

**Ellen G. White 1896 Letters 101-179**

Lt 101, 1896

Tait, A. O.

Avondale, Cooranbong, New South Wales, Australia

February 17, 1896

Elder A. O. Tait

Battle Creek, Michigan

Dear Brother:

Your letter was received in due time. I thank you very much for the interest you have taken in Edson White. Nothing is so injurious to him as to know his brethren have no confidence in him. If he is treated with kindness, no one in the world would appreciate the blessing more. I know the whole history of his life, for I am his mother. He is full of ardor. When he was misjudged in Battle Creek, and treated as not one of the purchase of the blood of Christ ought to be have been treated, he became desperate, feeling himself condemned by all without a candid, kindly interested investigation. It would have had no special weight, I knew, upon the minds of those with whom he had been connected, for me to tell them that which after a time in my great bodily suffering, the Lord had presented before me. He was wrong, but those who should have helped him and so tried to save a soul from death drove him to pursue a course which he would not have done had they not driven him upon Satan's battleground, and then left him to die.

But the Lord gave me light in regard to this case. His own arms were open to receive the one who had lost all confidence in men, and had no hope in God. The word to me was, My loving kindness shall be toward him; I will seek and I will bring back the lost sheep. I, his Redeemer, will take him into favor and comfort him; for he has been driven away from the fold. I will lay open before him the treasures of My grace.

Those who have manifested unkindness, who have been unmerciful, ready to destroy and not restore, have lost their own love for God, lost the attributes of the character of Jesus Christ, and are in no sense merciful, compassionate shepherds, seeking to save that which was lost.

The terrible denunciations against the Jewish priesthood and the rabbis was on account of their disregard of the sufferings of humanity. Suffering souls were all about them, but they denounced as sinners those who did not please them, and the very ones who needed their help as priests of the Most High God, because they were sinners, they turned from them, gathering their Pharisaical garments about them, and leaving the sinners in their great need.

No man or woman can grieve the heart of God more deeply than to help Satan in his work by making souls unhappy and wretched and hopeless, and then leave them to perish. Christ was accused of eating

with publicans and sinners. He turned toward them, while divinity flashed through humanity, and with a voice of authority, said, "I came not to call the righteous" (those who feel whole), "but sinners to repentance." [Mark 2:17.] As one who has a right, He encircles the erring and lost with His human arm, while with His divine arm He firmly lays hold of the throne of the Infinite. The radiant glory above the mercy seat is approachable unto Him whose attributes and mercy in behalf of man placed it there. It will never dim; it will shine as long as there is a soul to look and live.

Christ came in human form, the express image of the Father's character, to restore the moral image of God in man; and yet poor, fallen humanity exhibits the spirit of the fallen order to oppress and to destroy. Christ came to work as a restorer. He is the Desire of all nations, the Wonderful, Counsellor, the Prince of Peace, the glory of the world, yet He speaks, and let every finite man listen to His voice. Isaiah 55:6-9; 57:15.

I feel every day of my life so thankful that we can have the Word of God to encourage us. Isaiah 50:10, 11; 51:7-16. Christ is the desire of all nations, but men do not look to Him and trust in Him, but look to the human for help. Christ is the star that should arise out of Jacob, and the one in whom all the nations of the earth should be blessed, as the first born of heaven, and the only begotten of the Father, filled with all the treasures of eternity. He assumed humanity, and impressed upon it the glorious image of the everlasting God. Then how dare men, who are brotherhood with humanity, act with so little tenderness toward the purchase of the blood of Christ? How dare they do what many have done—be unkind, unfeeling, cold, harsh, criticizing, accusing, revealing themselves to be imbued with altogether another spirit than that which dwelt in our Redeemer?

The life of Jesus, from its commencement to its close, was a glorious track of light for all humanity. That light shines for all benighted souls in order that they shall not be led into dark paths by their fellow men, whom Satan works through as his agents to darken and discourage. Oh, my heart burns within me as I think how many souls have been left to die that might have lived if men would be as they profess to be—Christians, pointing every tempest-tossed soul to the Lamb of God, who is able to save to the uttermost all who come unto Him. Jesus is our example. If men would but follow Him, no one would walk in darkness because they carry no light.

The great end of Christ's mission was to be a sin offering for the world, that by the shedding of His blood an atonement might be made for the whole race of man. With a heart ever touched with the feelings of our infirmities, an ear ever open to the cry of suffering humanity, a hand ever ready to save the discouraged, despairing soul, Jesus is our Saviour. He was their Saviour. He went about doing good. His words ever inspired hope, His precepts awakened men to faith, and caused them to put their trust in Him, and never to give up in despair.

Who are co-workers with God? Who are imbued with His Spirit? Who are working out in their lives the mission of Jesus Christ? All such will sit with Christ on His throne as overcomers. But all who exalt themselves, all who oppress their fellow men in any wise, do this to Jesus Christ, for every soul has been purchased with an infinite price, and through faith in Jesus Christ is capable of receiving immortality, to live through eternal ages. How long will God bear with heartless indifference in the treatment of men

toward their fellow men? We cannot determine; but that which every man sows, he will reap a harvest of the same kind. But if men sow deeds of love and compassion, words of comfort, hope, and encouragement, he will reap that which he has sown. Every deed is passing in review before God, every action is being weighed in the balances of the sanctuary.

“And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the book, according to their works.” [Revelation 20:12.] “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.” [Daniel 7:9, 10.]

These things are soon to come to pass. When? When? “He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” [Revelation 22:11.] This decision is passed in heaven before Christ shall come. “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” “I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Verses 12-14.]

P.S. Brother Tait, I have written as I had no idea of writing when I began, but the Spirit of the Lord has been moving me to write. I send to Edson in this mail a large package of matter. I shall write to him to read it and send you a copy if he pleases. I cannot send off so much matter in the mails without large postage bills. We must save every penny we can. Times are hard and money scarce, and we seem to be tied up for want of means.

In love.

P.S. I [am] not sending this letter to Edson. You may send it to him; it may be a help to him.

Lt 102, 1896

Tait, A. O.

“Sunnyside,” Cooranbong, Australia

March 1896

Dear Brother:

There is much that can be said on the question of health reform, and some persons are always ready to catch up the most objectionable features, and urge them upon the attention of those who are not properly enlightened in regard to the subject. But this course is not wise. At our camp meetings, all classes of people are represented, and we need to guard every expression that bears upon any question

of reform, else someone will catch at our words, and use them unwisely. The temperance question should be handled carefully.

The large gatherings of our people afford us an excellent opportunity to illustrate our principles, to educate the people, not only by our words, but by our practice. Some years ago at these gatherings there was much said upon health reform, and the benefits of a vegetarian diet, but at the same time meat was furnished upon the tables at the dining tent. Faith without works is dead; and the instruction upon health reform, denied by the practice, did not make the deepest impression.

At the camp meetings in Victoria and New South Wales, those in charge, educated by practice as well as by precept. Although it has been but a few years since they received the truth, they took a noble stand for health principles. No meat was furnished at the dining tent, but fruits, grains, and vegetables, were supplied in abundance. I could not but be pleased, for precept and practice combined have a telling influence. Both believers and unbelievers asked questions in reference to the absence of meat, and then the reason was plainly stated, that meat is not the most healthful food.

In this country there is an organized vegetarian society, but its numbers are comparatively few. Among the people in general, meat is largely used by all classes. It is the cheapest article of food, and even where poverty abounds, meat is usually found upon the table. Therefore there is the more need of handling wisely the question of meat-eating. In regard to this matter there should be no rash movements. We should consider the situation of the people, and the power of life-long habits and practices, and should be careful not to urge our ideas upon others, as if this question were a test, and those who eat largely of meat were the greatest of sinners.

All should have the light on this question, but let it be carefully presented. Habits that have been thought right for a lifetime are not to be changed by harsh or hasty measures. We should dedicate the people at our camp meetings and other large gatherings. While the principles of health reform should be presented, let the teaching be backed by example. Let no meat be found at our restaurants or dining tents, but let its place be supplied with fruits, grains, and vegetables. We must practice what we teach. When sitting at a table where meat is provided, we are not to make a raid upon those who use it, but we should let it alone ourselves, and when asked our reasons for doing this, we should in a kindly manner explain why we do not use it.

A very serious objection to the practice of meat-eating is found in the fact that disease is becoming more and more widespread among the animal creation. The curse because of sin causes the earth to groan under the inhabitants thereof, and every living thing is subject to disease and death. Cancers, tumors, diseases of the lungs, the liver, the kidneys, all exist among the animals that are used for food. Until late years we have never heard of anything approaching to the variety of diseases now apparent in the animal creation. It is stated that out of a herd of twenty cattle, the inspectors accepted only two; from another herd of one hundred, only twenty five were accepted as having no apparent disease. The only way to avoid contracting disease from the use of flesh meats is to discard them altogether. Persons will do this much more readily if they have an intelligent knowledge of the dangers that attend the eating of the flesh of dead animals.

While living in Granville, New South Wales, we were obliged to pass large stockyards on our way to Sydney. To these yards thousands and thousands of sheep and cattle were driven, to be purchased and killed by the butchers for consumption in the cities and towns. The sights I have witnessed in passing to and from Sydney have been heart-sickening. I read in our daily paper that in one locality three thousand sheep were killed daily, and as many as six thousand have been killed in a day. Large canneries are erected, in which the meat is canned to be sent to Europe. Meat is frozen also, and sent to distant markets.

As Brother Belden, my secretary, and myself were returning from Ashfield camp-ground to our home in Granville, we saw a large herd of cattle in the road ahead of us. One animal, an enormous ox, was standing, sullen and defiant, in the middle of the street in advance of the herd. A man on horseback, having in his hand a danger signal, halted near this animal's head, and called out to Brother Belden, "Keep to the right, and drive as quickly as possible, and he may not make a charge." We followed directions, and went on our way safely. This poor beast had travelled, oppressed with heat and thirst, until his nature was wrought up to a determined resistance to the will of men, and he had become unmanageable. So it was necessary for a signal flag of danger to be constantly exhibited, as a warning to the people, lest the beast should make a charge upon travellers.

In the same herd some animals had been wounded; some were limping along. One poor suffering creature had both horns broken off close to his head, and the blood was flowing from the wound. Some were very lame, and were pictures of brute misery. Taken from the green paddocks, and traveling for weary miles over the hot, dusty road, these poor creatures are driven to their death, that human beings may feast on the miserable dead carcasses.

I have seen large flocks of sheep, hundreds and even thousands in a flock. Some of these flocks followed the shepherd, and seemed to understand where he desired them to go. He had no whip, no dog, as we generally see, but whenever a sheep strayed, he made a peculiar noise with his mouth. Every sheep seemed to understand it, and all pressed close together, following the shepherd. This reminded us of the sheep following the true Shepherd. The affection of animals for man seems to approach so closely to human intelligence that it is a mystery. We need to consider these things. The animals were created by God. They see, they hear, they use their organs as faithfully as human beings use theirs. They are the Lord's creatures. And His Word declares, "A righteous man regardeth the life of his beast." [Proverbs 12:10.]

I might fill pages with descriptions of the sights I have seen, the suffering among the animals that are to be used for food. When a sheep in a flock lies down and cannot rise, the others leap over or upon it as they proceed. A large box wagon follows the flock, and I have seen the drivers take up the heavy sheep, when unable to travel farther, and bounce them into the wagon, right upon their backs. And, during one ride, I have counted no less than eight sheep, some already dead, and others in the agonies of death, lying by the roadside, after the flock had passed. But I will not go on to describe these sickening sights. If I had not, prior to this time, discarded the use of the flesh of dead animals, I should now take the pledge to eat no more meat as long as fruits and vegetables can be obtained.

