten Commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "Great peace have they that love thy law; and nothing shall offend them,"—cause them to stumble. [Psalm 119:165.]

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other." [Psalm 85:10.]

Lt 97, 1896

Shannan, Brother

"Sunnyside," Cooranbong, Australia

December 26, 1896

Brother Shannan:

I am surprised and disappointed in you. I thought you to be a Christian, but I am compelled to ask, What does it mean when a man of your age and experience is led to pursue the course that you have followed? My brother, why should you and your wife express such bitterness against those whom I know to be conscientiously serving the Lord. During the little time that you were in Melbourne, how was it that you were drawn to those who were disaffected and in darkness? Your course has been laid out before me. Your course while you were in Melbourne was not right. You thought yourself able to discern aright, and you gave your opinions upon persons and things with all confidence and assurance, as if you knew that the statements you made were the decisions of a wise man who knew what he was talking about. But you were strengthening that which the Lord was condemning.

You thought that the course of Brother Miller in separating from the office was all right, and pronounced it thus. But the Lord passed an altogether different decision. You did not look beneath the surface. You

did not strengthen the things which God approves. You passed your human judgment, and thus sowed seeds which will produce a harvest of wrong.

You heard something of the work of Brother John Bell. But you did not consider what you heard. You did not look into it closely. You did not pray most earnestly to God to enable you to understand that whether this was His Word or merely the words of a human agent. With several others you gave your opinion that it was a good thing. But the Lord said not thus. Brother Bell used much Scripture, but it was misapplied and put in the wrong frame work. His theories would undermine the pillars of our faith, by destroying the proper order of the first, second, and third angel's messages. Your self-confidence led you to sanction that which you did not understand and had not investigated.

Brother Smith was in trial because he was not retained at the office. All respected this brother; but the expenses of the office were more than it could carry, and they must be limited. Temptation came to Brother Smith to misjudge and misconstrue the action of his brethren, and he has opened his heart to this temptation and misjudged his brethren. By thinking and speaking evil of his brethren, who moved according to the best light that they had, he has yielded to the enemy. Feelings have been created which should never have been strengthened by words.

Brother Muckersy also has opened his heart to temptation. Satan is vigilant and awake, ready to seize every opportunity. He has created thoughts and feelings which should never have been entertained, and has tempted Brother Muckersy to withdraw from his brethren. A very busy devil has been at work on this point, creating disaffection and disunion. Brother Shannan, you have acted on the enemy's side. You have strengthened his work. You did it ignorantly, but such ignorance is lamentable when it is acted out as wisdom. All the busy interested work you have done might better have been left undone. When your eyes are opened, you will wish that you had died rather than have been found working out and maturing the plans of the great adversary.

You came back to Cooranbong all prepared to look with suspicion upon the work, ready to misjudge and to take sides. You passed judgment which has led you to make the move of going to Africa. In this you did not seek wisdom of God, but of yourself. The Lord did not bid you go to Africa.

Under the temptations of the enemy, how could you unite with the family of Brother Hughes and do them harm by complaining to them of your brethren and sisters, whose hearts you cannot read, and who you are liable to misjudge? By this means you instilled evil surmisings into their hearts. If your heart had been right with God, would you, in their state of spiritual weakness, have planted seeds in their hearts that will bear such a harvest? We have been hoping and praying for this family. God loves, and I love, every soul of them; but unless they are converted, they will lose heaven. Will you, then, place stumbling blocks before their feet?

What harm you are doing your brethren. The Lord has opened this matter to me. If you knew what strangely crooked paths you are making for your feet, how many lame you are turning out of the way, you would be distressed and ashamed of your course. Have you thought this the way to show yourself approved unto God, a workman that needeth not to be ashamed?

Have you thought of how far you are departing from the plain "Thus saith the Lord" in placing the Hughes family where no one can reach them? You discourage my soul. I have spoken to them in the name of the Lord. I bore a message to them from the Lord, which I have written out. I have been waiting for an opportunity to lay before them the light given me by the Lord. But by your indiscreet conduct you have closed the door of access to them. Did you not see a poor tempted soul, without moral courage to pray in the family, and without moral courage to give up the pipe? What have you done to help him? What have you done to encourage his family to consecrate themselves to God and to find solid foundation for their feet? You must give an account of your work to God. Will you wish to meet these souls in the judgment? Will you wish to hear them charge upon you the wrongs you have done them by fastening them in unbelief, by helping them to think and speak evil of their brethren?

Why should you feel such bitterness? Why should you labor with all your entrusted capability to advocate that which the Lord has told you not to do? Have you thought that this was the way to secure the salvation of your soul? What have your brethren done to you that you should lose all love for them? Why should you hate them in your heart? You have conversed with those who have not a vital connection with God, and have accepted their version of matters, as if they were walking in the light. You have united with disaffected elements, and have done your best to plant in their hearts the seeds of hatred for the men who are seeking to stand in their positions as stewards for the Master.

Your words have not been right words. You have done a work which is not a savor of life unto life, but of death unto death. It may be that this work has placed the Hughes family where we cannot reach them, where no human help can arrest their downward course.

How will you answer to God for this cruel work? The brethren toward whom you feel so bitterly are God's children. Their Master has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Matthew 25:40.] These brethren feel that they have a duty to do by standing in their positions as faithful stewards. They are not working in their own interests. Had they stepped on one side, and given everything into your hands, these wicked, unchristian sentiments would not have come. But because your track has been crossed, you have acted in a way which shows that if your will and opinion is crossed in any way, you will depart from Bible principles, and your heart [will] be filled with hatred against those who have given no real cause for such feelings. You have not revealed a heart subdued and softened by the grace of Christ. With such a spirit as you have manifested, would it be safe for you to enter the family of God? Not as you are could you enter there. Unless you are converted, soul, body, and spirit, you will not compose part of the family of God.

"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. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place for repentance, though he sought it carefully with tears." [Hebrews 12:12-17.]

Consider these words, my brother and sister. Satan is an accuser of the brethren; Jesus Christ is a Restorer. Your influence, which has been so freely used against your brethren, is condemned by the Word of God. The Lord has shown pitying tenderness toward Brother Hughes. If he had obeyed the plain, simple Word of God, he would now have ranked under the bloodstained banner of Christ. His God-entrusted capabilities could have been exercised in behalf of the truth. Brother Hughes does not keep the commandments of God, and yet you have given him to understand that because he was willing to help and accommodate any one, he was nearer the kingdom than those brethren who were seeking to obey God.

Brother and Sister Shannan, you have been the human instrumentalities that Satan has effectually used to instill into the minds of this family sentiments which have confirmed them in their sinful course of action. You have been earnest co-workers with the adversary of God and the truth. Your words have stirred up the very worst feelings of the soul. This course of action does not reveal true love for these precious souls. Are they any happier since your connection with them? What have you done to restore in them the moral image of God? What have you done to draw them to Christ? What have you done to reveal in them the Christlikeness?

While you can appear to see and recognize all that is praise-worthy in those who will not obey God instead of their inclinations, so some one must reprove and exhort these erring ones, who greatly dishonor God by their unchristian example. "I charge thee therefore," wrote Paul to Timothy, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word." You are not to follow your own impulse. To every soul that lives and is in danger of losing eternal life by not giving his heart in obedience to Jesus Christ, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." [2 Timothy 4:1, 2.]

Have you faithfully done your duty in this line, or have you failed to speak plainly of the errors and faults of those whom you pretended to respect? Apparently your course of action shows that you have more confidence in him than in your brethren; but do you tell him his faults, his dangers? Have you warned him that unless he changes his course, he cannot, will not, have the favor of God? Let me tell you, you have been, and are still, a deceived, deluded man in regard to a genuine Christian experience, and in regard to the performance of your duty without partiality and without hypocrisy.

You are prepared to yoke up with any one who will unite with you in your disaffection, to wound those who have not pleased you. What have your brethren done? They have tried to do their duty, and this is their offense. If you think that the course you have pursued is the course of a sincere Christian, if you think that you have loved God with all your heart, with all your mind, with all your soul, and with all your strength, and your neighbor as your self, you think wrongly. You have not demonstrated this love. You must yourself be converted and learn from Christ His meekness, His forbearance, His patience, and His love.

The Lord's people have always had trouble with different individuals. Many have brought with them into the church their own strong traits of character. They have not seen the necessity of subduing self, of overcoming their own strong passions. These persons cause much difficulty. Their own spirit wrestles for

the preeminence. The enemy comes in and uses these elements to make trouble in the church and in the hearts of the people of God.

At the very time, Brother Shannan, when you should have stood shoulder to shoulder with your brethren, you and Brother Lawrence cherished your grievances and talked them over, meditating upon them and pouring over them. This is the very attitude you have placed yourselves in, tempting the devil to tempt you, that in your turn you might tempt others by thinking and speaking evil of their brethren. And while Brother Lawrence has been cherishing the root of bitterness, whereby many have been defiled, he has been losing the love of God out of his heart.

“Wherefore lift up the hands which hang down, and the feeble knees.” [Hebrews 12:12.] Have you been doing this in the family of Brother Hughes? Have you given courage to these souls? Your principal missionary work has been to sympathize most unrighteously with yourself against those who were trying to do their duty in their position of trust. God does not accept such missionaries.

“And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” “Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled.” [Verses 13-15.] Wherein were you diligent? Wherein were you watching unto prayer? You were full of fury because you thought you were not preferred before your brethren. This selfishness is abhorrent to God. You have made it hard as possible for those who were trying to do their work as well as they know how.

Brother Lawrence well knows, and Brother Shannan is not at all ignorant, of my mission and work in this country, my mission and work in Cooranbong, my efforts to help wherever I could. Both of you should have known that I was carrying a heavy load and was weighted down as a cart beneath sheaves. But in the place of trying to stand shoulder to shoulder as men of long experience in years and profession of godliness, bringing every entrusted talent to help in the work, self was your main center. You thought that you must be the ones specially favored. How does the Lord look upon you, who by your spirit and actions are scattering away from Christ instead of gathering with Him?

“Let your conversation be without covetousness,” the Word of God exhorts, “and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee; so that we may boldly say, The Lord is our helper. I will not fear what man shall do unto me.” [Hebrews 13:5, 6.] “Wherefore Jesus also, that he might sanctify his people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing the reproach. For here we have no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good, and to communicate forget not; for with such sacrifice God is well pleased.” [Verses 12-16.] “Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight.” [Verses 20, 21.]

We had no surplus of means for the work here. Again and again I have been brought into strait places, where I could not pay my workers. For three months at a time we could not pay our store bills. Debts were accumulating. I hired a £1,000 at 5% interest that the work on the school ground might be kept moving. The workers received low wages, for all had to help to reduce expenses. May the Lord have compassion on those who at such a time, instead of doing what they could do, instead of looking unto Jesus, faithfully employing their time in the service of God, did nothing but talk over their supposed grievances, salting them down for food which could be given to others who should be tempted to think themselves hardly used.

If these men had looked away from self, and stopped thinking of self, if they had gone to work like men, putting heart and soul into the work, their temptations would have been scattered to the four winds. But when human beings set themselves as the judgment seat and pronounce sentence against their brethren, speaking evil of them, and working counter to them, thus laying stumbling blocks in the way of others whose hands hang down and whose knees are feeble, they do not the work of restoring, but of killing. They destroy in those who are feeble the only chance for their recovery from the snare of the enemy, and the blood of these souls will be upon their garments.

Brother Lawrence, you know not what manner of spirit ye are of. You have spoken of your grievances to each other. Your words have been full of bitterness, and the Lord has written these words in His book, with all their results, the suspicion they will create, the distrust they will strengthen, the bitter, fibrous roots they will plant in the hearts of others, which will poison the faith and defile the souls of many. This is the way the matter in regard to your course of action has been presented to me. You have strengthened a spirit of evil speaking, of watching for evil, of creating unjust suspicion, of setting the thoughts and tongue on fire over trifling matters that will occur in any place where people are associated together.

The Lord designed to test and prove you. He designed to see whether you would make manifest that your hearts were drawing sap and nourishment from the True Vine, Jesus Christ, whether you would bear the genuine fruit of the parent stock, or the fruit of the natural, selfish heart. He watched to see whether you could be entrusted with the precious responsibilities which require men of sound, true, faith, men who can help those weak in the faith and strengthen those that are tempted, by making straight paths for their feet. The Lord will unite with His work only those who are willing to be crucified with Christ, who will make straight paths for their feet, lest the lame be turned out of the way. He would not entrust you with a position in His sacred work unless you were a daily converted man, under His special guidance.

You have been without charity. You have not tried to turn the thoughts of those with whom you talked into channels where they would feed upon the Word of God, which is Spirit and life, and which will cleanse their souls from all unjust suspicions. Have you entertained the idea that your course of action was perfect? As you caught at a supposed evil, talked it over, and fed upon it, rolling it, as a sweet morsel, under the tongue, presenting every act of your brethren in a distorted, perverted light, you were the enemy's very best agents. He is an accuser of the brethren. He accuses them day and night, and he has found allies in those who suppose themselves to be aggrieved. If these had been missionaries for

God instead of being missionaries for Satan, creating differences and alienation, they would have done a work for God.

The One who was presenting these things before me, said to you, Read the seventh chapter of Matthew. Read the entire chapter solemnly. "Judge not that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Matthew 7:1-5.]

This is the work that some who claim to be Christians have been doing. They have been helping Satan in his work of alienating brother from brother. In their hearts they have [been] cherishing roots of bitterness, whereby many have been defiled.

He who was presenting these things spoke with great solemnity: You have hindered the work which God desires to have accomplished in this locality. Your minds and hearts have been enlisted only so as to bring profit to your own individual selves. The Lord accepts no such service. Watch unto prayer. The Master has given you work in His service. He desires you to build up His kingdom by seeking to save perishing souls. But you have taken upon yourself a work which retards, which places God's own servants in the worst possible light. You have placed yourselves where you have advanced the work of the enemy. For this work, with all its consequences and results, God will bring you into judgment. God judges you, not by what you once were, but by what you are now. Had you heeded the Word of God, how different would have been your record.

Read carefully the first chapter of James. Do not turn away, saying, This has no reference to me, for it has special reference to you. Read (verses 1-16) slowly and prayerfully. Then read verses 16-19. Then spend a few minutes in silent prayer, asking the Lord to search your hearts as with a lighted candle, and reveal to you yourselves, for your words and actions testify against you before the whole heavenly universe. Read the verses one by one to the close of the chapter, and then pray earnestly for the spiritual eye salve, that the heavenly anointing may cleanse you from the perverted ideas which are born of selfishness. Read the third chapter of James. This entire chapter should be read and studied. God help you to see. Let the words of chapter four be eaten. By practicing these words, create a different atmosphere about your souls. "Wherefore, my beloved brethren, be swift to hear, slow to speak, slow to wrath." [James 1:19.]

I have a message for Brother Shannan and Brother Lawrence. You have both revealed a spirit that God will not approve. The Lord will not bless you while you work counter to His Holy Spirit. Men of grey hairs should walk circumspectly and should give the young men, who are seeking to grow, every opportunity to come to the front. The older men should not feel it any dishonor to them for younger men, who must use their capabilities and who must fill their individual places and become men to be relied on, to come to the front. Those who are older should encourage the young to develop their talents.

We need men who will take hold of the work as if they meant it. The younger men must be given opportunities to develop. This settlement has been made in Cooranbong that talent may be recognized and developed. We have labored and prayed that the Lord would give us means that we might carry out His revealed plans; but because of unbelief we are behind. We feel keenly the necessity of workers who can be relied upon. But we have not means enough to pay workers unless they are willing to sacrifice.

I ventured to send to Africa for £1,000 that a start might be made on our buildings. If all are willing to engage in the work in faith, and will try to do their best with little means, saving every jot and tittle, in order that the money may go as far as possible to advance the work which God has said should be done, if the older men will work in harmony with the younger men, who need to have men of experience connected with them, all will move forward as the Lord would have the work move. The Lord knows every stroke that is made to advance His work. He is true, and will never disappoint those who put their trust in Him, and who are willing to be led and guided by Him.

It is the duty of God's servants to work constantly with an eye single to His honor and glory. No man's person is to be respected or looked upon with admiration if his heart and soul is not enlisted in the work of God, unless he seeks to carry forward that work with self-sacrificing efforts. There are those who think more highly of themselves than they ought to think. They speak evil of their brethren because after a thing is done, they can look back and tell how differently they would have done it. But their forethought would not have been any better than that of their brethren had they been in their place. God sees that faults and imperfections have characterized the lives of the very ones who speak evil of their brethren.

Keep yourselves off the judgment seat. All judgment is committed unto the Son of God. Your words and your works will not be judged according to the light in which you view them, but according to God's unerring standard. By uniting and talking with those who have grievances, by emptying your heart of all the hard feelings and wounds and bruises you have sustained, you have made great blunders. God will hold you accountable for every seed of that kind which you have sown in human hearts. Satan will water the seed, and will inspire you with all bitterness and evil speaking and wrath and malice.

O, how could you suppose that you could be in harmony with Christ and do as you have done? You are departing from the Word of God, disregarding that Word, failing to act out the lessons of Jesus Christ. Talking with a solemn earnestness, the Counselor said, There are many who, when their own ideas and wills are crossed reveal a bitterness of spirit. They cherish the same feelings as an unconverted man. They watch for an opportunity to complain, and thus set a wrong example for others. "In that day," declares the Word of God, "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one that is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." [Isaiah 29:18-21.]



Here is one man professing to be a Bible Christian. But if everything does not harmonize with his ideas, he looks upon himself as abused. He feels justified in making a great fire out of a spark. Another brother in connection with the work of God thinks that he has been treated unjustly. What if they have? Does not the Lord know all about that? It would not be surprising if the human agent did not know himself, for the heart is deceitful above all things, and desperately wicked, who can know it?

A condition of things has been coming into existence that is not after the order of Christ. Those who look for evil, who are ready to charge with evil those who do not meet all their expectations by accommodating them and carrying out their ideas, who feel at liberty to judge their brethren and misconstrue their motives, are not Christians. Those who encourage and sustain persons who are not walking in the ways of the Lord are aiding Satan by doing his work. They are not feeding on Christ, the bread from heaven. They have ever lived for self. Self has been their center. As long as they can be first, all goes well.

I wish my brethren who shall read the words I am placing on paper to carefully consider that which I present before them. No man liveth to himself. Whatever course of action the human agent may pursue, others are influenced. God alone knows the extent of this individual responsibility. Apparent influence may be deceiving; real influence requires all that there is of a man. Whatever the position of surroundings of old or young, they carry with them an influence. Their responsibility is great. No one can be lax, self-indulgent, self-serving, and be counted worthy of eternal life.

God has given to each man his work, according to his several ability. All are to work to the same end. All have the same account to render to God. The general commander is over others. This position does not make him trustworthy, able to be depended on. His principles testify to the value of his services. If he is united by a vital connection with God, then he can be trusted, because he knows how to obey God in all things, and therefore will feel the necessity of giving discreet and Christlike orders. The general is in a position where his influence is of the highest consequence; but the private soldier may be and should be just as careful as the commander of armies. The responsibility of each is great.

God requires that each one shall do his best, trading diligently and carefully on the talents given him. Because one is not in the highest place, it is not for him to say, My responsibility is small. I may be lax and self-indulgent. Some act in this way. They never increase in knowledge, but plod alone in an inferior line all their days, not because the Lord willed it thus; the Lord has not willed it thus, for He has said, "Be ye therefore perfect even as your Father which is in heaven is perfect." [Matthew 5:48.] The defection of individual workers may be overcome if they have a will to grow out of childhood into youth and manhood. The mind is to be taxed and strengthened by a determination to know how to use all capabilities to the best advantage.