We are living in critical times. Disease of every stripe and type is afflicting the human family, and it is largely the result of subsisting upon the diseased flesh of dead animals. Some who have had the consequences of a meat diet set before them do not change. Why? Because they have educated their tastes to enjoy the flesh of dead animals, and that taste must be indulged at any cost. And instead of preparing the meat in the least objectionable way, many choose the way that is most objectionable. The meat is served, reeking with fat, because it suits the perverted taste. Both the blood and the fat of animals are consumed as a luxury. But the Lord gave special directions that these should not be eaten. Why? Because their use would make a diseased current of blood in the human system. The disregard of the Lord's special directions has brought a variety of difficulties and diseases upon human beings.

Jesus, speaking from the cloudy pillar, gave special directions to the children of Israel, saying, "It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood." [Leviticus 3:17.] "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, of sheep, or of goat." "For whosoever eateth the fat of the beasts, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." [Leviticus 3:17; 7:22, 23, 25-27.]

Many Bible readers and professed Bible believers do the very thing that the Lord has told them not to do, and then they suffer the result of their disobedience. God does not work a miracle to prevent the consequences of their folly. If they introduce into their systems that which cannot make good flesh and blood, they must endure the result of their disregard of God's Word. All who claim to love and serve the Lord Jesus should feel it their solemn duty to search the Scriptures, to see how they can be doers of His Word. Christ gave His own life for a perishing world. "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.] God is good to His children, and they do not begin to understand His mercy, and His gracious care for them.

<I have written this in response to your letter requesting me to give you some light on some points of health reform.>

Lt 102a, 1896

Tait, A. O.

"Sunnyside," Cooranbong, Australia

March 9, 1896

Dear Brother:

We have received the book, Thoughts From the Mount of Blessing, and are much disappointed in its general appearance. The cover and chapter headings, except the first, are passably good. The reading we know to be good. But most of the full page illustrations I cannot accept. Had they been printed on

separate pages, we would have disposed of them in short order, and would have given you directions to dispose of them by pulling them out of the book. But as they are part and parcel of the book, we cannot do this. Would it not be best to submit anything so important as illustrations to the writer before publishing?

It seems unexplainable to me that not one of you on the spot where these things are transacted, could see any defect, or if you did, that you let the matter pass. As members of the book committee, should you not have spoken and acted? It would be better not to have illustrations than to have such figures. Two are much better than the rest—"The Mount of Blessing" and "The Sea of Galilee." Some of the illustrations in the book, *Christ Our Saviour*, are certainly much better than those in *Thoughts From the Mount of Blessing*. Yet in the former book "The Birth of Jesus" might be improved, and several others do not present the scene as it is.

In the cut, "Before Pilate," the representation of Pilate is not in any wise such as we should expect. "Art thou the King of the Jews?" "Christ or Barabbas," is good. Although the illustrations in this book are not just as we wish, we will not criticize and demerit the book. I am pleased with it, it is of a character to do good. But the contrast between the two books, as far as the illustrations go, is far from pleasing. *Thoughts* has been many months before you in Battle Creek; certainly in that time better illustrations might have been made or purchased. I do not feel clear in regard to withholding the book from the people so long; it might better have been published without illustrations.

I have much written upon education, true and false, that I wish I could send to you in this mail. Sunday night, March 8, I was awakened to write matters that were presented to me in regard to individual cases. My usual hour of rising is 3 a.m., but sometimes I awake at 12 or 1, and write as fast as my pen can trace upon paper. But it is difficult to get any one who can edit these articles as fast as I need them. Work goes slowly at times.

You spoke of the matter I mentioned as written before my husband's death. I have one article, "The Two Orders of Things," representing the state of things in the office during my husband's illness. The condition then was similar to that which exists now. But there are a large number of pages written before his death that I cannot find. I think the matter must be in Healdsburg or Battle Creek. I am at a loss to know just where. I expected to be absent only two years, but it has now been more than double that time. We know not when we shall return. I will try to have some things copied; but again I question, What is the use? That which I now speak to our people has no special influence with some, and I might resurrect all the manuscript yet unpublished, but it would not increase faith one whit. The royalty question has been fully set before you in Battle Creek. I have no more to say on that matter, but shall in every instance follow the light given me of God.

Edson has been charged with writing to me and complaining of Brother Henry. This is a mistake. Edson has not done this. The light which has been given me has been sent to Edson, only when I felt his danger, and presented to him that he was not to let his feelings control him. The thought that he was dealt with unkindly by any one in the office should not lead him to commit sin against his precious Saviour, or to let his mind be soured in any way. I assured him that the Lord was looking upon every

unjust act; every hard-hearted and unjust decision is known to Him. I wrote this to him, not because Edson had written to me of these things, for he had not; but because matters had been presented before me, and I could not rest until I sent my warnings over the broad Pacific to save him from another utter discouragement. I have obeyed the voice of the Lord. I have spoken to hard, unthankful, unsubdued hearts, because I was commissioned to set the warnings before them whether they would hear or whether they would forbear. See Ezekiel 3:4-7, 16-21; 9; 18.

I will not now hold my peace. I will not say to those who are going contrary to the light God has given, who follow the imagination of their own hearts, It shall be well with thee. If I should hold my peace, the blood of souls would be on my garments. I must speak the words of the Lord. The Lord cannot justify those who have been and are still following a course of oppression. They are not doing His will. In their speech and their dealing they are not following the example of Christ; they do not bear in mind, "All ye are brethren." [Matthew 23:8.] I had hoped that the old harsh, unchristian manner of dealing with the workmen would never be practiced again, but my heart trembles today for the workers in high and low position. These things are an offence to God, and He will not pass them by. He will surely judge for these things; for men are made to err from the Lord.

Every one will be tested through temptation. One thing I am sure I cannot do, and that is to expel unbelief, to make those believe who have had evidence piled upon evidence. They are now less inclined to believe; there are reasons, they think, for the position they take. Their minds are given to unbelief and doubt; none can change the impressions made upon them by the sowing of the seeds of unbelief, if they want the thing to be so. If they lay their plans, work to them, suppose them all right, and then their imaginings are reproved as unwise, Satan steps in, and says, even to those who have met the same things in others, "Somebody has told her." All that these leading men have to do to place themselves in the channel of unbelief is to say, "Somebody has told her." Little did we suppose that individuals who have seemed to be firmly established would go over the ground which others have travelled to their own backsliding and ruin.

When even the strongest men link up with counsellors who have no living connection with God, and they have evidence of the fact, the Lord will not work a miracle daily to keep them from being contaminated with the same spirit, for they are breathing the same atmosphere. Those who are in position as office bearers, should drink of the pure streams of the waters of Lebanon. I have no call to refute every surmising of evil; I must speak the truth. I have no call to ask men, whoever they may be, what testimony would suit their ambitious devising. When the word of the Lord comes to me, I shall speak decidedly, firmly, with the authority that God gives. Let men walk softly before God. Let them walk humbly, and not lean upon men who do not lean upon God and do not make Him their trust. In the name of the Lord I lift the danger signal. Beware of men, put not your trust in princes, make not flesh your arm. This I have repeated to Edson White over and over. Cause will be followed by sure results.

Whatever men or women may say, I shall work on just the same, speaking the words the Lord has given me to speak. If called to point out a wrong course of action toward my own children, toward my brethren, or toward my nephew, I shall not hold my peace. Those who are connected with me by relationship are as dear to me as those who have no connection with me. I shall not withhold one jot or



title because of their connection with me. If wrong has been done them, and it was necessary to mention their names, I shall not forbear. If persons appeal to me for counsel that I can give them, I always try to help them. If my own son asks counsel of his mother, he will receive it just the same as do those who have no relationship with me, for I am glad to give a word in season.

I am the Lord's servant, to speak the words which He gives me. I have at times been inclined to say nothing because Edson is my son, but I have given him cautions, warnings, reproof as the Lord has given me. I have also given him words of encouragement which the Lord has given me for him, which others would have done had they been doers of the Word.

Because men who ought to know their duty have not done it toward him; because men who ought to deal justly, love mercy, and walk humbly with God have followed their imagination and their uncontrollable will and passion that have worked harm, I have been instructed to work in an opposite direction; my son is the purchase of the blood of Christ, and I have told him that he must not trust in men, nor allow their words, their spirit, or their business transactions to confuse his senses, to discourage him, or to cause him to do evil. He should consider that by the Lord actions are weighed. We are to leave matters with Him, He knows, and patiently wait for Him. The words and cautions of God may not appear to have any immediate influence to correct the evil, but we are to leave everything in His hands. Every transaction which I know that God condemns I hope and pray that He will give me strength to refuse to participate in or to sustain, whether it is against the weak, the poor and needy, or against my own relatives.

If, because of this, doubts and unbelief are entertained by my professed brethren who have had all the evidence God will ever give them in regard to the character of the work committed to His humble servant to do in His name, I cannot stop my work because of this. I have no words to speak to those who will open their minds and hearts to evil surmisings because I am trying, by the words given me of God, to counsel and warn my own son, and save him from ruin. The spirit that has taken possession of human minds, and has led to some of their conclusions, is contemptible in the sight of God.

Our heavenly Father is presented to us in the character of Christ; in Him the veil is drawn aside which conceals the glory of God from our eyes. The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousands, and thousands of thousands of holy intelligences, every one waiting to do His bidding, and taking cognizance of every wrong action against those who are the property of God. He stands, not in indifference, but in active communication with every part of His dominion. Through channels which men cannot see or appreciate, He is actually speaking from His throne, bending earthward, listening to every sound coming from the lips of the oppressed, observing the movements of every human being the world contains, approving or condemning every action toward His own majesty or toward His heritage, raising up the afflicted and unfortunate ones whom Satan is seeking to humiliate and destroy.

Let those who manifest so little unselfish interest in the purchase of the blood of Christ remember that the Lord will treat them as indifferently as they have treated their fellow men in their trouble. Every act of injustice and robbery and oppression is written in the books. Every one who takes advantage of

human beings formed in God's image is co-operating with the great enemy of God and man, and he shall receive at the hand of God double for all these works. The work of Satan is continually driven on with terrible vindictiveness, and men participate with evil angels in wounding and bruising the souls of God's people. The Lord sees, the Lord hears the cries of His children.

The Lord has not concealed from His followers the plan of the battle. He has presented before His people the great conflict, and He has given them words of encouragement. He charges them not to enter into the battle without counting the cost, while He assures them that they do not fight alone, but that supernatural agencies will enable the weak, if they trust in Him, to become strong against the vast confederacy of evil arrayed against them. He points them to the universe of heaven, and assures them that holy beings are wrestling against principalities and powers and the rulers of the darkness of this world, and against spiritual wickedness in high places.

The children of God are co-operating with the invisible host of light. And more than angels are in their ranks; the Holy Spirit, the representative of the Captain of the Lord's Host, comes down to direct the battle. Our infirmities may be many, our mistakes and sins numerous, but forgiveness is for all who, with contrition of heart, will confess and forsake their sins. Angels of light are sent to render them all the help that is required.

I have a message for the people of God: Look to God for your individual selves in every movement you make. Trust not in any man's wisdom. Jesus raises His voice with clear and distinct instruction: "Come unto Me, all ye that labor and are heavy laden: and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and my burden is light." [Matthew 11:28-30.] "If any man thirst, let him come unto Me." "Him that cometh unto Me, I will in no wise cast out." [John 7:37; 6:37.] Coming to Christ you are not repulsed, you are not humiliated with censures, or met with distrust, suspicions, and heartless denunciations.

The people need to realize the spirituality of the law of God and its eternal obligation resting upon men. They need to realize the worthlessness of formal, ceremonial obedience. "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength, and thy neighbor as thyself." To the lawyer who gave this interpretation of the law, Christ said, "Thou hast answered right, this do, and thou shalt live." [Luke 10:27, 28.] In all our institutions, in all our churches, in all our homes, there is need of a decided awakening in regard to the paternal character of God, His holiness and benevolence, and the relation which the human agents sustain to God and to one another.