Never let your tongue and voice be employed in discovering and dilating upon the defects of your brethren, for the record of heaven identifies Christ's interests with those whom He has purchased with His own blood. "Inasmuch much as ye have done it unto one of the least of these my brethren," he says, "ye have done it unto me." [Matthew 25:40.] We are to learn to be loyal to one another, to be true as steel in the defense of our brethren. Look to your own defects. You had better discover one of your own

faults then ten of your brother's. Remember that Christ has prayed, for these, His brethren, that they all might be one as He is one with the Father. Seek to the uttermost of your capabilities to be in harmony with your brethren to the extent of Christ's measurement—as He is one with the Father. Then your evil thinking and evil speaking will cease. You will not become bitter and hard against them because they do not make enough of your merits and show special partiality to you. Those who are missionaries for the Master will have the spirit of truth and righteousness.

“Love as brethren, be pitiful, be courteous.” [1 Peter 3:8.] True moral worth does not seek to make a place for itself by evil thinking and evil speaking, by demeriting others. All envy, all jealousy, all evil speaking, with all unbelief, must be put away from God's children.

Satan works zealously to cause men to offend on this point. Those whose tongues are so free to utter words of criticism, the adroit questioner, who draws out expressions and opinions, which have been put into the minds by sowing seeds of alienation, are his missionaries. They may repeat the expressions they draw from others as originating with the ones they so slyly led on to forbidden ground. These persons seem always to see something to criticize and to condemn. They treasure up everything of a disagreeable nature, and then leaven others. Their tongues are ready to exaggerate everything evil. What a great matter a little fire kindleth! They scatter their fire brands, putting doubts and mistrust into other minds, falsifying because they view everything in a false light. Thus neighborhoods and churches are leavened.

Jesus said to His disciples, “Take heed and beware of the leaven of the Pharisees and of the Sadducees.” [Matthew 16:6.] His voice comes sounding down the lines to our time, “Beware of that misrepresenting tongue, which is not content unless leagued with the disaffected, with those who are tempted to think that they have been misused.” Self, self, self, is their theme. They have become envious and jealous, and Satan has helped them, putting his magnifying glass before their eyes, until a mote looks to them like a mountain, and they think themselves the most abused persons in the world. With a beam in their own eye, they are very much interested in pulling the mote out of their brother's eye.

It is satanic to be an accuser of the brethren, to delight to tell of the imperfections and wrongs of others. Those who suppose themselves to be God's missionaries, and yet work upon the minds of those who are weak and inexperienced in the faith, may see the time, if they are converted, when they will wish to counteract their past work. But it is not an easy matter to do this. Eternity alone will reveal on whose side everyone has been working, and the good or ill they have wrought.

Shall the attributes of the enemy be revealed in the life-practice of professed Christians? Shall men who put on the armor, and stand as faithful sentinels for God, refusing to favor any man, and seeking to do the work God has given them to do with humble faith and sincerity, be despised by men who know not that they have given themselves to do the work of Satan? O, how much better it would be if those who thus judge others would themselves feed on the flesh and blood of the Son of God, studying and practicing the Word of God.

God works through those who see and understand the scarcity of means, and who seek to bind about every unnecessary expenditure by practicing the strictest economy, in order that the means shall go as

far as possible. But there are those who seek their own advantage, who keep themselves foremost, who serve themselves always. These cannot understand the earnest efforts made by others to economize and advance the work. But the work done here on the school ground must be done by those who can do the work faithfully and with the least money, be they believers or unbelievers.

If those who claim to be believers in the truth for this time will not open or shut the doors for nought, if they have not the spirit of self-denial and self-sacrifice, if they regard self as their center, looking upon themselves as of such value that every little of their entrusted ability must command the highest wages or they will do nothing, not caring whether the work shall advance and strengthen or languish, God cannot be with them. They will do nothing unless they can say how it shall be done. If they are not accepted on their own terms, they make it as hard as possible for those who are trying to do their best. They take their talents and bury them in the world. They should give all their capabilities to the Lord, even though they may not receive the highest honor and remuneration, knowing that the reward for fidelity is not received in this life, but in the future immortal life. Then every man will be rewarded according to his work.

Men who have a large opinion of themselves are frequently in error, but they will not confess this. Envy and jealousy are diseases which disorder all the faculties of the being. They originated with Satan in Paradise. After he had started on the track of apostasy, he could see many things that were objectionable. After he fell, he envied Adam and Eve in their innocence. He tempted them to sin and to become like himself, disloyal to God. Those who accept of his attributes will demerit others, misrepresent and falsify in order to build up themselves. These persons generally are incurable, and as nothing that defileth can enter into heaven, they will not be there. They would criticize the angels. They would covet another's crown. They would not know what to do, or what subjects to converse upon, unless they could be finding some errors, some imperfections, in others.

O that such ones would become changed by following Christ! O that they would become meek and lowly of heart by learning in the school of Christ! Then they would go forth, not as missionaries for Satan, to cause disunion or alienation, but as missionaries for Christ, to be peacemakers, to work with Christ in restoring, not to bruise and wound and mangle character. Let the Holy Spirit of God come in and expel this unholy passion, which cannot in the slightest degree survive in heaven. Let it die. Let it be crucified. Open the heart to the attributes of Christ, who was pure, holy, undefiled, without guilt.

“Keep thy heart with all diligence; for out of it are the issues of life.” [Proverbs 4:23.] The Word of God tells us that the heart is to be kept as a temple holy unto God. The unconverted heart is represented as a habitation for the evil one, who brings in a whole brood of unholy thoughts, and stirs up the natural passions. But the Spirit of God must cleanse the soul from its defilement. Every room must be purified. The conscience must be quickened by the Holy Spirit. Truth must take hold of the thoughts and the actions. Holy vigilance must keep guard, to spy out the approach of the enemy. Woe unto that man who falls asleep and lets the enemy take possession of his house.

Genuine conversion is needed, not once in years, but daily. This conversion brings a man into new relation to God. Old things, his natural temper, natural passions, and hereditary traits of character pass

away, and the man is renewed, converted, sanctified. But this work needs to be continued, or else the heart will become estranged from God, for just as long as Satan lives, he will make an effort to carry out his will. The human agent will constantly encounter a strong undercurrent. His heart needs to be barricaded by faithful watchfulness and unceasing prayer, else the embankment will give way, and like a mill stream, the undercurrent of natural and cultivated tendencies will sweep away the safeguard. Then the old objectionable traits of character will assert their sway. No renewed heart can keep in a condition of sweetness and grace without the application of the salt of the Word. Divine grace must be applied daily, else no man will stay converted.

It is the sufferings of our Redeemer in His life and death that makes it possible for fallen man [to] become refined and elevated. As the divine Substitute and Surety, He elevates the fallen race in character, and brings their minds into healthful sympathy with the divine mind. Those who are partakers of the divine nature see that true greatness means continual humiliation, self-denial, self-sacrifice. Those who have spiritual eyesight will discern that God does not honor those who are honored by the world, but those who are true to principle.

Ability and talents are God's entrusted gifts. They are to be given back to Him. They are to be improved to such a degree that they will not only bless the one who possesses these qualifications, but all within the reach of his influence. This position of responsibility it is not in his power to control. His influence is of value with God just according as he exercises his heaven-entrusted capabilities in the service of God, doing good at every turn, as if the whole heavenly universe were looking with interested eyes upon him, and deciding the quality of his course.

Well-doing is the only title to office. It is the living principles of the character of God revealed in the life that make men of value in God's sight. Those only should be retained in office, in places of authority, whose characters and influence show them to have an adaptation to the whole interests of the work. The person is nothing to be accounted of if he is not true as steel to maintaining in his own life the principles of the character of God. That experience which builds man up, and glorifies him as sufficient to shine the highest, places him in the decisions of the heavenly councils as the lowest in the ranks. Self intercepts between the true education man must receive from the Great Teacher. We must learn Christ's lowliness and meekness in order to understand the requirements of God, in order to know what loyalty to God means, in order to represent God in character.

A man that has not a high and elevated idea of the sacred claims of God upon the human agent will always be in danger. If convenient, he will serve himself, betraying sacred trusts to do this. By education and practice, he will do this without compunction. His feet have stepped away from the straightforward path of principle and loyalty to God. That which is done once to serve self will be easier to do again. All the time, the one who serves self will become less and less susceptible to the Holy influence of the Spirit of God.

The principles of righteousness need to be cherished and cultivated. The redeemed are called, "The Order of the King of Righteousness." What is righteousness? The doing of the commandments of God, under all circumstances. Principles are everything in God's sight. Christ redeemed the fallen race, which

was under forfeiture. He paid the ransom for men, and they are granted a probation, a test, to see if they will become loyal. Christ has purchased all the race. If they will not represent the character of God, if they choose to follow the impulse of their natural hearts, they will be treated the same as was Satan, because they have practiced his attributes. They have linked themselves with their own defective natures, and have followed the dictates of their unconverted hearts.

Through faith, that faith that works by love (to Jesus Christ,) and purifies the soul of its moral defilement, all have the privilege of being overcomers over every sinful trait of [character]. Through the provision that has been made for them, they may represent the character of Christ. All who are converted in mind and heart can do this through Christ Jesus. They are identified with the divine Son of God, one with Him as He is one with the Father. God would have all understand that persons are nothing without principle.

Principles after the divine similitude are everything, all and in all. Individually we are deciding our eternal destiny, whether we shall enjoy the highest honor, even an eternal weight of glory, or be ranked with Satan by possessing his character and dishonoring God by professing to be Christians when we are misrepresenting Christ. Those who choose to reveal the character of the arch deceiver identify themselves with the prince of darkness beyond the possibility of a change, because they choose not to see themselves as being wrong. This is the course Satan pursued.

Lt 98, 1896

Shannan, Brother and Sister

“Sunnyside,” Cooranbong, Australia

December 26, 1896

Brother and Sister Shannan:

Wherein did you practice the Word of God when you made your home with Brother Prismall? Poor man, he has turned his face from Jesus Christ. The Lord has sent reproofs, warning him not to pursue the course he has followed. His only hope is to come off the devil's ground, and cease to be an accuser of the brethren. He thinks he has something to question and find fault with in everything, and in every man's teaching. In his eyes, no one is perfect. But he could give no greater evidence of his own imperfection of character. Read carefully the third chapter of James, and criticize yourself severely.

“Do you think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law:

but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgeth another?" [James 4:5-12.]

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." [2 Timothy 2:14-16.] "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves in obedience to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy." [1 Peter 1:13-16.]

Brother Prismall was given the privilege of building for time and for eternity upon the right foundation, the one sure foundation. Had he built upon this foundation laying stone upon stone in its proper place, the structure would have risen every day, growing in symmetry and beauty until the purposes of God were fully accomplished, and the top stone brought forth with shoutings of grace. "We are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] Thus it is said of all who build on Christ Jesus. Let all who have been given the opportunity and privilege of being living stones in the spiritual house, depart from all evil, and let them reveal to the world that perfection of character which they expect others to reveal. Let them show that they are living stones, emitting light to all with whom they come in contact.

God has invited Brother Prismall to look upon Christ's perfection of character, and by beholding become changed into His divine similitude, as all will be who are built upon Him. Being built upon Christ implies actual, personal contact with the Lord Jesus. This makes the human agent a living stone, and imparts to it a lustre which has the power of emitting light and attracting others to the great center. "Ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood." [1 Peter 2:5.]

The Lord has pointed out the perils in the life of Brother Prismall, and his defective character. But Brother and Sister Shannan poured out to him their grievances, and stated falsely that matters were all wrong on the school ground. They said that those who had been at work were doing everything wrong, and that they had no confidence in them. Thus the seeds of bitterness were planted, because Brother and Sister Shannan did not practice the Word of God. "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. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail from the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled." [Hebrews 12:12-15.]

Brother Shannan, in Brother Prismall you saw a man who had not accepted the light, who did not heed the warnings given. As a faithful agent, he has been working out the will of the enemy. He has not a vital connection with God, and he has refused everything that in his estimation was not perfect. By his actions he has showed that were he in the place of God, he would have blotted from the universe all

men as imperfect as himself, all men defective in doing that work for which they were appointed—to love God supremely and their neighbor as themselves.

A lawyer came to Christ, asking, “What shall I do to inherit eternal life?” The scribes and Pharisees were listening as spies and critics, seeking to catch some word from the lips of Him whose appointed work was to bring life and immortality to light. Christ reads every heart as an open book, and knows every thought lurking therein. He gave the lawyer the privilege of answering his own question. “What is written in the law? how readest thou?” He said. The scribes and Pharisees who were laying a trap for Christ were great sticklers for the letter of the law, although they did not keep it, either in spirit or letter. The lawyer answering said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” These words were spoken by one who had been put forward by the scribes and Pharisees to tempt Christ to speak words which they could use against Him. The greatest Teacher the world ever knew said in response, “Thou hast answered right: this do, and thou shalt live.” [Luke 10:25-28.]

The lawyer, willing to justify himself, said to Jesus, “And who is my neighbor?” Jesus then related an incident which had recently taken place. A certain man, going from Jerusalem to Jericho had fallen among thieves, who had stripped him of his raiment, and wounded him, “and departed, leaving him half dead.” A priest passing by saw this man in distressing need of a friend, but he did not desire the trouble of caring for him. A Levite also came and looked on him, but the care of the sick man was too much trouble for him to undertake, and he “passed by on the other side.” [Verses 29-32.] But a Samaritan found the wounded man, and he had compassion on him. He did not pass by, and leave him in his helpless misery. He did the work which the others were unwilling to undertake. Yet the Samaritans were excommunicated by the Jews, and were made a byword; yet one of this class did the work which the priest and Levite refused to do.

The lawyer had asked, “And who is my neighbor?” [Verse 29.] Again Jesus arranged matters so that the decision should come from the lips of the lawyer. “Which <one> of these three thinkest thou was neighbor to him that fell among thieves?” He asked. And the answer came from the lawyer, “He that showed mercy on him.” By this answer the lawyer condemned, not only the course of the scribes and Pharisees, but his own practice. In order to be truthful, he condemned himself. He would not say, “The Samaritan,” but “He that showed mercy on him.” Christ said, “Go thou and do likewise.” [Verses 36, 37.]

O what principles are here laid down! What matchless teaching is given. What lessons are here given and immortalized. These words have opened rivers in the wilderness and streams in the desert. This is the work we are appointed to do. These words acted upon have laid the foundation for hospitals, for sanitariums. This teaching defines the true spirit that magnifies the law and fulfills it by perfect obedience. It shows that the law of God is a law of love.

The selfish priest and Levite represent a class who disobey the law of God, who do not love God supremely, or their neighbors as themselves. “The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought again, that which was lost; but with force and

cruelty have ye ruled them.” [Ezekiel 34:4.] This answers to the work that some in their blindness and selfishness have been doing.

The lesson that the Lord would have His people learn is that they must do the work appointed them of God. They must keep His commandments. The Lord gave Brother Shannan an opportunity to do the work appointed him, to overcome his own hereditary and cultivated tendencies; but he exalted himself as superior, as did the scribes and Pharisees. He demerited others, who were doing the work, not always, it may be, perfectly, but whose desire and aim it was to do service for God.

Brother Shannan could have done the work appointed him, as an intelligent Christian gentleman. He could have shown himself interested in the Lord’s work. He could have put himself on an equality with his brethren, counselling with them, exercising all his God-given wisdom and ability, speaking wise words, in season and out of season, to those that needed them. The Lord gave Brother Shannan this chance, but he did not do the work to which he was appointed. He let jealousy and suspicious thoughts come in. Thus he showed that he did not love God with all his heart and strength and mind, and therefore did not love his neighbor as himself.

No human being on the school ground in Cooranbong is faultless and incapable of making mistakes. No one is unerring in judgment. For this reason each one needs to talk less and pray a great deal more. Any who come here to locate or to engage in the work essential to be done, who will be so unkind and unchristian as to allow their self-esteem and self-sufficiency to lead them to criticize their brethren, and the work that others have been appointed to do, when, had they been in their place, they would not have done the work that has been done any more perfectly, might better go away.

It is much easier to tear the work of others to pieces than to show that had you occupied their place, you would have done any better, or even as well. The men working on the school ground have had to move under straitened circumstances. They have been almost destitute of means which they so much needed. They have tried to save money. Had they had the means, they could have taken advantage of circumstances, and saved something. Then they would have had more to show than they now have. But it is impossible for critics to tell justly what might have been done, and how much better it would have been had certain things been left undone.

Aftersight will sometime reveal the mistakes of foresight. This has frequently been the case in the experience of those considered to be men of wise judgment. But the aftersight has the advantage of an experience which the foresight cannot have; and who shall be censured? Who shall tear to pieces another man’s work? Since the workmen have finished the building on my place, I have not allowed myself to complain to this one and the other one, notwithstanding my aftersight has given me an experience which I would repeat should I have another building put up. Old as I am, I have learned lessons that I would not again repeat. Do you think, Brother Shannan, that no criticism could be made of the work appointed you to do? Do you think that all your management was without a flaw? But shall we spend our time and strength trying to hunt up every little thing that we think might be improved, and expatiate upon them? No; were I to do this I should not improve the matter, but would hurt my own soul.



Brother Shannan, you have done a work in Cooranbong and Melbourne which, when your eyes shall be anointed with the heavenly eyesalve, you will wish you had never done. You have felt at liberty to carry to Melbourne salted down grievances, your evil thinking and evil speaking; and because you have not been favored as you thought you should be, you have criticized your brethren unmercifully, and in a most unchristian, unbrotherly manner. Read Hebrews 12:12-15.

You have been counterworking the work of God. I am sorry that while on this ground you were not the right kind of a brother or neighbor. The same unkind work of criticizing and accusing that you set in active operation in Hobart, and which the Lord revealed to me had done great injury to His work there, has been repeated here. You have made sharp criticisms and overbearing denunciations, so that the lame have been turned out of the way, and souls that can never be recovered have been driven onto the enemy's battleground.

I had so hoped that the rich opportunities of light and knowledge which were granted you here in Cooranbong would have helped you to do the work appointed you of God. But the condition of some souls in Melbourne at the present time is most lamentable. There are scavengers in the church who gather up little things, talking of them, and feeding on them. The leaven of criticism has been introduced by you, and unrighteous denunciations have been pronounced against God's people because you were not favored as you thought you ought to be. Your representations have been received by prejudiced minds. What a work will have to be done to correct this work of unrighteousness, to destroy the leaven of evil which you have put into the minds and hearts of others. In doing this work, you have hurt yourself, and have hurt poor, weak, spiritually crippled souls.

The Lord did not inspire you to do the work which you did in Melbourne. You worked directly contrary to the Word of God. You counteracted the work the Lord has given me to do—to set things in order. The influence of your misrepresentation of men and things in Cooranbong has been positively working in an opposite direction to the work which we have been called upon to do. Why did you do this? Because your natural feelings obtained the supremacy, irrespective of a plain "Thus saith the Lord." O how sorry I am for you, and for Jesus Christ, who has purchased at an infinite cost the human agents he has appointed to do the work in Cooranbong. How sorry I am for those into whose minds you have introduced the leaven of evil. This leaven has worked, absorbing to itself the sentiments upheld by you, and these sentiments have been passed on to others.

No man, high or low, experienced or inexperienced, can steadily maintain before his fellow men a pure, forceful life unless his life is hid with Christ in God. The fruit borne by a tree testifies to the character of the tree. The greater the activity among men, closer should be the communion intercourse of the heart with God. When men fall into sin, it is commonly because of unsuspected weakness. When they stand in humility, in constant distrust of <self, and making God their trust,> grace and strength is given them by God.

Brother and Sister Shannan, the Lord is grieved with you. You could have done good missionary work in Melbourne had you gone from Cooranbong with the right spirit. But your words of evil, your expressions of distrust, your sweeping assertions against Cooranbong, were unjust and false. How much hard labor

will be required to counteract the evil you have done. Should others criticize your course and magnify and talk over your actions, they would have fully as much justice on their side as you have had on yours when you have accused them. God alone reads the intents and the purpose of the heart.