The infinite love of God is expressed by the cross of Calvary. Will the Lord pass over any wrong committed in dealing with the human agents for whom He has given His life? By His own divine appointment, God is the Saviour of men; He is not the destroyer, but the restorer, to renew His own image in men, to encourage, to enlighten, to sanctify, to elevate, to ennoble. Those who do not, with all their powers, cooperate with Christ in this work, will never see the kingdom of heaven. Christ is the Judge of the world.

To the Workers in Sydney

“Sunnyside,” Cooranbong, Australia

July 17, 1896

To the Workers in Sydney:

Why has the money expended and the labor put forth in Sydney brought such limited results? There is a solution to this problem. The Lord has been pleased to reveal to me that the same efforts put forth in a different place, by the same people and in the same spirit, would have brought the same results. The Lord could not give victory while those who brought the truth to unbelievers did not themselves practice that Word. The Spirit of God was not cherished, and that union which should exist among God’s workmen was not seen. Disaffection existed, and criticism was heard. The workers got in each other’s way. Some earnestly desired to tell what “I did,” and how “I labored,” but said nothing which would show what their fellow workmen had done.

By standing apart and yielding to suspicions of evil, by cherishing feelings of envy and jealousy, the workers have opened a door through which Satan entered. God’s holy name has been greatly dishonored, and the work that needed to be done for the people could not go forward because of the spirit which was manifested.

Those who are engaged in the sacred work of opening the Word of God to others, must be sure that they themselves are eating and digesting that Word. They must keep watch over themselves, weeding from heart and character the fungus growth which causes deformity and weakness. “Wherefore laying aside all malice, and all guile, and all evil speaking, as newborn babes, desire the sincere milk of the word, that ye may grow thereby.” [1 Peter 2:1, 2.] Have you done this, or have you thought that you had no battles to fight with self, and so allowed your unsanctified impulses to control mind and judgment?

All that is enumerated in this verse—the products of the carnal mind and unsanctified heart—have influenced the workers more or less, and the work which cost so much money, so much weary anxiety, so much hard work, has been made of little effect because the workers did not eat the flesh and drink the blood of the Son of Man. Self was mingled with nearly everything, and the wrong influence of this has been far-reaching.

We are fellow pilgrims, seeking a better country, even an heavenly. Will God say to us “Well done, good and faithful servant,” at the end of our journey, if we now cherish a spirit which craves to crowd out and supplant others? [Matthew 25:23.] Malice, guile, hypocrisy, envy, and evil speaking are things which God abhors, and no one who reveals these fruits in their lives will enter the kingdom of heaven.

In the hearts of all those who desire to follow Christ, there is natural depravity which must be uprooted lest the representation of Christ be marred. Even at our camp meetings and special gatherings, selfishness is manifested by those in attendance. Covetousness, vanity, hastiness of temper, is cherished. An inclination to pick at straws, to think and speak evil of others, is too plainly manifested.

This is a work which is in direct opposition to the work of God. Sister M., you know not the harm you have done by following this course of action.

Those who make faultfinding their first work may appear to be constantly anxious and interested in regard to the welfare of others. They may seem to be actively engaged in good work. But their work does harm, and by the Lord it is not regarded as of any value. "They say," is whispered here and there; other minds are filled with suspicion and distrust; uneasiness is created. Those who have listened to the "They say," call to mind something they have observed in their brethren which might have been wrong, and much is made of that which is worthy of but little notice. These apparently innocent words strike long, fibrous roots into the minds of those that hear them, and untold harm is done. Seeds of bitterness are planted—seeds which rankle in human breasts, and spring up to bear an abundant harvest.

The enemy of all righteousness sets in operation missionary work of this kind. One who is professedly working for Christ is tempted by him to probe the minds of others, and ask their opinion of words which have been spoken. In this way suspicion and envy are planted in many breasts. If those who carry on this missionary work could see it as it is regarded by the Lord of heaven, if for one day they could trace the course of their work, and see its baleful results, they would repent of their actions. To do good to all, to faithfully perform our home duties, to devote our time to comparing our lives with the life of Christ, praying for an humble, sanctified mind—this is the missionary work which the Lord requires us to do. Angels of heaven cannot work with the human agent who loves to sow the seeds of dissension and strife, but evil angels attend him wherever he goes.

"I say unto you, through the grace given unto me," writes Paul, "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 12:3.] "Be kindly affectioned one to another, with brotherly love; in honor preferring one another." There is need for all to learn lessons of humility and thoughtfulness in the school of Christ. If this is neglected, a harshness and roughness, which misrepresent Christ, will be revealed. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." Romans 12:9, 10. This whole chapter should be an eye opener to all who accept the statement, "Ye are laborers together with God." [1 Corinthians 3:9.]

Had the ministers and workers in Sydney heeded this Word, and brought these principles into their daily life experience, had they given evidence by their unity that God had sent His Son into the world, God would have given them special victories. But did you in honor prefer one another? Was your love without dissimulation? These injunctions have been disobeyed, and had God blessed you while you were manifestly disregarding His Word, it would have been to His own name's dishonor, and it would have ruined the workers.

"Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your

sojourning here in fear. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers but with the precious blood of Christ, as of a lamb without blemish and without spot." [1 Peter 1:13-19.]

The forms of unbelief are varied; for Satan watches every opportunity to crowd in some of his attributes. There is in the natural heart a tendency to be exalted or puffed up if success attends the efforts put forth. But self-exaltation can find no place in the work of God. Whatever your intelligence, however earnestly and zealously you may labor, unless you put away your own tendencies to pride, and submit to be guided by the Spirit of God, you will be on losing ground. Spiritual death in the soul is evidenced by spiritual pride and a crippled experience, which seldom makes straight paths for its feet.

If pride is nourished, the very qualities of the mind which grace, if received, would make a blessing, become contaminated. The very victories which would have been a savor of life unto life, if the glory had been given to God, become tarnished by self-glory. These may seem to be little things, unworthy of notice, but the seed thus scattered brings forth a sure harvest. It is these little sins, so common that they are often unnoticed, that Satan uses in his service.

Men will never be prepared to do the work of God acceptably unless they take themselves in hand, and endeavor, firmly and constantly, to correct their own errors. No one is to take the position that his own way is perfect, that he has no need to reach a higher standard. "Seeing that ye have purified your hearts in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [Verse 22.] This work is too often left undone. Many are working in an entirely different manner from that which is given to them as a standard of perfect service.

If you would engage in the work of saving souls, that knowledge of God and of His Word must circulate in your heart, as the vital current of life circulates through your body. Jesus Christ must be studied; His Spirit must pervade your work. Self must die. Otherwise you might better choose some other work, for your service will not honor God.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." For "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 2:11, 12, 9.]

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Every Christian should understand that there is a decided warfare going on between the chosen people of God and the powers of darkness. Before the truth of heavenly origin is accepted by man, there is no conflict between good and evil. The inclination of the heart unites with the suggestions of the enemy, and his bidding is done. But when men leave the black banner of the power of darkness, and range themselves under the bloodstained banner of Prince Emmanuel, the struggle begins, and the warfare is carried on in sight of the universe of heaven.

Every one who fights on the side of right, must fight hand to hand with the enemy. He must put on the whole armor of God, that he may be able to stand against the wiles of the enemy.

Our foes are within and without. We are assailed by temptations which are numerous and deceiving, the more perilous because not always clearly discerned. Often Satan conquers us by our natural inclinations and appetites. These were divinely appointed, and when given to man, were pure and holy. It was God's design that reason should rule the appetites, and that they should minister to our happiness. And when they are regulated and controlled by a sanctified reason, they are holiness unto the Lord.

But men's natural appetites have been perverted by indulgence. Through unholy gratification they have become "fleshly lusts, which war against the soul." [Verse 11.] Unless the Christian watches unto prayer, he gives loose reign to habits which should be overcome. Unless he feels the need of constant watching and ceaseless vigilance, his inclinations, abused and misguided, will be the means of his backsliding from God.

Jesus Christ gave His life in order to save us, soul and body. He desires to restore the moral image of God in man. In order that this [might] be accomplished, we must co-operate with Him. The very flesh of our bodies must be consecrated to His service. But can this be done while we place in our stomachs that food which will strengthen feelings which war against holiness and purity?

A healthy experience demands growth, and growth demands that careful attention be paid to the laws of nature, that the organs of the body may be kept in a sound state, untrammelled in their action. There is great need that temperance in all things be both taught and practiced. Liquors of all kinds and tobacco becloud man's reason and place him below the brute creation. These things must be strictly avoided. And only food of the most wholesome quality should be taken into the system, for we are composed of the food we eat. That which we place in the stomach becomes flesh and blood, and we can make our blood impure by eating meat and other injurious articles.

God has given great light in regard to the subject of health reform, and important changes have been made by many. Wrong habits have been conscientiously corrected; injurious practices and customs have been given up. Light which God has given has been received and acted upon, and lessons which are right to the point have been given.

The Word of God is very clear in regard to these things. It tells us that our appetites must be closely guarded, and that by eating the flesh, and drinking the blood of the Son of man, our minds are to be kept pure and free to do His will. Among the workers in Sydney there were some who saw the importance of these things, who were God-fearing, temperate, and economical. As these men saw the disposition to gratify appetite, and the selfishness which was revealed, they felt fearful for the progress of the work. Their faith was dampened. Brother S. labored to bring in health reform, but the example of Brother M. and Brother C. was in harmony with those who have just embraced the truth, and who had not received the light in regard to healthful living. Thus the work of Brother S. was made hard by those who ought to have been converted by the light which God has given on this point.

Brother C. has made meat his staple article of diet. He loves meat, and has established himself in the practice of eating it, discarding all the light which God has caused to shine for the benefit of himself and his family. He opens the Word of God to others, but he himself does not carry out its principles. He may be strong enough to stand a meat diet, but it is not so with his wife and family, who are not strong and well. His wife suffers, and cannot explain why, but gratification of appetite is the greatest cause of her ill-health. Brother C. knows what the Word of God teaches in this matter, but he does not practice it. This is not pleasing to God.

“Whether therefore ye eat or drink, or whatsoever ye do,” the Word of God declares, “do all to the glory of God.” [1 Corinthians 10:31.] Those who neglect to walk in the light, in order that they may gratify their appetites, bring mischief to themselves, and to others. The Lord cannot manifest His glory through men who disregard His Word.

You know not the danger of eating meat merely because your appetite craves it. By partaking of this diet man places in his mouth that which stimulates unholy passions. Unhallowed emotions fill the mind, and the spiritual eyesight is beclouded, for the tendency of self-gratification is to corrupt the taste and the judgment. By furnishing your table with this class of food, you go counter to the will of God. A condition of things is brought about which will lead to a disregard for the precepts of God’s law.

A plain, simple, but liberal supply of fruit is the best food that can be placed before those who are preparing for the work of God. The lower nature with all its inclinations, must be subdued and crucified, for it is not subject to the law of God, neither indeed can be. It is absolutely necessary for Christians to keep the body under, bringing it into subjection, and uprooting every affection and impulse which is contrary to the will of God. The food which we eat will help or hinder us to do this.

But it is not an easy matter to overcome hereditary and cultivated tendencies to wrong. Self is masterful, and strives for the victory. But to “him that overcometh” the promises are given. [Revelation 2:7.] The Lord presents the right way, but further than this He compels no one to obey. He forces His way upon no man. He leaves those to whom He has given the light to receive or despise it, but their course of action is followed by sure results. Cause must produce effect. Thus the Lord dealt with the children of Israel.

“God brought the Israelites from Egypt that he might establish them in the land of Canaan, a pure, holy, and happy people. In the accomplishment of this object He subjected them to a course of discipline, both for their own good and for the good of their posterity. Had they been willing to deny appetite, in obedience to His wise restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed both physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But their unwillingness to submit to the restrictions and requirements of God, prevented them, to a great extent, from reaching the high standard which He desired them to attain, and from receiving the blessings which He was ready to bestow upon them.

“Says the psalmist: ‘They tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold; He smote the rock that the

waters gushed out, and the streams overflowed; can He give bread also? can He provide flesh for His people? Therefore the Lord heard this and was wroth.’ [Psalm 78:18-21.] Murmuring and tumults had been frequent during the journey from the Red Sea to Sinai; but in pity for their ignorance and blindness God had not visited the sin with judgments. But since that time, He had revealed Himself to them at Horeb. They had received great light as they had been witnesses to the majesty, the power, and the mercy of God; and their unbelief and discontent incurred the greater guilt. Furthermore, they had covenanted to accept Jehovah as their king, and to obey His authority. Their murmuring was now rebellion, and as such it must receive prompt and signal punishment, if Israel was to be preserved from anarchy and ruin. ‘The fire of Jehovah burnt among them, and consumed them that were in the uttermost parts of the camp.’ [Numbers 11:1.] The most guilty of the complainers were slain by lighting from the cloud.

“The people in their terror besought Moses to entreat the Lord for them. He did so, and the fire was quenched. In memory of this judgment, he called the name of the place Taberah, ‘a burning.’

“But the evil was soon worse than before. Instead of leading the survivors to humiliation and repentance, this fearful judgment seemed only to increase their murmurings. In all directions the people were gathered at the doors of their tents, weeping and lamenting. ‘The mixed multitude that was among them felt 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.’ [Verses 4-6.] Thus they manifested their discontent with the food provided for them by their Creator. They had constant evidence that it was adapted to their wants; for notwithstanding the hardships they endured, there was not a feeble one in all their tribes.

“The heart of Moses sank. He had pleaded that Israel should not be destroyed, even though his own posterity might then become a great nation. In his love for them he had prayed that his name might be blotted out from the book of life rather than that they should be left to perish. He had imperilled all for them, and this was their response. All their hardships, even their imaginary sufferings, they charged upon him; and their wicked murmurings made doubly heavy the burden of care and responsibility under which he staggered. In this distress he was tempted even to distrust God. His prayer was almost a complaint. ‘Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? ... Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me.’ [Verses 11, 13.] ...

“Moses was directed to prepare the people, for what God was about to do for them. ‘Sanctify yourselves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt; therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you; because ye have despised the word of the Lord, and have wept before him, saying, Why came we forth out of Egypt?’ [Verses 18-20.]



“The people among whom I am,’ exclaimed Moses, ‘are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them?’ [Verses 21, 22.]

“He was reprov’d for his distrust: ‘Is the Lord’s hand waxed short? Thou shalt see now whether my word shall come to pass to thee or not.’ [Verse 23.] ...

“A strong wind blowing from the sea now brought flocks of quails, ‘about a day’s journey on this side, a day’s journey on the other side, round about the camp, and about two cubits above the face of the earth.’ All that day and night and the following day, the people labored in gathering the food miraculously provided. Immense quantities were secured. ‘He that gathered least gather ten omers.’ [Verses 31, 32.] All that was not needed for present use was preserved by drying, so that the supply, as promised, was sufficient for a whole month.

“God gave the people that which was not for their highest good, because they persisted in desiring it; they would not be satisfied with those things that would prove a benefit to them. Their rebellious desires were gratified, but they were left to suffer the result. They feasted without restraint, and their excesses were speedily punished. ‘The Lord smote the people with a very great plague.’ [Verse 33.] Large numbers were cut down by burning fevers, while the most guilty among them were smitten as soon as they had tasted the food for which they had lusted.”—Patriarchs and Prophets.

Eating the flesh of dead animals was permitted by God because men were determined to break down every rule or regulation in order to gratify perverted taste. But if an appetite for this diet is cultivated, serious diseases will be the result. The evidences of the curse that came upon the earth because of sin abound everywhere. The whole creation was involved, and today animals languish under this curse. Disease prevails among them to an alarming extent. Cancers and tumors are very often seen. The tissues of the swine are peopled with living creatures, and yet this living mass is eaten and relished by men and women. Tubercular consumption is communicated by the practice of meat eating, and thus disease is extended.

Will the Lord work a miracle to counteract the evils of a meat diet? He cannot do this, for in so doing, He would dishonor His name. But He lifts the danger signal in His word, showing plainly the evils from which He would save us, and if people prefer to risk the consequences, their course will produce a sure result. Too soon they will learn that they have brought suffering upon themselves by persisting in their own way. Their appetites craved meat, and the Lord would not force them into the right way.

In the warfare between good and evil the Lord requires each one to remain faithfully at his post of duty. If this is in the home, take hold earnestly and willingly to make home a pleasant place. If your duty lies in the kitchen, seek to be a perfect cook. Prepare food which will be healthful, nourishing, and appetizing, so that the members of the family need not resort to stimulus of any kind. This is the best missionary work that can be done in the home.

Parents should give strict heed to every ray of light which God has given on the subject of health reform, for we are living in a degenerate age, when there is danger that passion will drive the youth into

corrupting and revolting sins, into self-pollution, which ruins the mind, destroys the memory, and enfeebles every other faculty. If their consciences are aroused to see this subject in its true bearing, parents can do much to guard their children from temptation. But if they place upon their tables the flesh of dead animals, if they encourage their little ones to eat this food, they sow seeds which will bring forth a harvest of corruption.

Parents have a most solemn obligation resting upon them to conform to right habits of eating and drinking. Set before your children simple, wholesome food, avoiding everything of a stimulating nature. The effect which a meat diet has upon nervous children is not to make them sweet tempered and patient, but peevish, irritable, passionate, and impatient of restraint. Virtuous practices are lost, and corruption destroys mind, soul, and body.

Much injury is done to health by the variety of food which is seen on so many tables. Take the different dishes which are placed on the table for one meal, and put them all together in one vessel. Stir this up together. Does it not make the stomach turn to look at it? Leave it for a few hours, and it will ferment. Yet thousands compel their stomachs to receive just such a mess as this every day. Half masticated meat, condiments, spices, pies, and sweet puddings, are washed down with tea or coffee. The abused stomach is obliged to take them, and do the best it can with them.

Is there not sin in placing upon the table such a variety at one meal? Often the desire for a return of moral integrity is expressed. But this will never be until we return to simple, healthful foods, until we eat and drink to glorify God, not to gratify our perverted appetites.

Died because of bad cooking; died because of sour bread; died of medication, died of an abused stomach—this might be written over the graves of many. This suicidal process is gradual. Nature bears the abuse as long as possible, but in the end she must succumb. The oil in the lamp of life is mixed with a variety of injurious substances, and the lamp refuses to burn longer. It is extinguished, not because God willed it, but because of the manifest disregard of nature's laws.

What we eat and drink has an important bearing upon our lives, and Christians should bring their habits of eating and drinking into conformity with the laws of nature. We must sense our obligations toward God in these matters. Obedience to the laws of health should be made a matter of earnest study, for willing ignorance on this subject is sin. Each one should feel a personal obligation to carry out the laws of healthful living.

Many turn away from the light, provoked because a word of caution is given, and ask, "May we not do as we please with ourselves?" Did you create yourselves? Did you pay the redemption price for your souls and bodies? If so, you belong to yourselves. But the Word of God declares, "Ye are bought with a price"—"the precious blood of Christ." [1 Corinthians 6:20; 1 Peter 1:19.] The Word of God tells us plainly that our natural habits are to be strictly guarded and controlled. "Abstain from fleshly lusts, which war against the soul." [1 Peter 2:11.] Shall we do this? The word of God is perfect, converting the soul. If we diligently heed its precepts, we shall be conformed, physically and spiritually, to the image of God.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Romans 12:1, 2.] "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "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 3:17; 6:19, 20.]

Lt 104, 1896

Williams, I. N.

"Sunnyside," Cooranbong, New South Wales, Australia

April 12, 1896

Elder I. N. Williams

Corydon, Pennsylvania

Dear Brother:

We have had great trouble of mind in regard to Brother W. F. Caldwell, who expects to return to America by this month's boat. He has shown a fondness for the society of young girls, and has been full of gaiety, conducting himself like a boy. About a year ago, at the suggestion of my son, W. C. White, I employed him to run the typewriter for [Fannie Bolton], as she read the manuscript to him. But soon I became burdened; warnings were given to me again and again, I talked with him by himself in regard to his freedom and enjoyment in the society of young women and his frivolous conduct, but he said he had always been sociable with young ladies, and thought it no harm. We wanted to help him, for he had no money, and but very poor clothing. He has good ability, and might have developed into a competent helper for W. C. [White] or a worker for me; but I dared not have him remain a member of my family.

He became attached to [Fannie], and the matter was carried on under a deception before he learned that his wife had obtained a divorce. When he heard this, he seemed greatly relieved, for his heart was fully weaned from her, but the Lord gave me light in regard to the matter.

I consider that he is far more to blame than his wife in view of the fact that he claims to believe sacred truth, and she makes no such profession. He has not been a kind, tender husband; he has not been patient and forbearing, but very critical and overbearing if his wife displeased him in any way. I cannot see how his wife, in contact with his temperament and disposition, could feel drawn toward the truth. She has opposed him, and has made it hard for him, but not a whit harder than he has made it for her by his course of action. He has not taken opposition patiently, or as a Christian should. He did wrong when he left his home and his wife and children. A few months ago I learned that he had done nothing for their support.

As matters were unfolded to me, it was a most serious matter for him to allow his affections to center upon another woman when he had a wife living whom he had promised to love and cherish as long as they both should live. Why he should leave his home so long has been a mystery to us all, until recently I have had divine enlightenment.

He can appear very attractive, and win the confidence and favor of the girls, but when crossed, he has such a temper and disposition that, unless he is changed, no woman, believer or unbeliever, could live peaceably with him. He would pursue a course that would make any woman miserable. He is an intemperate eater, and this is why he has so little patience. I felt that the time had come when I should no longer employ him to transact my business, for warnings kept coming to me from the Lord concerning his course of action.

I will write further in regard to this if necessary. Please write to me, stating facts concerning the family there, as far as you know. Help Caldwell, if you can, to set things right, and remove this reproach from the cause of God. Even if his wife is already married, it may be there is something he can do for his children.

Lt 106, 1896

Wessels, Peter

“Sunnyside,” Cooranbong, New South Wales, Australia

June 26, 1896

Dear Brother [Peter Wessels]:

Since sending you a letter in response to the one which I received from you, I have found something in Testimony No. 33, in reference to confession. This I will ask you to read, as it is right to the point. You have reason to thank God that you have not been left to follow a wrong course of action. It is better to understand sin and its character now, than to wait until the judgment opens it before all assembled. The words then spoken will be low, but every ear will hear the decisions made. Thank God from your heart that it is not too late for wrongs to be righted.

David, the king of Israel, committed a grievous wrong in the sight of God. God sent the prophet Nathan to reprove him for his sin; and Nathan stated the case in a parable, telling him of a poor man who was robbed of his one ewe lamb by a rich man. The king's pity was excited by the recital of injustice, and he ordered that judgment be speedily executed against the wrongdoer. Then Nathan said to David, “Thou art the man.” [2 Samuel 12:7.] He faithfully portrayed to the king the sin which he had committed against God and against his fellow men.

David learned wisdom from God's dealing with him. He confessed his sin, accepted the counsel given him, and obeyed in humility before God. He made no tirade against the law which he had transgressed, but exclaimed, “The law of the Lord is perfect, converting the soul.” [Psalm 19:7.]

After Adam and Eve had sinned, they became conscious that their garments of purity and brightness, the covering given them by God, had fallen away from them. They saw that they were naked, and, ashamed to respond to God's call, they hid themselves among the trees of the garden. "And God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded that thou shouldest not eat?" [Genesis 3:9-11.]