In locating the school buildings in Cooranbong, we have moved under the leading of God. Had those who have come here had more earnest love for Jesus, they would have shown love one for another, that the world might have had the infallible evidence that God had sent His Son into the world. "By this shall all men know that ye are my disciples," Christ says. "If ye have love one to another." [John 13:35.] Until Christ's representatives are imbued with the Spirit of the Great Teacher, there will be an abundance of that inner, secret skepticism, which shuts the human heart against truth and against God. This is the leaven hidden in the meal, which permeates the whole mass.

My brother, your inconsistent course of action in Cooranbong and Melbourne, which has counteracted the work that has been done with painful, self-sacrificing effort, will bear its testimony in the judgment. God will never honor the church with complete success until its members shall come into conformity to His will.

Brother Prismall has virtually said, I am prevented from being a Christian by seeing so many faults in the church members with whom I come in contact. My standard of Christian character is high, very high, and I cannot see any one who reaches it. My brother, who has given you the right to measure the characters of your fellow men? Judgment has been given only to Christ. He has lived humanity, and He alone can understand human weakness, and human striving to attain to Christian perfection. We must admit that there are counterfeit Christians in every church. But the tares and the wheat must grow together until the harvest.

"The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." [Matthew 13:24-30.]

"His disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered, and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels and they shall gather out of his kingdom all things that do offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of

teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." [Verses 36-43.]

Here we see that the church of Christ militant is not the church triumphant. The church today is composed of wheat and tares. Not all who claim to be sons and daughters of God are this in truth. But the work of judgment has not been committed into our hands. Read carefully Romans 2:1-11.

The Lord has presented the spiritual condition of certain individuals before me. He has presented general principles, that all the church might be benefited. But to some He has come personally, seeking to bring them into a vital connection with Himself. He has given them reproofs and warnings, mercifully presenting before them their individual defects of character, telling them what they must do, and what they must be in order to be saved. Some have taken heed. They have made every effort to obey, and the Lord has blessed and honored them. But the spirit of criticism has been the meat and drink of some souls. The defective members of the church has been their theme of conversation. It has become habitual for them to see evil and to talk of evil.

It is a lamentable truth that there are tares, counterfeit Christians, in the church. But because of this will you look at them, and feed on their defective character? If you do, you too will be ranked among the tares. Christ is the only perfect pattern of Christianity. Let us hear what He says. "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." [John 6:35, 51, 53-55.] The same principles are found in John 15. The explanation of this is given, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [John 6:63.]

It is the privilege of all to feed on Christ. They need not feed on the real or supposed faults of their brethren. If they do, they will have a false Christian experience themselves, because they will be contentious, and will not obey the truth, but will obey unrighteousness. Jesus Christ is to be your theme of conversation. He is the Sin-bearer. The Lord has not made Brother or Sister Shannan, or Brother Muckersy, or Brother Smith, or any of the brothers or sisters in the North Fitzroy church, sin-bearers. Christ, the Sin-bearer, must take away their sins, or they will perish miserably.

Christ never ordained that man should look to man, and make the defective characters of man a cause of stumbling or an excuse for imperfection. God commands every soul to repent of his own sins, confess his own sins, and be contrite in heart because of his own weakness of character. Christianity is a divine system of religion. The Bible is the code of conduct for every one.

No one can come to God through any other man. God commands men to repent of their sins, and come to Him just as they are, all covered with sin and pollution. They are to receive His crucified, only begotten Son into their hearts, and be one with Him as He is one with the Father. It is the privilege of all

that are weary and heavy laden to come to Christ. "Take my yoke upon you," He says, "and learn of me; ... for my yoke is easy, and my burden is light." [Matthew 11:29, 30.]

When Brother Prismall shall fall upon the Rock Christ Jesus, and be broken, then the Lord can restore the moral image of God in him. But, my brother, you have an unsubdued heart. You have practically said, I will not perform my duty to God and to my fellow men until the weeds are rooted out of the church. Because of counterfeit professors, you refuse allegiance to God and to His commandments. But will another man's disloyalty to God help your soul, if you refuse to be loyal to God? The defections of professed Christians are no excuse for you to sin, and they will be no protection to you. O how foolish are men's subterfuges to screen themselves.

Christ's invitation is made to you personally. You must take Him as your personal Saviour, or you are lost, eternally lost. God has claims upon you, and these claims are made without consideration of any other person's perfections or imperfections. Brother Prismall, you have a soul to save, or a soul to lose, just as though you were the only person in existence. The question of the salvation of your soul is a matter between you and your God. Turn away from the shortcomings of your brethren and sisters. You have an individual case pending in the courts of heaven. Have you secured the Advocate to plead for you?

The arch adversary is cheating your soul out of peace and hope and faith and joy in Jesus Christ. If you lose heaven it will be because you have been determined to have your own way at all hazards. If you would look at yourself with one half the keenness that you look at the motives and mistakes of others, you would be filled with terror, and would cry out, "What must I do to be saved?" [Acts 16:30.] Cast your helpless soul on Christ, and become, as it were, a little child. When tempted to criticize, seal your lips. Utter not a word before you ask God to help you and strengthen you by His grace. O, it is such a terrible thing to use the tongue and voice wrongly. These talents are given us by God to be used only to His glory.

In your family you need to cultivate patience. Put yourself under the control of God; submit your will to the will of God, and then you will live to do God's service. Commence now. Fall on the rock, and be broken. Let Jesus put His signature upon you. Then you will rejoice in the Lord always. "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing, but in everything, with prayer and supplication with thanksgiving let your requests be known unto God." [Philippians 4:5, 6.]

Tell all your troubles to the One who best understands how to help you. Rest your case in His hands, and believe that He hears your simple, heartfelt prayers. "And the peace of God, which passeth all understanding shall keep your hearts and minds through Jesus Christ." [Verse 7.] You need this peace, for you are very easily disturbed. You are educating yourself in this direction. But the peace of God, which comes through entire service to Him, will give you strength of nerve and brain. You will no longer be as you have been represented to me—taking no genuine comfort in yourself, and giving no comfort to those around you.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there

be any virtue and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be in you." [Verses 8, 9.] Take heed to these words.

I do not want you to put this aside. I will again send you the communication which I sent you more than a year ago, and will ask if you received it. I dreamed that I asked you if you had received this letter, and you were very positive that you had not. This leads me to send it to you again, hoping that you will receive it.

I have been commissioned to write to you, since it has been shown me that you have <had> Brother Shannan's <influence> united in the work which you have been doing for a long time; yes, during the whole of your life time. My brother, the humanity shown in Christ's life must be shown in your life. Yield up your will to God, and He will deliver you from the thralldom of sin. He will arouse the spiritual nature, which you have neglected to keep alive. He will quicken your conscience, and bring you under the control of Christ. Living by faith and hope in Christ will satisfy the demands of a genuine humanity. Human nature can only be perfected by education, and this education can be obtained in the school of Christ. He is the greatest Teacher the world has ever known.

You have lost time, you have lost moral power, because the food you have given your mind has been the criticism of others. Be more concerned about your own personal relation to the kingdom of God than about expressing your disgust at other persons. Many are just as much disgusted with you as you are with those who criticize, accuse, condemn. Have you not served the enemy long enough in this line? Christ calls to you, Follow Me, and you shall not walk in darkness. [John 8:12.]

Christ not only uttered precepts, but He illuminated these precepts by His life. He has been in humanity that which He enjoins every individual to be. This they can and will be if they join themselves to Christ. We are not to demand that we be ministered unto, but we are to minister. See what you can do to make others happy. Lighten the sorrows and relieve the distress of others. We are under obligation to do this. God demands it, and you cannot be loyal to Christ unless you discharge your duties by ministering to others. Let not your eager, watchful eye be ever looking for something to charge against others.

Our love toward men is to be like the Lord's. You can carry the needs and sorrows of men in your minds. When you have the mind of Christ, you will not feed upon the garbage of their faults and mistakes, but you will seek to help them. God would awaken in you a desire to think of others without despising their ways and manners. You are very far from perfect, but does God despise you? No; He is grieved with your course of action, yet He invites you as a sinner to come to Him and let Him take away your sins, your harshness, your exaggerated expressions, your accusing power.

Satan has used you a long time as his agent in this line, and will you not now step close to the bleeding side of Jesus? I tell you that you have no time to lose. Christ sets before you a perfect example. Will you consider this? Will you behold this? Will you talk of the perfection of Jesus Christ? On our behalf He surrendered ease, supremacy, honor, riches. For our sakes He became poor, that we through His poverty might be made rich. He submitted to suffering, even after He had accepted humanity; He bore insult, mockery, and the most cruel death [to] save you and me. "Let this mind be in you which was also

in Christ Jesus.” [Philippians 2:5.] Use your voice and tongue for the rest of your life to talk of the matchless depths of a Saviour’s love.

Let not one word of evil speaking be expressed toward your brethren. God has not given you this work to do. You may feel all the disgust you please at the way you have employed your tongue in the past, for you have dishonored God and the truth. Give expression to the love you have for the perfect character of Christ. All His teachings are invested with a beauty that charms the mind. His words breathe the inspiration of truth, and are weighted with eternal wisdom. Talk of the perfection of Christ until you become inspired with His loveliness of character. To see Christ is to see the Father.

The more you dwell upon Christ, and the less you exalt self, the more you will see to love and admire in Christ. He took our infirmities and carried our sicknesses. He was the Majesty of heaven, the high and exalted One; but He came to earth in human disguise. He never shrank from actual contact with man, nor required others to do the work from which His taste revolted. He never made the ignorance of human beings a subject of conversation. He went about doing good. His life was spent in purposes of holiness. His refinement never shut Him away from the lowly or the ignorant. He was not the one to tear to pieces and destroy, but He sought to restore the moral image of God in man.

This is your work. Do, I beseech of you, change square about. In view of the love of Christ for humanity, take up the cross, deny self, live the life of a Christian. Then you will strive for a pure and holy heaven. Let it be your highest aim to become Christlike. When any one comes to you with their burden of criticism, refuse to take up a reproach against your neighbor. Tell them that your eyes are fixed upon the Author and Finisher of your faith. If you love pure and perfect things, seek for them where they can be found. Manifest refinement in words, in spirit, and in character. Love all men as brethren. Christ’s character formed within you will incline you to aim for sanctified humanity.

Our education is incomplete, whatever ideas we may have of grace and refinement, unless we are learning to be complete in Christ. God has not given us any sinful human being as our model. He has given His only begotten Son as our sample of character. And when we have the perfect Pattern to follow, if we do not represent Christ, we do our heavenly Father great dishonor. By devoting our thoughts and our tongue to the defects of professed Christians, we manifest the attributes of Satan.

Christ has specified what kind of fruit will always grow on the Christian tree. “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. (They surmise evil; they tear character in pieces.) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” [Matthew 7:15-20.]

What kind of fruit is brought forth from the mind and heart that takes the supposed evil deeds on his neighbors for the subject of his meditation and his conversation? Evil speaking is condemned by the Lord Jesus. To unsettle the confidence of brother in brother is a most contemptible work, and should

not be tolerated in those who claim to be Christians any more than taking the Lord's name in vain, for every word of accusing is as the sin of swearing,

"If any man among you seem to be religious, and bridle not his tongue, but deceiveth his own heart, this man's religion is vain. 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 1:26, 27.] "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Ephesians 4:29-32.]

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. 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 vain glory, provoking one another, envying one another." [Galatians 5:22-26.] "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Let us not be weary in well doing; for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith." [Galatians 6:7-10.]

Here is a specification traced by the pen of inspiration of the character which every follower of Christ will reveal. It denotes not simply a character which centers and terminates in ourselves, but a loving, unselfish, generous regard for others. There are those who live and breathe and act for self. Such will never perfect a character after the divine similitude. Grace and refinement after Christ's order will never be revealed in the character as long as self is considered as the supreme object. Humanity after the divine Pattern will renew the spirit which renders us human in all our life practice. The man that studies Jesus and aims to reach His faultless character, will not ignore his relationship to humanity, for humanity, in the full acceptation of the term, will regard all men as brethren, with similar God-given abilities, aspirations, capacities, and similar need of help. Minister to one another, for happiness brought into the lives of others brings happiness to every soul that does this loving, unselfish work.

Inhumanity is the opposite of this. Man may have grand notions and wonderful ideas. He may have knowledge, but without love to his fellow man, he is as a sounding brass and a tinkling cymbal. Any harshness, injustice, or cruelty manifested in spirit or in words; any commands or injunctions savoring of an overbearing and dictatorial spirit, is sinful man's inhumanity. All who are imbued with the Spirit of Christ will build on Christ, the only true foundation of righteous humanity. And a righteous humanity will communicate with humanity, having a true sense of human brotherhood, a true love for man. God has paid an infinite price for man, in that while he was dead in trespasses and sins, He gave His life a ransom for his redemption, without distinction of rank, relationship, race, or knowledge. And man must show respect, not merely for his fellow man, but for the One who has shown His estimate of man.

The Lord God made man capable, giving him all the qualifications, that through the merits of Jesus Christ, he could obtain victories which would exalt him as a child of God, to win the immortal crown that fadeth not away. Any man that shall demerit his fellow man, and place himself as a hindrance to his winning the immortal crown, will receive according to his work. The outward appearance may be forbidding, but if with one hand he reaches forth to grasp his fellow brother's hand, while by faith he lays hold of Christ, what may he not accomplish?

The one who sees the value of Christ's character is to reveal that character. Husband and wife each have a personality, as far as the salvation of their souls is concerned. The individuality of the husband cannot be submerged in the wife, or the individuality of the wife in the husband. Each individual life is God's personal property, and while they labor to do their utmost to help one another heavenward, not one principle in the lessons and teachings of Christ should be ignored. We are Christ's purchased possession, to do His work on the earth.

Christ was the greatest Teacher the world has ever known. Was there ever a man that could find any defect, in speech or in character, in Him? And if not, it is safe to practice that humanity which you know to be perfect. Then you will sympathize with the One who desires to make you a partaker of His divine nature, to clothe you with His power. No man is to be permitted to interpose between Christ and our souls.

The spell of a stronger and a perfect mind will be over us if we have a living connection with the Source of all-enduring strength. And gratitude must need be expressed for these continued mercies. In our divine life we shall be brought into captivity to Jesus Christ. We no longer live the common life of selfishness, but Christ lives in us. His character is reproduced in our human nature. Then the bitter, poisonous root of selfishness will be uprooted. Tender feelings, full of sympathy for the erring, take possession of the man or woman who has fallen on the Rock and been broken. It becomes a delight to do all His commandments. The tree must be made good in order that the fruit may be good.

Man is of more value in the sight of heaven than he realizes. A sense of his responsibility as a possessor of humanity after the perfection of the similitude of Christ in human nature will make man understand as he has not before done, "Ye are not your own; for ye are bought with a price; therefore glorify God (not yourself) in your body and in your spirit, which are God's." [1 Corinthians 6:19, 20.] "I will make a man (if he will use the talents entrusted to him by God) more precious than fine gold; even a man than the golden wedge of Ophir." [Isaiah 13:12.]

Here, my brother, you can see your accountability and responsibility. You cannot be a Christian and despise one of those with whom Christ associated. Your fellow man may be weak in knowledge, he may be sinful, but by association with Christ, even though poor and degraded, he may be uplifted. Christ was divinity in human form. He assumed humanity that He might uplift man. Did He not love man in that He gave Himself to ransom him? Then shall man speak of his fellow man with scorn? Shall he lift up his soul unto vanity?

You could have been a real blessing, my brother, in the church, if you had placed yourself under the control of God. The cross of Calvary reveals Christ's redeeming work, and this has invested humanity



with great possibilities, even eternal life in the kingdom of God, if they will eat of the flesh and drink the blood of the Son of God. The infinite sacrifice made for you and for me should call us to our duty.

The incarnation of Christ, His death, and His resurrection, are subjects upon which you should converse. They will close your lips, so that you will not help Satan in his work as an accuser of the brethren. The Lord's estimate of man, shown by the price He has paid for him, warns every one off the accuser's ground. Christ was not ashamed to assume our nature, and to submit to its liabilities. Then let each appreciate himself. I call upon you in the name of Jesus Christ of Nazareth to come out from the world and be separate. Now is the time for you to make your calling and your election sure. May the Lord bless you, and incline your heart to honor Him by true service, is my prayer.

Lt 98b, 1896

Sister [Israel?]

"Sunnyside," Cooranbong, New South Wales, Australia

May 21, 1896

My Very Dear Sister:

I am much pained to hear of your affliction. The Lord has given me a message for you. His word to you is, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee. ... Since thou wast precious in My sight, thou hast been honorable: therefore will I give men for thee, and people for thy life. ... I will say to the North, Give up; and to the South, Keep not back: bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name: for I have created him for My glory, I have formed, yea, I have made him." [Isaiah 43:1, 2, 4, 6, 7.]

My sister, you desire to please the Lord Jesus, and you can do this by believing that He has forgiven your sins. Will you not look to the Lord, and commit the keeping of your soul to Him as unto a faithful Creator? He loves you, and He does not want you to spend your days in mourning over your sins. Everything that God could do, He has done to manifest His great love and mercy to you. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] Then rest in the assurance of the love of God. Open the door of your heart, and let the sunbeams of Christ's righteousness drive away the shadow of sadness and grief.

Not because we first loved Him did God love us; but "while we were yet sinners," Christ died for us, making full and abundant provision for our redemption. [Romans 5:8.] Although by our disobedience we have merited God's displeasure and condemnation, yet He has not forsaken us, leaving us to grapple with the power of the enemy in our own finite strength. Heavenly angels fight our battles for us, and co-operating with them, we may be victorious over the powers of evil. Trusting in Christ as our personal Saviour, we may be more than conquerors.

“Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” [Isaiah 42:5-7.] This precious assurance of God to His Son, His anointed, embraces all who receive Jesus Christ, for John says, “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” [John 1:12.] To every one the Lord presents terms of mercy. As we draw nigh to Him by faith, He draws nigh to us, adopting us into His family, and making us His sons and daughters.

By disobeying the commands of God, man fell under the condemnation of the law. This fall called for the grace of God to appear in behalf of sinners. We would never have learned the meaning of this word “grace” had we not fallen. God loves the sinless angels who do His service and are obedient to all His commands; but He does not give them grace. These heavenly beings know naught of grace; they have never needed it, for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We did not seek after it, but it was sent in search of us. God rejoices to bestow this grace on everyone who hungers for it, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we will receive this gift.

But God does not use this grace to make His law of none effect, or to take the place of His law. “The Lord is well pleased for His righteousness’ sake; He will magnify the law, and make it honorable.” His law is truth. “He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles will wait for His law.” [Isaiah 42:21, 4.] God gave to man a perfect law. An imperfect law would have perpetuated sin, made God the author of sin. Jesus came to condemn sin in the flesh, to bear the curse of sin for us; and He took the law from beneath the feet of those that were trampling upon it, and made it honorable. He kept His Father’s commandments, and only by being a partaker of the divine nature can man keep them.

God’s grace and the law of His kingdom are in perfect harmony; they walk hand in hand. His grace makes it possible for us to draw nigh to Him by faith. By receiving it, and letting it work in our lives, we testify to the validity of the law; we exalt the law and make it honorable by carrying out its living principles.

“Ye are My witnesses, saith the Lord, and My servants whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord, and beside Me there is no Saviour. I have declared, and have saved, and have showed that there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.” [Isaiah 43:10-12.] How may we witness for God? By continuing in disobedience and transgression? No; by rendering pure, whole-hearted obedience to God’s law. If we will let Him, He will manifest Himself in us, and we shall be witnesses, before the universe of heaven and before an apostate world who are making void the law of God, to the power of redemption.

My sister, do not try to carry your own sins, because they have been borne by the great Sin-bearer. The only begotten Son of God voluntarily met the claims of God's violated law. Being one with the Father, He was able to bear the penalty of our disobedience. His divinity, connected with humanity, bore the sins of the whole world. By taking humanity, Christ has exalted the human family. His divinity grasps the throne of the Infinite in behalf of man. As our substitute, He took our sins upon Himself, and now intercedes before the Father in our behalf.