When human agents yield to temptation, and give themselves up to obey the will of Satan, they are indeed naked. Deprived of the divine covering of light and innocence, they are afraid to meet their God. God speaks to us in His Word, saying, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Revelation 3:18.]

My brother, you need to put on the white robe of Christ's righteousness. May God help you to obtain it by repentance toward Him and faith toward our Lord Jesus Christ. May He anoint your eyes with the heavenly eyesalve, that you may see your sinful propensities, and realize your need of God's mercy and grace. "As many as I love, I rebuke and chasten; be zealous therefore and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Verses 19-21.]

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.] God desires us to realize the inestimable value which an experimental knowledge of good will be to us. But this knowledge cannot be obtained by mingling with it an experimental knowledge of sin. If we have a practical knowledge of evil, if we cherish and nurture sin, making bad habits our companions, we can only think of God as one who despises our works, for the natural influence of a wrong action upon the soul is to separate it from communion with God. We can only think of God with a consciousness that we are unclean, and this makes us cowards.

This view Satan endeavors to keep before us, for he desires that we should ever be conscious of the absence of the covering of light and innocence which God gave to preserve humanity from a consciousness of nakedness. The minds of all who listen to the tempter are burdened with a sense of unworthiness; and they do not delight to associate God with their thoughts. But although Satan understands our situation so perfectly, we must not despair. If we look to, or trust in ourselves, we lean upon a broken reed, but it is our privilege to come to God just as we are, pleading His mercy as our only hope through the merits of Jesus Christ. In this light we must think of ourselves, and of God at the same time.

No sinner need to keep away from God. God is acquainted with the unworthiness of all; "neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do." No sinner that comes to Christ, acknowledging his inefficiency, and pleading for divine grace, is ever turned away. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which

cannot be touched with the feeling of our infirmity; but was in all points tempted like as we are, yet without sin." Christ took human nature that He might become acquainted with all the temptations with which man is beset. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Hebrews 4:13-16.]

Every provision has been made for our infirmities, every encouragement offered to prevent us from separating from Christ, in whom our hope of eternal life is centered. What excuse then can we offer to God as a reason for not taking hold of the rich promises so plainly set before us? It is Satan's special device to lead man into sin, and then leave him naked and trembling, daring not to come to God boldly and ask pardon for transgression and sin.

But why should we heed the tempter, when God has promised, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience. ... But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together, with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ." [Ephesians 2:1, 2, 4-7.] Not in our sins, but from our sins are we saved. Through Christ we have access by one Spirit unto the Father. Hope, faith, and peace are within our reach through His merits.

God requires that everyone who names the name of Christ shall avail himself of His proffered gifts and depart from iniquity. "In a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." [2 Timothy 2:20-22.] "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." [Hebrews 4:1, 2.] I entreat of you for Christ's sake to rise from your low earthly state through faith in Jesus Christ, and become a vessel unto honor, "meet for the master's use."

The Lord has rules of righteousness which must be maintained, and in no case will He pass over the wrong done by man to his fellow man. "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?" [Isaiah 58:6, 7.]

Please read the 58th chapter of Isaiah carefully. If there were no more light given us, this Scripture would be sufficient to lead us in straight paths. Read it with eternity in view, and may the Lord give you understanding. Each one has a work to do. My brother, consecrate yourself to God, that you may be accepted by Him as a true and faithful servant, having overcome every error, and every evil work. Do not

stop where you are, but determine, by the grace of Christ, to reveal a true, noble, and Christlike character. Never give up. Hold fast to Jesus, and He will hold fast to you.

“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 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 wrath, and he went on frowardly in the way of his heart. 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 far off, and to him that is near, saith the Lord, and I will heal him.” [Isaiah 57:15-19.]

These words are addressed to those who, awake to their true situation and susceptible to the influence of the Spirit of God, humble themselves before God with contrite hearts. But to those who will not heed the reproof of God, who are determined and froward, and who set themselves to go on in their own way, God can not speak peace. He cannot heal them, for they will not acknowledge that they need healing. He declares their true condition, “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” [Verse 20.]

Of Christ it is said, “And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground.” [Luke 22:44.] We need to realize the truth of Christ’s manhood in order to appreciate the truth of the above words. It was not a make believe humanity that Christ took upon Himself. He took human nature and lived human nature. Christ worked no miracles in His own behalf. He was compassed with infirmities, but His divine nature knew what was in man. He needed not that any should testify to Him of this. The Spirit was given Him without measure, for His mission on earth demanded this.

Christ’s life represents a perfect manhood. Just that which you may be, He was in human nature. He took our infirmities. He was not only made flesh, but He was made in the likeness of sinful flesh. His divine attributes were withheld from relieving His soul anguish or His bodily pains.

We naturally long for sympathy and fellowship in suffering, and Christ felt this longing to the depths of His being. When in His trial in Gethsemane, He asked His disciples to watch with Him. But even they did not witness His greatest agony. He fought out His soul battle alone, for when He came to see His disciples, He found them sleeping. Sorrowfully He asked, “What, could ye not watch with me one hour?” [Matthew 26:40.] Christ poured out His soul to God in an agony that He was not ashamed for His disciples to witness. They would ever afterwards call to mind that scene in Gethsemane, when their Lord bent over them, His face all marred with the bloody sweat which was caused by the agony He was enduring.

Then Christ went back to pray, not now for Peter that his faith fail not, but for His own tempted, tried, agonized soul. His human nature longed to escape the final test. The mysterious cup trembled in His hand. Shall He drink it? “If it be possible,” was His agonizing prayer, “let this cup pass from me.” [Verse

39.] The sins of one human being would be sufficient to crush a finite man, but upon Christ were laid the sins of the whole world.

With all his power, Satan pressed his temptations upon Christ seeking to make Him turn aside from offering Himself as an obligation to God. But Christ looked upon a world of woe, and knew that if He failed it would be lost. Shall He turn aside? No, no. An angel from heaven strengthened Him to firmly put aside the temptation, the intense desire to avoid drinking the cup. And as the wail of a lost world came up before Him, He cried in a voice full of the deepest decision, "Nevertheless, not my will, but thine be done." [Luke 22:42.]

Christ conquered by divine strength, and so must every tempted soul overcome. God was with Christ in the garden of Gethsemane, and by the experience of Christ we are to learn to trust our heavenly Father; at all times and in all places we are to believe that He is tender, true, and faithful, able to keep that which is committed to His care. In the agonizing struggle of Christ, our Substitute and Surety, the Father was beside His Son, and He is beside every soul that struggles with discouragement and difficulty.

My brother, gird up the loins of your mind in the stern conflict of life, for you are molding your own character for eternity. What shall it be? Day by day you may help to ruin or to save souls. Trials will come to every believer, but the record of the sufferings of Christ will help him to endure persecution for His name's sake. Christ spoke to His disciples with reference to these things, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." [John 16:33.] Please read carefully the twelfth chapter of Hebrews. As Moses endured the seeing of Him who is invisible, so also will those who by faith choose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt.

Those who appreciate truth will realize that we are living in solemn times. We should be deeply in earnest, for the purposes and results of our lives will last through eternal ages. I present to you the necessity of seeking a higher standard. Do not think that you have lost all chance of gaining eternal life, for you have not. There is a door opened before you which no man's opinions or actions can close.

My brother, I tell you that which God has opened before me. Satan is seeking to lead you and your brothers to make shipwreck of the faith; he desires that you will place yourself where you will recklessly disregard the sanctifying truth which would perfect a Christian character in you. Do not surrender principles, and you will be safe. You have erred, but there is a remedy for you. If you repent of your sins, and forsake them, and believe in Jesus Christ as the sin pardoning Saviour, His blood will cleanse you from all sin.

Study the life of Jesus, and try to be like Him. A mere theory of truth will avail you nothing. You must be purified, and made a vessel unto honor. Whatever others may say or think of you, say, Lord Jesus, Thou knowest that I love Thee. He gave His life for you, and if you will serve Him faithfully, you will be purified from every stain of sin, because Christ will abide in your heart.

You may meet with those who sneer at you, because they do not know how much you love Jesus, or how much you hate any evil course. But do not be dismayed by their scorning. Is not heaven and eternal



life worth living for? When you are called upon to bear humiliation, do not become discouraged. Would you not rather bear the sneers of men than risk the condemnation of God? When any one attempts to judge you, do not become angry, but remember that all judgment is committed to Jesus Christ. Keep your heart tender, sensitive, pure, clean, and holy. Do not stifle the convictions of the Holy Spirit in order to gratify a sinful, degrading lust. Do not be tempted to yield one jot or tittle of truth for worldly advantages. And always remember, my brother, that your case is not hopeless, but that in full view of the universe of heaven, you are striving for the crown of life.

Do not cherish romantic ideas of religion. Many Christians are working at cross purposes with God. They tell us that they are waiting for some great work to be brought to them. They fail to discharge faithfully the plain duties of life, which seem to them uninteresting, because they cannot find a place large enough to satisfy their ambition. Day by day, they lose opportunities for showing their faithfulness to God. While waiting for some great work in which they may exercise their Christian duties, their life passes away.

My brother, do not fail to discharge your daily duties with the strictest fidelity. There are no little things in moral obligations. There are really no nonessentials in the life of a Christian. God has lessons for you to learn in your daily experience. Be patient, and perform faithfully the little things of life.

The life of the Son of God when upon this earth presents a great mystery of godliness, yet He paid attention to the so-called little things of this life as verily as to the greater. While He employed His power in performing mighty deeds, His lessons were beautiful in their simplicity. He called attention to the smaller things of life as objects from which important lessons may be learned.

At one time Christ speaks to Martha of the common duties of life, telling her that she is not to be anxious or over troubled about the preparation of table fare, or about her household duties. Then turning to Mary, He tells her of the eternal life which should never be taken from her.

Again, the Saviour is seen sitting at Jacob's well, telling the Samaritan woman of the living water. It might seem to be a small matter, even to His disciples, for the Saviour to spend His time upon a woman of Samaria. But He reasoned more earnestly and eloquently with her than He did with kings, counsellors, or high priests. The lessons He gave to that woman have been repeated to the earth's remotest bounds. "If thou knewest the gift of God," He said, "and who it is that saith unto thee, Give me to drink; thou wouldest have asked him, and he would have given thee living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up unto everlasting life." [John 4:10, 14.] O what words! how full of promise!

After Jesus had given such a manifestation of His wonderful power by feeding five thousand men besides women and children, with a few loaves and fishes, He bade His disciples gather up the fragments, that nothing be lost. He laid down the principle that there must be no improvidence, no careless waste of any good and necessary article of food. It is God's miracle-working power that provides food from the earth for our sustenance.

As Christ hung upon the cross with the tremendous weight of the sins of the world upon Him, and the words were forced from His pale and trembling lips, "My God, my God, why hast thou forsaken me?" [Matthew 27:46.] He thought of His weeping mother, and commended her to John, saying, "Woman, behold thy son;" and to John He said, "Behold thy mother." Thus He provided for her a tender heart, which would comfort her in her keen sorrow. "And from that hour, that disciple took her unto his own home." [John 19:26, 27.]

After the resurrection of Christ, the record is that the disciples, hearing of His resurrection, came to the sepulcher, "and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." [John 20:6, 7.]

Thus the little things and the great things are commingled. Attention to little things is of consequence to those who would act their part aright in this life. Bring these principles into your life and character. You may be accounted as singular by the world for doing this, but remember that God's people are to be a peculiar people. "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.]

I would say to you, be not discouraged, but trust in Christ, who is your sin pardoning Saviour.

Lt 106a, 1896

Wessels, Peter

Sunnyside, Cooranbong, New South Wales, Australia

June 1, 1896

Dear Brother:

I have just read your letter dated April 26. May the Lord help me to write you the very words that will be for your restoration and not for your destruction.