"Not by works of righteousness, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour." [Titus 3:5, 6.] Christ was stricken of God and afflicted on our behalf. "In all things it behoved Him to be made like unto His brethren that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of His people." "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." [Hebrews 2:17, 18.] Poor, tried, suffering soul, Jesus loves you. "A bruised reed shall He not break, and smoking flax shall He not quench." [Matthew 12:20.] He died on Calvary's cross for you. His sacrifice is all-sufficient and you may be complete in Him.

But you cannot possibly save your own soul. Only by the efficacy of the blood of Jesus Christ can you be saved. Why keep your eyes fastened on yourself when your Saviour stands beside you, saying, "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:28-30.] "Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." [Isaiah 41:10.] Lay your sins on Me.

Jesus has sent us a letter from heaven, which gives us an account of the love He has bestowed upon us. If studied, this letter will bring comfort to the distressed and hope to the perishing. My sister, will you not read this letter from God, and try to comprehend the love He has for you? Cease thinking and talking of yourself, let your mind dwell on Jesus and His love, and let that love abide in your soul.

Satan will come to you saying, You are a sinner. But do not let him fill your mind with the thought that because you are sinful, God has cast you off. Say to him, Yes; I am a sinner, and for that reason I need a Saviour. I need forgiveness and pardon, and Christ says that if I come to Him I shall not perish. In His letter to me I read, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 1:9.] I will believe the word He has left for me. I will obey His commands. When Satan tell you that you are lost, answer, Yes; but Jesus came to seek and to save that which was lost. The greater my sin, the greater my need of a Saviour.

The moment you grasp God's promises by faith, and say, I am the lost sheep that Jesus came to save, a new life will take possession of you, and you will receive strength to resist the tempter. But faith to grasp the promises does not come by feeling. "Faith cometh by hearing, and hearing by the word of God." [Romans 10:17.] You must not look for some great change to take place; you must not expect to feel some wonderful emotion. The Spirit of God must make an impression on your mind.

My sister, will you not take God's word on trust, saying, He loves me; He gave His life for me; and He will save me. O that the Lord would work in your behalf! Look away from yourself to Jesus. Embrace Him as your Saviour. Cease to bemoan your helpless condition. Looking to Jesus, the Author and Finisher of your faith, you will be inspired with hope, and will see the salvation of God. When you feel tempted to mourn, force your lips to utter the praises of God. "Rejoice in the Lord alway." [Philippians 4:4.] Is He not worthy of praise? Then educate your lips to talk of His glory and to magnify His name.

Christ longs to see you resist the adversary of souls. Lift your heart to the Lord, for He is waiting to comfort and strengthen you. Repeat over and over again, Christ will do all for me. When accused by the ruler of the synagogue for healing a woman on the Sabbath day, Jesus answered, "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond?" [Luke 13:16.] And today, my sister, the Lord says to you, Be not discouraged, but cast your burdens upon Me. You cannot carry your own sins. I will take them all, and will bring to pass that which is good for My people and My servants, and good for thine own soul.

Your loved ones may be buried in the grave, but I am the resurrection and the life. I was dead, but I am alive forevermore. Your friends may be estranged from you, and you may obtain from them no encouragement or solace. They may speak words to you which do not heal the bruises of sin and bereavement. But if you will trust in Me, you will not want any good thing. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." "Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength." [Isaiah 26:3, 4.]

Never has a soul that trust in Jesus been left to perish. "I, even I, am He;" the Lord declares, "that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together: declare thou, that thou mayest be justified." [Isaiah 43:25, 26.] "I have not spoken in secret, in a dark place of the earth. I said not unto the seed of Jacob, Seek ye Me in vain: I the Lord speak righteousness, I declare things that are right." "Look unto Me, and be ye saved, all the ends of the earth: for I am the Lord, and there is none else." [Isaiah 45:19, 22.] Respond to the calls of God's mercy, my sister, and say, I will trust in the Lord and be comforted; for Thou hast loved me. I will praise the Lord; for His anger is turned away.

Lt 98c, 1896

Sister [Israel?]

"Sunnyside," Cooranbong, Australia

May 20, 1896

My Dear Sister:

I have a word for you this morning. "Because Thy lovingkindness is better than life my lips shall praise Thee." [Psalm 63:3.] "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy." [1 Peter 4:12,

13.] Let us be thankful and praise the Lord. Let your heart receive the rich current of His love. As Jesus prayed for His disciples on the earth that they might be kept from evil, be sanctified through the truth, and be with Him where He is in the Father's house, so He prays for us. He lives to make intercession for us. He alone can give us [a] supply of His Spirit.

The Spirit was given at first to set us right, and the supply of the Spirit is constant to keep us right. Then let your heart be at peace in Jesus Christ. Do not worry, do not be continually fearful that you will lose His grace. Just quietly trust yourself in the hands of Jesus, who loves you and will bless you. The immutability of His divine nature prevents any change in His love. Day after day show your trust in Jesus. You have a perfect right to let your heart be free in His love, and without one fear or questioning doubt praise Him, for it is your privilege. Whoso offereth praise glorifieth God. He has united you to Himself in a love firm and strong and sure.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" [Romans 8:35.] Thus writes the beloved apostle Paul. Do not worry. "Be still and know that I am God." [Psalm 46:10.] This is a great and very precious privilege. You love Jesus, and Jesus loves you. Your love to Jesus may oft appear feeble and fluctuating, yet is never failing, being supplied with His fulness, which is never failing. No one can separate a believer from Christ, or Christ from a believer. The apostle refers not to our love to Jesus, but the love of Jesus to us. You are beloved of Jesus. He died for you, and ever liveth to make intercession for us. Sweet and precious truth. He loves us in truth! He loves us as His sheep.

Christ is represented as the shepherd, and highly values His sheep. He loves every sheep of His flock, and He loves every lamb, and calls each one by name. He loves to care for them, and show them the uttermost kindness. You are His sheep, under His tender watchcare. No amount of tribulation shall separate you from Christ. However much a shepherd may love his sheep, he loves his sons and daughters more. Because they are the gift of His Father, and the reward of His work, He loves them. Not only for His Father's sake, but for their own sake He loves them. He loves them as His children. He loves you. Therefore trust.

Lt 98d, 1896

Sister [Israel?]

"Sunnyside," Cooranbong, Australia

May 12, 1896

Dear Sister:

Will you not bring all your troubles to Jesus? I have these words for you this morning, "Sufficient unto the day is the evil thereof." [Matthew 6:34.]

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is

easy, and My burden is light." [Matthew 11:28-30.] He lays no galling yoke upon your shoulders. Whatever care we may have, the Lord Jesus says if we bring that to Him, He will give us rest. He says, Lay your burdens upon Me.

We shall never know until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens He has borne for us, and how many burdens He would have been glad to have borne if His children would only bring them to Him, and let Him take them and carry them for them. He is our burden-bearer. He hath carried our griefs, and sympathized with our sorrows. If we will only let Him, He will take away our sins. He came to call sinners to repentance. He wants to remove every sin from our souls and bury them in the depths of the sea. He is your sin-pardoner. He loves you.

He, our precious Saviour, is called our everlasting Father, and each believing child is loved by Him with a peculiar love. We have no certain abiding place here, for we are pilgrims and strangers, seeking for that better country, whose builder and maker is God. We are to travel on by faith, believing in Him at every step, for He carries our burdens as we journey along; and it is God's will we should trust in His love who has given us His only begotten Son, that all who believe in Him should not perish, but have everlasting life. The Lord Jehovah has given us Jesus to make an atonement for our sins, then do not let us bind the harrowing remembrance of all the evils and sins of which we have been guilty in our past life.

The Lord Jesus assures us by asking, "Who can bring a charge against God's elect?" [Romans 8:33.] It is Christ that died to atone for our sins, to become our surety. No one of the host of Satan can pass condemnation upon a child of God who believes in Him as his personal Saviour, because God justifies him.

No power of evil angels can separate you from Christ if you believe and trust in Him as your Sin-bearer, for He identifies His interest with you. He will carry your individual sorrows. He says, Bring them all to Me, I will carry them for you. He holds out to you the strongest consolation. He challenges the whole force of Satan's accusing power, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" [Verse 35.] He loves His children as Himself, and the Father loves all who believe in Jesus as He loves His Son. They are as Himself, for their life is hid with Christ in God.

Lt 98e, 1896

Sister [Israel?]

"Sunnyside," Cooranbong, Australia

May 7, 1896

Dear Sister:

We have a precious Saviour. Before Christ left His disciples He made them the promise, "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments." [John 14:13-15.] Here is a

test for your love. You are to express to the world that love by obedience. "And I will pray the Father, and He will give you another comforter, that He may abide with you forever, even the Spirit of truth, which the world cannot receive, because it seeth Him not, neither knoweth Him; for He dwelleth with you, and shall be in you." "I will not leave you comfortless, I will come to you." [Verses 16-18.]

How can you or I doubt these words so full of assurance, so big with promise? "Without faith it is impossible to please God." [Hebrews 11:6.] Then cherish faith. You please the Lord Jesus when you show your love for Him by believing His words. If you doubt the words of Jesus Christ in His promises given you, it is impossible for you to live a useful life, blessing others with your cheerfulness and hopefulness. Unbelief acts like a paralysis upon the spiritual energies. It causes mourning and weeping and sadness. Your own soul cannot reflect the bright beams of the Sun of Righteousness, and you will become as the shadow of death. But this need not be.

The Lord wants you, my sister, to have the joy of faith. Cheerfulness is to be cherished, encouraged, and it will grow by expressing hope and talking faith. Bring cheerfulness and hope into the home. Delight your soul in the Lord by communing with Him. How high and pure and satisfying is the healing joy that abides in the soul after the dark brooding of despairing hope has been eclipsed. Then comes the presence of the sunbeams of the righteousness of Christ, an experimental knowledge of the love of Jesus dwelling in the soul.