I feel sorry, very sorry, for you. Sin, my brother, is sin; it is the transgression of the Law, and should I try to lessen the sin before you, I would not be doing you any good. You as a Christian receive harm to your own soul. Your whole religious experience is cheapened, and you cannot have faith and trust in God while you have unclean thoughts and defiled hands. The work needs to begin at the soul, and then it will work out in the character. Your mind and heart are polluted else all such actions would be loathsome. It is a great sin, and especially for one who professes to be preaching the Gospel of Christ.

I have had this class of sins presented to me as producing moral defilement. What can the impression be upon those youth whose bodies you degrade by your actions? How can you be a Shepherd of the sheep and lambs, while corrupting their minds, and tainting and polluting their moral sense? Would you consider this matter as lightly as you have done should a minister of the gospel, [such] as Elder Robinson, do such things to your sisters, or to children? This is a crime in the sight of God, and I cannot

cover it over as a light matter. It is a Sodomitish sin. It is tainting and polluting in all its tendencies, and an abomination in the sight of a holy God. It is practicing iniquity.

Any youth who would submit her body to be handled by a man is in no way fit for the kingdom of heaven. All this vile practice and commonness is what is ruining our youth. Would you practice this upon the body of your own child? Would you not consider it incest, discovering her nakedness? All who do such things are leading young women into abominable practices. I know what these things lead to. To lewdness, lustful practices. Consider how you must dishonor and degrade the truth. Oh, God hates all such sins! How could you do this and at the same time be preaching the Word to sinners—yourself a sinner?

I know how God regards these sins. A married man, a minister of the gospel, leading the lambs of the flock into Sodomitish practices. Now for Christ's sake, do not again practice this wicked work and destroy your own soul and the souls of others. It is well that you have not been permitted to continue this awful polluting practice. It is no light sin. The effect upon the mind of the one who submits herself to your touch cannot be measured. Human beings are the Lord's property, and to do any action to corrupt them is a terrible insult to Jesus Christ, who gave His life for these precious souls, that they should not perish in their sins, but have everlasting life, and such actions may ruin the souls for whom Christ has died. Will you continue this work to ruin souls?

Looking unto Jesus who is the Author and Finisher of your faith, you will be of good courage in the Lord. We cannot but know that the end of all things is at hand. I come to you as a physician of souls; I tell you that it is not possible for you to act as a minister. What are you doing? Leading young women to the tree of knowledge of evil practices, and teaching them to pluck the fruit which is only evil. This is doing Satan's work most effectually. It is poisoning minds and filling them with unholy imaginings.

These are the very sins which corrupted Sodom. Their evil practices did not come all at once. First one man and woman stupefied themselves by unholy, polluted habits. Then as inhabitants settled in Sodom, they did as you are doing, educated others in a line that is forbidden of God. And so as the inhabitants continued to multiply, these ministers of sin continued in educating them in their own defiling practices, until if any person came into their midst their first thoughts were to educate them in their evil work, until Sodom became renowned for its pollutions. Their sins reached unto heaven, and the Lord would bear with them no longer. He destroyed them and all that was beautiful, that made it as a second Eden, for the earth was defiled under the inhabitants thereof.

These bodies that you tamper with are the purchased property of Jesus Christ. I knew this was your sin, but I knew also that if the truth was enthroned in your heart, it would make this sin appear to you in its true enormity, for truth brought into the soul temple will expel lust and defilement from the heart.

Should I relate to you the heart-sickening confessions that have been made to me upon death beds of young men and young women, I could fill pages of letter paper. They have opened their hearts to me. They were pure, innocent, and without the knowledge of these evil practices, but men in whom they had confidence as religious teachers led them to this tree of knowledge and they ate of it, and the result was self-abuse. That body which was so fearfully and wonderfully made, to be preserved holy and

maintained as a temple where the Holy Spirit could abide, was defiled, its purity gone. Who could be guilty of so great a crime? I asked. It was a professional shepherd of the flock, who should, as the Scriptures express it, "Feed my flock." [John 21:16.] "Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?" Jeremiah 13:20.

Twenty years ago I listened to a story from a wife and mother. She told me that her heart was breaking. Her husband was an intelligent, fine-looking man, but his sin was tampering with children and youth. He came to our camp meetings, he heard the most solemn truths, from the Word of God, and he would weep and pray and appear devout, "but," said the poor, distressed wife, "if he even sees a child or youth he will instruct them handling their person. I dare not leave my children in his care a moment."

She finally obtained a divorce, and then she had untold anguish. She went away from him, but he stole her children, and after much painful search she found one in a school and caught it up and fled with it. She changed her place of abode, went across the continent to secure her a home with her child. But the pitiful part of the story is, the sins of the father became the inheritance of his son, who married a fine, capable woman, but the corruption of his father was practiced by him. Notwithstanding the father boasted that he did not commit adultery, he was by his practices doing those things which in the sight of God were in the very same line and will be punished with the same sentence, "Depart from me, ye that work iniquity." [Matthew 7:23.] The son went to all lengths in defiling practices. He seemed to have no power to leave his evil course of adultery and sin.

You say you did not commit adultery. God charges adultery against everyone who doeth these things, and all who will communicate these vile practices to another are polluting that soul with vile imaginations. Can you not see, can you not understand by your own experience, that you are leading youth into this habit of self-abuse? You have given them the fruit of the tree of knowledge, and every evil communicated is causing them to partake of the fruit of the tree of knowledge, which God has forbidden to be eaten.

You allow a girl to make her body common property for a man to handle, and you break down all reserve, and she will have lustful desires planted in her heart and will not hesitate to go to any lengths in any evil course. Adultery and shameful sin are perpetuated in her life. God will demand of you, "what have you done with my flock, my beautiful flock?" There is a fascination in sin, and Satan defiles the imagination. How cruel in you to break down in young women that modesty which is the safeguard of virtue. Once the veil is removed, she will ever be in her own sight as an impure thing.

Since you have entered upon this path of defilement of your own hands and soul, how difficult it has been for you to overcome this besetting sin. How you resolve and resolve again, and yet are overcome! Will you consider this, and then reflect upon the fact that you are placing every soul whom you contaminate in the very same position of temptation, placing them under the same fascination to commit lewd things to corrupt the soul. You cannot possibly give them power to restrain their unlawful desires. You have enticed the youth into a path that leads to the corrupting of every moral principle, and they are compelled to struggle against temptations which you have found too powerful to be resisted.

Jesus gave His life to restore the moral image of God in man. You give your soul up for Satan to work through to destroy the moral image of God in the youth, His own purchased possession—His flock, His beautiful flock. If you would consider this terrible work, with all its liabilities and consequences, you would not in a single instance overstep the barriers; for a sense of the train of evil doing you lead the youth to enter upon would horrify you. You have kindled the fires of sensuality in human minds, and Satan will manage to keep them burning until souls and bodies are alike destroyed—self-respect gone, the beautiful modesty, pure as the lily, defiled, corrupted; and you, a shepherd of the flock, responsible for this work.

How can I frame words to express the enormity of this awful sin? How can I present it in such a manner that you will no longer look upon it, as you have done, as no great wrong? I have grand-daughters, the children of my son W. C. White. If I were forced to choose whether these children should be exposed to these temptations, educated in these evil practices, or be cut down by death, I would say, Let them die in their innocence. Let them not be corrupted by eating the apples of Sodom.

You are giving to the youth the apples of Sodom. You are opposing the work of Christ, who is seeking to save sinners from their sins. Will you not consider? In the name of Jesus will you not receive His grace to impart to all, young and old? It is life, eternal life, for you to practice the virtues of His character, and it is eternal death to you to cling to these sins.

Only the pure in heart shall see God. You cannot practice these defiling sins and see Jesus and receive His favor. Will you cease these evil practices now and forever? Will you turn from all unrighteousness? Confess your sins to God, for against God have you sinned. Against God have you dishonored the members of His family. Against God have you corrupted their thoughts, and sowed the tares of corruption which will yield a harvest that you will not care to garner. I dare not withhold these things from you. The Lord has presented to me how He hates every taint of uncleanness.

Whose servant were you when you were leading the youth into unholy practices? You destroyed every vestige of influence over these poor, easily led souls, so that nothing you could ever do or say would avail to uplift them. In the name of Jesus Christ of Nazareth, I appeal to you to repent of this great sin and be converted. Your Saviour, who gave His life for you, has not called you unto uncleanness, but unto holiness. I refer you to (Galatians 5:16, 17): "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." [Galatians 5:16.]

In your letter you have stated your inability to put these evil things out of your mind. Will you then, by your sinful propensity, bring other minds into the slavery of sin? Will you give them the apples of Sodom? Will you arouse in them the demon of lust? Shall they be placed where temptation is too strong for them to overcome? Shall their souls be tainted, polluted by unholy practices? Will you fasten poor souls in habits that seem impossible for you to break? Would you place other souls where, when they would pray to God, unholy desires will strive for the victory, and where such desires will make it tenfold harder to overcome in the battle of life? Have you become so regardless of souls that you will implant in them corruptible seed that all their life long will bear its corruptible fruit?

Christ has bought the souls, the minds, the bodies, of all His creatures. He is dishonored when one of these precious souls shall corrupt the mind or the body. "But if ye be led of the Spirit, ye are not under the (condemnation of) the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love," pure, unadulterated love, proceeding from the heart of Christ. [Verses 18-22.] It is not to be classed with love-sick sentimentalism, nor a beastly, defiling element, which tends to the destruction of all that is pure in mind or body, and is death to both soul and body.

"Joy." This does not mean a cheap levity, enjoyment which is found in jesting, joking, laughing; but it means that joy which Christ speaks of in (John 15:10, 11): "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. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." [Verses 10-13.]

What quality of love is that which would lead you to take the very flower of the flock of God to corrupt by your defiling practices? Will you consider these things? I write thus plainly, because the indulgence of sinful lust has become so common in your life that it does not appear to you as the vile thing it is.

I return to (Galatians 5:22), concerning the fruits of the Spirit. "Peace." Those who abide in Christ shall have peace. "Longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no (condemnation of the) 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." [Verses 22-26.] These are words of Inspiration. Will you obey them, and manifest the fruits of righteousness?

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh. But he that is joined unto the Lord is one Spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 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 6:15-20.]

Will you consider that you have been educating these precious souls, for whom Christ has died, to dishonor their own bodies? Your violation of purity and modesty will result in the ruin of souls. You, professedly a minister of Christ, have much to answer for, and I greatly fear that you do not realize this as it is, as God regards it. If Brother Robinson were by your side, would you dare to do as you have done? No. If then you did this wicked work secretly, you knew it was too mean and degrading a thing for you to be guilty of doing. But that Watcher from Heaven who heard the proud boast of Nebuchadnezzar

was beholding you. Had your eyes been open, you would have known that none of your unclean work was hid.

“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.] Jesus, who knew no sin, was made sin for us. God “gave,” not permitted to be given, and what a gift to our world was His. Everyone is to help Jesus to save the youth; He saved those of all ages, that they may be numbered with the saints in light. Christ exchanged His royal crown for a crown of thorns. He exchanged His royal robe of majesty and glory for the old cast-off robe that was placed in mockery upon His divine form. Oh, why was all this? Why did Jesus submit to become a man of sorrows and acquainted with grief? He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed.

“Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” [Romans 6:1, 2.] “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof, neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. ... 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? ... For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” [Verses 11-13, 16, 23.]

You are a free moral agent. If you will repent of your sins, and be converted, the Lord will blot out your transgressions and impute unto you His righteousness. So long have you educated yourself in this line of evil work, that your whole moral taste is defiled. Keep yourself from idols. In the country where you are, there is great indulgence in cheap talk, in hilarity, sports, and glee. God is not in all this. Jesus Christ has given you no such example. He gave His life for us, that we might be prepared to dwell among His redeemed.

“Therefore brethren, we are debtors, not to the flesh, to live after the flesh, for if ye live after the flesh, ye shall die; but if through the spirit ye do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirits that we are the children of God. And if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” [Romans 8:12-18.]

You have your Bible, but while you are perverted in mind, while your thoughts are defiled, you have not an appetite for the Word of God. Your whole moral taste is perverted. Pure truth cannot abide in the heart or mind that is unclean in its imaginings. You ask what you shall do. Cease to sin. It would be for the health and saving of your soul to cultivate sobriety and keep yourself in the channel of light, where

the divine current shall flow from Jesus to your soul. You have an earnest work before you to gather to your mind and soul that faith which works by love and purifies the soul. This purification should begin without a moment's delay. The Lord Jesus loves your soul. He will receive your repentance if you sincerely come to Him, to co-operate with Him in the saving of your soul. He can do nothing for you while you continue to practice the evil, for when doing these things you are under the inspiration of Satan.

If you will take hold of Christ by living faith, and humble your soul before Him, He will undertake your case, and angels will guard you. But you must resist the devil. You must educate yourself to a different train of thought. Put no confidence in yourself. Never seek the companionship of women or girls. Keep away from them. Your moral taste is so perverted, that you will ruin yourself and ruin many souls if you do not turn square about. Educate your mind to study the Word of God. Study it with your whole heart, and pray much. Everlasting life is worth a life-long, persevering, untiring effort.

Educate that mind which you have misused and directed in wrong channels of thought. Educate it to dwell on the life, the character, and the lessons of Christ. Ascribe to His name the praise that is His due. Herein is love. Redemption through Christ is an exhibition of grace which God Himself cannot surpass. Through the eternal ages the exhibitions of His love and the development of its relations and glory will maintain for it a living freshness and increasing interest. Our conceptions will be eternally exceeded by the excellencies of fresh accessions. In giving Jesus to our world, God gave the whole treasure of heaven. Every power in grace, every efficiency that our redemption requires, was furnished amply, that we may be complete in Him.

Our Saviour came to our world in human form, that in taking humanity He might elevate humanity. He rolled back the thick moral darkness which had eclipsed the divine and benevolent character of God, and revealed Him to the world as light and love. Jesus is the representative of the Father. In the person of Jesus we behold the eternal God engaged in lifting up man, bidding him to look and live. Place yourself in the light. Let God be the theme you shall dwell upon. Let your mind grasp the truth as it is in Jesus. Commit Scripture to memory, that it may be as a wall of protection about your soul. When Satan comes with his temptations, draw forth the weapon, "It is written." You need not yield to do one unholy action. Resist the devil and he will flee from you. Shall the knowledge of God, which Jesus came from heaven to communicate to men, remain in our possession through a lifetime, a dead and useless thing? Shall we trifle with this precious gift?

I am anxious that you should meet with a radical change, so that your whole moral appetite shall revolt at the things you have given it to feed upon. Licentiousness and the truth cannot occupy the same field. "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] Christ will take away your sin, but He will make no compromise to save you in your sins. Will you break off your sins entirely and forever? If you do not do this, you are lost. It is of no use to say, "I cannot." I know you can. Satan exults to see you so willingly employed by him to destroy souls. "Choose ye this day whom ye will serve." [Joshua 24:15.] You have a will; put that will on the side of God's will. Renounce the company of Satan now and forever.



Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [Matthew 11:28, 29.] Will you put from off your neck the yoke of Satan, and put on the yoke of Christ? He declares to you, "My yoke is easy, and my burden is light." [Verse 30.] Through Christ you can recover yourself.

But do not feel that the worst thing for you is to lose your credentials. You are not worthy to be entrusted with the care of the flock. You must know this without my telling you. A little time of probation is still granted you; make the most of it in searching the Word. Every lost blessing is a great loss to you, but if you come into a right position before God, you may now receive forgiveness for the past, but do not let your future life have the dark blot of the past.

You enjoy associating with young people, and having a high time in lightness, cheap talk, jesting, and joking. This is to the detriment of the soul. It is a grief to your guardian angels to see the members of your mother's family given to so much lightness and frivolity. During these hours of probation, you and they are deciding your own destiny. All lightness, all trifling phrases, all vanity and cheapness of deportment, dishonor God.

Your brothers, who know the truth, are responsible before God for that knowledge. Christ says to them, "What shall it profit a man if he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Mark 8:36, 37.] God demands of you more than you are disposed to give Him. He demands the whole heart, the undivided affections, the whole soul, the whole mind, the whole strength. All are to be His. Oh, that you might be a faithful Caleb! You and your brothers need so much to have a deep consecration to God, to give your entire selves to the Lord, to possess personal piety and firm religious principles.

God demands that you have moral strength to reveal the truth in your character. Unless you now awaken to a sense of your responsibility, I fear that it will soon be everlastingly too late. The night is far spent, the day is at hand.

None need to fail, for One mighty in counsel is with them, He who is excellent in working, and entirely able to accomplish His designs. He works through human instrumentalities, thus honoring the human agent, making him a laborer together with God. The seen and the unseen, the human and the divine, cooperate. This is a sacred work, and in this way it can be carried forward to the glory of God.

Whenever we advance a step toward Jesus, He is ready to respond. We are sanctified through the truth, not through a mere assenting to theory, but through a heart-reception of the Word of God. The truth sanctifies the entire man. "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] "Strive (agonize) to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." [Luke 13:24.] "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Matthew 7:13, 14.]

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

Will you not take heed? Will you not seek the Lord for special help to be an overcomer, that you may be found of Him in peace? Eternal life is worth everything. Your soul is diseased, but Jesus, the great Physician, has the balm of Gilead. The Lord wants you to show what grace can do. You have linked up with the enemy to do his works; not link up with Jesus Christ, and live a pure and holy life. If you come, all sin-sick and defiled as you are, to Jesus, He will give you a sound, healthy experience.

Look to Jesus, trust in Jesus, lean your whole weight on Jesus, believing that He can save you from sin and make you the possessor of justifying righteousness. This is what you need. Then your works will correspond to the greatness of the truth which you profess. There will be purity of thought, because Christ is pure. There will be choice, holy conversation, because Christ is holy. You will be sanctified through the truth, that through your influence others may be sanctified. Your souls will be surrounded with a pure, holy atmosphere, because you have the divine presence with you. A pure, heavenly current of light and peace will flow through the human channel, imparting to others a spiritual, refreshing influence.

Jesus is honored or dishonored by the words and deportment of those who claim to believe the truth. The heart must be kept pure and holy, for out of it are the issues of life. Foolish talking, jesting and joking, must be renounced. What you may call fun and nonsense is a positive denial of Christ. “I meant no harm,” is the excuse. Do these frivolous ones mean anything? Let them be circumspect, sound in the faith, sound in speech. That which you sow, you will also reap. Foolish conversation makes the angels of God ashamed. If the grace of Christ was in the heart as an abiding principle, as it will be in all who are fitted for heaven, then none of this chaff and giddiness, and cheapness of character would be revealed. It drives holy angels from the presence of all who indulge in it. You have none too much time in which to acquire a solidity of character, after Christ’s likeness, that you may receive the benediction from Jesus, “Well done, thou good and faithful servant; enter thou into the joy of thy Lord.” [Matthew 25:21.]

You ask me if you shall make a public confession. I say, no. Do not dishonor the Master by making public the fact that one ministering in the Word could be guilty of such sin as you have committed. It would be a disgrace to the ministry. Do not give publicity to this matter by any means. It would do injustice to the whole cause of God. It would create impure thoughts in the minds of many even to hear these things repeated. Defile not the lips even by communicating this to your wife, to make her ashamed and bow her head in sorrow. Go to God, and to the brethren who know this terrible chapter in your experience, and say what you have to say, then let prayer be offered to God in your behalf. Cultivate sobriety. Walk carefully and prayerfully before God. Acquire moral stamina by saying, “I will not dishonor my Redeemer.”

May the Lord strengthen and bless you. Do not be content with a superficial work. There is great need of deep and thorough work. Repent, be converted, and walk humbly with God. You have reason for great gratitude to God that this sin has found you out, and that matters have been laid open, showing you that you were utterly unfit to preach the Word to others. You have been spoiling the flock of God. Thank God, it is not too late for wrongs to be righted. Take a decided stand that you would rather separate your right hand from your body, and go maimed into the kingdom of God, rather than, having two hands, to practice iniquity. I write these words to show you the importance of making no light matter of sin in any form.

Lt 107, 1896

Wessels Brothers

“Sunnyside,” Cooranbong, New South Wales, Australia

April 29, 1896

To the Brothers Wessels

Dear Friends:

I wish to write you a few lines, asking you to lend me £1,000. At the present time we are greatly in need of a building for school purposes. On account of the lack of means, we may not be able to carry out the plans designed by Brother Sisley, but if you will lend us the money I ask, we can commence at once to erect a plain, economical building. Without means, however, we can do nothing. We do not ask for this money, that we may erect an expensive building, but that we may put up a plain, substantial building, suitable for the country. The brick for this will be made on the ground, and much of the lumber that is used will be sawn on the ground also.

In Melbourne they are about to build their meeting house, so we cannot ask help from them, and it would be a great mistake [to stop] the work on the school building for a year. The students have been waiting for some time for the school to open, and we are anxious to get the building up, that they may attend. I know that the Lord would have the work of building the school commenced without delay. He has means for us somewhere, and I know He would have us arise and build. If you will help us, we will be grateful to Him who has made you stewards of His means.

Are you able to loan us £1,000, and can you send it direct to us? It need not pass through the Office at Battle Creek, for that would cause delay. If you can send the money, I will give you my note for the same, only asking you to make the interest as low as you can afford. The Lord will bless you if you will give us this help; for no work stands higher in the approbation of heaven than that so dear the heart of Christ—the work of bringing the youth into the channel of light, and winning them to the love of God.

We must build a school here, where students may be educated to form characters for eternal life, and where they may receive such an education in the Scriptures that they will go out from the school to educate others. This is the Lord’s work, and when we know that we are doing the very work He has

specified, we must have faith to believe that He will open the way. I am nearly ready to publish The Life of Christ, and I have several other books to be printed, but we cannot wait for this. The King's business requires haste. The youth in this country are expecting a school, and we do not want them to wait longer.

Would you know how you can best please your Saviour? It is by putting your money to the exchangers, to be used in the Lord's service and to advance His work. By doing this, you make the very best outlay of the means God has entrusted to you. I have consecrated all I possess to the Lord, and have expended means in various lines, helping to sustain camp meetings, and building meeting houses in those places where people have accepted the truth. I find many openings where I can help to save perishing souls.

When on earth our Saviour went about doing good. He organized a church, which, though then small, has increased till it spreads over the world. He has sustained the church through all the ages of its history, and He calls upon us to co-operate with Him in His divine work, and to labor with our God-given abilities to save perishing souls.

We are glad to be able to report that we have made a trial of our land, and we can testify to the fact that false witness has been borne of it. Though it was very late last year when our vegetables were planted, and though we had no rain except a few showers, from March to October, yet the yield of squashes, melons, peas, beans, cucumbers, carrots, [and] tomatoes, has been excellent. Our orchards also are doing very well. The coming season we hope the crop will do much better. Quite a space of land has been cleared, and the vegetables will be planted earlier. Our second crop of peas is now up, and the potatoes we have planted are up and doing well. We are all convinced that this is the place where we should locate.

We have been favored in getting this land, but we have other interests here, beside which every thing of a temporal character sinks into insignificance. The Lord has precious souls in this place, scattered through the bush, by the lakeside, and in the little farms in the woods. The Lord loves these souls, and desires that they shall be saved. We have just closed an institute for Bible Workers, which lasted a month. The attendance from the outside has been good, and the people are charmed with the truths they hear. They are starving for the bread of life, and they must be instructed and guided. We have strong hopes that those who are interested will receive the Word of God, and be renewed by His Spirit. If they could be planted in the faith, if they could become rooted and grounded in the truth, they would be temples for the Holy Spirit of God.