Let your own words stimulate your faith. "If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you that My joy might remain in you, and that your joy might be full." [John 15:10, 11.] Think and constantly dwell on the precious love of God. Jesus is the wellspring of life. He ever liveth to make intercession for us. He can and will guide us into all truth. He Himself has announced that He came to heal the broken-hearted, to set the captive free. Then receive for your individual self all that Christ is willing to do and longs to do for you. He will bring gladness to your heart, that has been so long depressed. Be of good cheer, because Jesus Christ is your Healer. Say over and over, Lord, to whom shall we go? Thou hast the words of eternal life.

Lt 100, 1896

Tait, A. O.

"Sunnyside," Cooranbong, Australia

August 27, 1896

Elder A. O. Tait

Battle Creek, Michigan

Dear Brother:

I have not written you much because I knew that that which I should write you would only increase your burden and intensify the painful feelings you must have, while there is no hope that you can in any way relieve the situation.

I feel very sorry for Brother Olsen. I have written him much in regard to the situation. He has written back to me, thanking me for the timely letters, but he has not acted upon the light given. The case is a mysterious one. While traveling from place to place he has linked with him as companions men whose spirit and influence should not be sanctioned, and the people who repose confidence in them will be misled. But notwithstanding the light which has been placed before him for years in regard to this matter, he has ventured on, directly contrary to the light which the Lord has been giving him. All this confuses his spiritual discernment, and places him in a relation to the general interest, and wholesome, healthy advancement of the work, as an unfaithful watchman.

He is pursuing a course which is detrimental to his spiritual discernment, and he is leading other minds to view matters in a perverted light. He has given unmistakable evidence that he does not regard the testimonies which the Lord has seen fit to give His people as worthy of respect or as of sufficient weight to influence his course of action.

I am distressed beyond any words my pen can trace. Unmistakably, Elder Olsen has acted, as did Aaron, in regard to these men who have been opposed to the work of God ever since the Minneapolis meeting. They have not repented of their course of action in resisting light and evidence. Long ago I wrote to A. R. Henry, but not a word of response has come from him to me. I have recently written to Harmon Lindsay and his wife, but I suppose he will not respect the matter sufficiently to reply.

From the light God has been pleased to give me, until the home field shows more healthful heart beats, the fewer long journeys Elder Olsen shall make with his selected helpers, A. R. Henry and Harmon Lindsay, the better it will be for the cause of God. The far away fields will be just as well off without these visits. The disease at the heart of the work poisons the blood, and thus the disease is communicated to the bodies they visit. Yet, notwithstanding the sickly, diseased state of things at home, some have felt a great burden to take the whole of believing bodies under their parental wings. But if the institutions which God has established have spiritual discernment, they will not concede to these paternal propositions. It is not in the order of God that a few men shall manage the great interests throughout the field.

Many of the men who have acted as counsellors in board and council meetings need to be weeded out. Other men should take their places, for their voice is not the voice of God. Their plans and devisings are not after the order of God. The same men have been kept in office as directors of boards until, under their own management and their own opinions, common fire is used in the place of sacred fire of God's own kindling. These men are no more called Israel, but supplanters. They have worked themselves so long, instead of being worked by the Holy Spirit, that they know not what spirit impels them to action.

The college at Battle Creek would be better if it had been only one half as large, and if the other half had been located far from Battle Creek.



The spiritual blindness which rests upon human minds seems to be deepening. There are men handling sacred things who are unconverted. All such should be replaced by men who not only have a knowledge of the truth, but who practice the truth, and have respect enough for the Bible to obey a "Thus saith the Lord." Many of the men who have long been connected with the Office and with other important lines of work are really ignorant of the influence of the decisions they make. If they had a sense of the importance of these decisions, and comprehended what they mean with reference to the work, they would be far more modest in advancing ideas and voicing by their vote the propositions others make.

Piety is needed. Less self-confidence and far more humility must be seen. The work of God has come to be looked upon a common thing. It would have been much better to have changed the men on boards and committees than to have retained the very same men for years, until they supposed that their propositions were to be adopted without a question; and generally no voice has been lifted in an opposite direction. There are men who sit in counsel who have not the discernment that they should have. Their comprehension is narrow and egotistical. A change is needed. It will not be wise to carry out one half or one quarter of the enterprises which have been planned.

Let all who sit in council and in committee meetings write in his heart the words, I am working for time and for eternity. I must give an account to God for all the motives which prompt me to action. Let this be his motto. Let the prayer of the psalmist go up to God, "Set a watch, O Lord, before my mouth; keep the doors of my lips. Incline not my hand to any evil thing, to practice wicked works with men that work iniquity, and let me not eat of their dainties." [Psalm 141:3, 4.]

I have been led to see that too much confidence is placed in the men in Battle Creek who are in positions of trust. Those living in distant countries will not do that which their judgment tells them is right unless they first send for permission to Battle Creek. Before they will advance, they await yes or no, from that place.

This condition of things is brought about by the finite wisdom of man. God did not inspire any such dependence upon a few finite minds. God is to be inquired of; God is to be sought in humble prayer by men living in Australia, in Africa, in any distant land. Who alone can give mind and judgment to the men in Battle Creek? If they possess judgment of any value, that judgment is found in God. Is He any nearer to the men in Battle Creek than to the workers who are laboring in His service in far off lands? Has the Lord to go to Battle Creek, and tell men there what the men working in distant countries must do?

Those working in places far off from Battle Creek have made a mistake by depending on a few minds in that place. These men do not know the situation of the cause and work in different localities. Let those who are on the ground in these countries remember that God has given them brains and intelligence to use their talents. If they err in some things as they work in their own borders, they are not to be blamed. Those who would blame them have perhaps committed greater errors. Let these men put their trust in God, asking of Him who has promised to give to all who ask Him, and upbraid not. God is a God at hand, not afar off. "Come unto me," said Christ, "all ye who are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." [Matthew 11:28, 29.] O, how differently from this have the men in Battle Creek felt and

acted when consulted. They did not show the meekness and lowliness of heart manifested by the great Teacher and Saviour of men, but have shown instead a selfish superiority, an over-bearing spirit. By this they showed that Jesus did not abide in their hearts. Thank the Lord, all are not of this spirit; but the conferences are fast being leavened with this self-righteous sense of superiority.

Let those in different countries walk by faith. Let them inquire, Am I serving the men at Battle Creek, or am I serving the Lord? They are to feel their individual accountability to God, not to men who give evidence that they themselves need to seek the Lord for wisdom. As the Lord's delegated servants seek Him for wisdom, He will answer their prayers. Those in distant countries who are on the ground should consult together, pray together, opening the Word of God for counsel.

"Where two or three are agreed together," this Word declares, "as touching anything they shall ask in the name of Jesus, it shall be done for them." [Matthew 18:19, 20.] "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] Bow down before God. With reverential awe approach the throne of grace. Present the Word of God which is not Yea and Nay, but Yea and Amen in Christ Jesus.

"If any of you lack wisdom, let him ask of God, that 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 anything of the Lord. A double minded man is unstable in all his ways." "Do not err, my beloved brethren, Every good gift and every perfect gift lies from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning." [James 1:5-8, 16, 17.] "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus." [Philippians 4:5-7.]

Brethren, shall we educate ourselves to depend upon men rather than to make God our trust and dependence in every emergency? Whatever work is attempted with reference to the cause and work of God, we are under Christian obligations to God. Let Him be consulted. A few men, whatever their position, whatever office they may hold, should not be mind and judgment for the wide-spreading work all over the large vineyard, which is the world.

Let those in every far off country work unselfishly in the fear and love of God to advance the work. As missionaries for God, they can do much for <the Master> if they are connected with Him. They should draw nigh to God with full assurance of faith, lifting up holy hands, without wrath or doubting. God will make known unto them His pleasure; but all who do not work with a eye single to the glory of God, making Him their dependence and trust, who lean rather upon human wisdom, will make blunders. It is in doing the work of God that the richest experience is to be gained. Here is where you get wisdom and find the promises of God verified.

It is a mistake to encourage the separate conferences to place everything before the finite minds of those at Battle Creek, asking them what they shall do. Men will never develop wisdom in management, either in business matters or in spiritual things, if they are educated to depend upon other men's brains

to think and plan for them. If they make mistakes, these very mistakes may be permitted by the Lord, to be turned into victory if they will learn to improve in these things. Do men want always to remain shadows of other men's minds? God has made no exception in His promise. "If any one lack wisdom, let him ask of God." [James 1:5.]

O how little men, even presidents of conferences, know of the power and helpful strength that God gives to the earnest, humble seeker who puts His trust in God and does not place men as counsellors, in this place where God alone should be. There are thousands upon thousands and ten thousand times ten thousand angels that minister unto those who shall be heirs of salvation. God is waiting to help all who look unto Him. But what opinion can the angels, who wait to do the will and command of God to come to the help of His work in every place, have when they see that the faces that should be uplifted to God, and the voices that should be heard in supplication with thanksgiving to God, are turned away from God, and sending their petitions to Battle Creek, asking counsel of human, erring men? Shall we not have a change in these things? Verily, there must be a decided change. God's servants are amenable to Him. No man is to be conscience for them. The Lord wants men who know how to do the work of God to labor in His vineyard.

When the president of the General Conference is standing overloaded with work, let some young men, or some men of age and experience, come close to the weary man and lift the burdens, sustaining him with encouraging words, standing in his place, and doing the work he would have done, even though he fell under the burden which was disproportionate to his strength.

In time of pressure there are spiritual forces to be called in which should always share the burdens; but more than this, the field should be apportioned off in sections to men who will stand as burden-bearers. There must be a number of forces which may be relied upon, but men must not be held in one position of responsibility year after year. The field is too large for this. Men have learned to send every petty request to Battle Creek, until the elevated, sacred work has passed through so many human elements that it has become contaminated. The tainted influence of unsanctified human nature has been brought in, so that nothing is sure, sacred, and holy. But it is little use to make appeals to the men who have held their superior position until in their mind the sacred is blended with the common.

I have just touched upon these important matters. More yet to come.