It pays us to labor for those for whom Christ has died. Our strength and resources can be expended in no better way. If, by the help of the Spirit of God, we can build a structure which will last through the eternal ages, what a work we have done! Co-operating with God in this work, we can think of Christ's words, so full of assurance, "But I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." [Luke 15:7.] God cares for the human souls to whom He gave His only begotten Son, and we must see all men through the eyes of divine compassion.

The institute closed last Thursday, but so great was the interest that we felt that the meetings could not be entirely discontinued. I spoke to the people Sabbath morning, and Elder Starr spoke in the afternoon. The tent was full, and several strangers were present. Meetings were held Sunday afternoon and evening, and so many strangers were present that those who had returned to their homes from the institute were scarcely missed. The Spirit of the Lord was in our meetings. Two young men who have a farm on the lakeside were present both on Sabbath and Sunday. They are modest and retiring young men. On Sunday afternoon we asked them home between the afternoon and evening services, and I gave them Patriarchs and Prophets, and Steps to Christ. They seem to be much interested. God cares for them, and if we are co-laborers with God, we will not neglect to care for His heritage.

Brother and Sister Starr are visiting the interested families. At one place where they had a praying season, the family broke down and cried like children. Brother and Sister Starr will remain in Cooranbong for a month, and then will return to Queensland.

Lt 110, 1896

Wessels, John

Northcote, Melbourne, Victoria, Australia

October 29, 1896

Dear Brother, John Wessels:

My mind is drawn to communicate to you this morning. We have been to Adelaide to attend the camp meeting. We have witnessed a greater interest there than we have seen in any of our large gatherings before. We remained in Adelaide over three Sabbaths and Sundays. There was most decided Bible truths presented in clear lines, and the whole community are stirred. They say they never heard such preaching before that they never saw the Bible presented in such clearness and power.

We left Adelaide October 19th. Brother Haskell and my secretary and myself tarried a couple of days at Ballarat, visited the sick and spoke to the little company who could not attend the camp meeting. I spoke once, Elder Haskell spoke three times. We then came to Melbourne and have been holding meetings in North Fitzroy. They have a very neat building, a chapel, new, sweet and nice in which to worship God. O how thankful we all are that we need not meet in the dirty, ill-ventilated halls surrounded with outhouses that defile the air with disgusting odor. Everything is new and nice about the <house and> premises, <but all is severely plain.>

They are in debt for the chapel nine hundred pounds, but the Lord will open the way so that it shall be paid. I am urging all to strictly economize in their outlay of means, and in everything that they suppose they must have <but can do without,> and leave the house dedicated to God free of debt.

I have been setting before our people that everyone should study and economize in their dress and furniture, and in all things consider when they spend a pound or even a shilling, could I not do without this? Is it necessary for me to spend this money? Could I not better glorify God by self-denial, and invest

this means to lift the debt and stop the interest on the money invested in this house built for the worship of God? I advised them to look over their treasures that have accumulated in their parlors and see if these things could not be sold and the money put into the house of God, that it shall glorify Him by being free from debt.

Those who have bracelets, and wear gold and ornaments, had better take these idols from their persons and sell them, even if it should be for much less than they gave for them, and thus practice self-denial. Time is too short to adorn the body with gold or silver or costly apparel. I know a good work can be done in this line. Jesus, the Commander in the heavenly courts, laid aside His crown of royalty and His royal robe and stepped down from His royal throne, and clothed His divinity with the habiliments of humanity and for our sakes became poor, that we through His poverty might come into possession of eternal riches, and yet the very ones for whom Christ has done everything that was possible to do, to save perishing souls from eternal ruin, feel so little disposition to deny themselves anything that they have money to buy.

The Lord is soon to come, and His reward is with Him and His work before Him to give every man according to his work. I try to set before the people that we are handling the Lord's money to accomplish the most important work that can be done. They can, individually, through denial of self, do much more if all do a little, and the many little rivulets will make quite a current sent flowing heavenward.

True, it is difficult for all to take in the situation. Self, self, self, must be served and glorified; and how hard [it is] for all to become laborers together with God. Oh, that a spirit of self-sacrifice might come to every church, and thus every soul nigh and afar off might learn the value of money, and use it while they can, and say, "Of Thine own, Lord, we give Thee." [1 Chronicles 29:14.]

In company with W. C. White and my secretary, I visited Williamstown. It was a pleasure to my soul to look upon the congregation that had been raised up as the result of the first camp meeting held in Victoria, at Brighton, three years ago. These are wholehearted, devoted souls who live in the fear of God. Not one Sabbathkeeper was there in this place when the camp meeting was in Brighton. Some of the very choicest have embraced the truth and are zealous workers, doing missionary labor to bring the light before others. The Lord has greatly blessed them; several of whom were introduced to me are now deciding to obey the truth.

One lady invited me to her home to sit at her table. They have a nice, comfortable home, and while sitting around the family board she told me her experience. She said she had been a very worldly woman thinking only of dress and amusements. She did not have any interest in attending the tent meetings held at Williamstown. Her mother had received the truth and tried to have her daughter attend the meetings.

The daughter thought she would go once to please her mother. It was when I was to speak, and the Holy Spirit gave me the message and the strength to speak most earnestly in regard to our obligations to observe all the commandments of God. I stated that if Satan's work had succeeded in heaven the law of God would have been changed, but this could not be, for His law was a transcript of His character and as

unchangeable as His character. If any change was possible in the law of God it would have been made then and there and saved the rebellion in heaven. But as it was not altered to meet the request of Satan, he worked upon the minds of the heavenly angels by his false representations and crooked ways and brought them into such a position of apostasy that he with all his sympathizers were turned out of heaven, and [he] lost his high and holy position in the heavenly courts.

After his fall, he worked upon the minds of Adam and Eve and seduced them from their loyalty. This was done so cautiously that the sin was not detected, and then when Adam and Eve disobeyed God and fell, Satan's work went on and has been going on in the same line ever since.

Now if the law of God could have been changed and altered to meet man in his fallen condition, then Adam would have been pardoned and retained his home in Eden, but the penalty of transgression was death, and Christ became man's substitute and surety. Then was the time, could the law of God have been changed, to have made this change and retained Christ in the heavenly courts, that the immense sacrifice made to save a fallen race might have been avoided. But no, the law of God was changeless in its character and therefore Christ gave Himself a sacrifice in behalf of fallen man, and Adam lost Eden and was placed with all his posterity upon probation.

Had the law of God been changed in one precept since the expulsion of Satan from heaven, he would have gained on earth after his fall, that which he could not gain in Eden before his fall. He would have received all that he asked for. We know that he did not, therefore the law of God remains with all its binding force upon every human being upon the face of the earth.

Men may ignore the law; they may disregard every precept of it, but it still remains unalterable as the throne of God, and the salvation of every soul is determined by obedience or disobedience.

When the statement was made, obedience or disobedience is deciding our eternal destiny, she said she felt that her heart and her motives were being searched as by a lighted candle. She thought her limbs would not sustain her body to get her to her home. She was stricken to the very depth of her soul, and she took her position at once, and gave herself unreservedly to God. She said she found peace and pardon and salvation and she loves God more, and the truth more every day. O that this might be the expression of thousands!

Now there is at Williamstown a living, growing, prosperous church. Then there is another church of about forty members that was raised up after the Brighton camp meeting at Hawthorn. And last year a church was raised up as the result of the camp meeting in Armadale. Thank the Lord for His goodness and mercy and love.

On Sunday afternoon I spoke to a full congregation in the new chapel at North Fitzroy. I had a most solemn message. The first, second, and third chapters of Revelation. The truth was felt and many hearts were deeply moved. Elder Haskell has preached every evening but one since Sabbath. Elder Hare spoke once before he left for Western Australia to commence work in the regions beyond.

Brother and Sister Farnsworth and Sisters Ingels and Graham came from the camp meeting Tuesday night. They bring excellent reports. The congregation continues to fill the tent, and last Sabbath and Sunday all could not get in the large tent. The work goes on just as firmly and with just as much animation as at first. Several have taken their stand for the truth and are very happy in their decision. The very first people in the city are convinced of the truth. Will they search the Scriptures as did the noble Bereans to see for themselves if these things are sustained by the Word of God? Oh, that they may plant their feet on the Eternal Rock.

Meetings will continue all summer, for the whole region round about is stirred, and there are many important localities about Adelaide that must be worked. The opposition has been treated just as it should be. No notice taken of it. There has been a challenge for discussion made by a man named Green, who has shown himself anything but a saint since the work commenced in Adelaide, but his challenges are unnoticed. We have gone right forward, advancing truth and the righteousness of the law irrespective of the devil's ragings. This man has been answered. "We are doing a great work and cannot come down!" [See Nehemiah 6:3.]

But I did not expect to write, as I have, such a long letter. I have something to lay before your consideration. We see the necessity of a sanitarium in Sydney. Brother Semmens has been working in this line on a limited scale with good success, and we need you to come and help us to establish a sanitarium in the city or suburbs of Sydney. They you can be employed, and your means and talent in doing good work for the Master. We are in suffering need of a health institution. Will you come over and help us? You and your wife would be a great blessing here to the cause of God, and it would be a blessing to yourselves.

We invite you to come, and can see no prospect of your making advancement spiritually as you are now situated. Your only hope is to break away from your present associations and give yourselves unreservedly to God to do His will, and you can find that work to do in this line that will help forward the work of God. In doing this, you will yourself be blessed as you exercise your God-given ability to do His service. Jesus, by the law of sympathetic love, bore our sins, took our punishment, and drank the cup of the wrath of God apportioned to the transgressor. What can we do better than to co-operate with God in His work? He bore the cross of self-denial and self-sacrifice for us that we might have life, eternal life, and will we bear the cross for Jesus and honor His name and glorify Him?

My brother and sister, think of these things and may the Lord help and strengthen you to do His will and glorify His name. For the joy that was set before Him He endured the cross, despised the shame. Can you, my brother and sister, be wholly Christians and give to God an undivided heart? You have but a little time to work. O, redeem the past while you may. Make no delay. Lay up your treasure above, close beside the throne of God.

Will you respond to this letter and let me know what you will do? I hope you will read the letter I send to your mother and brothers Philip and Henry.



I highly respect your mother. May the Lord preserve her life and health to be a blessing to her daughters and her sons and their wives and children. You can safely honor your mother for the Lord loves and honors her.

In much love in Christ Jesus to my brother and sister.

Lt 111, 1896

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

May 3, 1896

Dear Sister Wessels:

I address Mother Wessels, whom I have seen and love in the Lord. Could I see you, I might talk with you face to face, and this would be much better, much more satisfactory than writing.

All of us who have come to Cooranbong are perfectly satisfied with the location chosen for our school. It was thought best for me to purchase forty acres of land and build a cottage, which in the first place we intended to use for an office. Our building proper was to be erected as soon as the office was enclosed. But demands came for money from other directions. We held two camp meetings, one in Melbourne, and one in Hobart, Tasmania. These meetings cost something, and I must help all I can, so I have made my cottage commodious, and have given up the other building until our school building is erected.

Willie and his family came with us from Granville, and we fitted up the washhouse, two small rooms each twelve by twelve, and my family tent, for them. Monday, April 6, May Lacey White presented her husband with a pair of boys, the first weighing six and a half pounds, the second five and a half. They have perfect forms. The heads of both are well developed. We were all much pleased, and Ella May and Mabel White were delighted. Mabel has given away her dolls, for she says she now has two living babies, and she has no time to play with dolls.

The mother and children are both doing well. The babies are very quiet. The mother has plenty of nourishment for them, and she appears very motherly with her two little boys. The father feels very much pleased over his little human treasures. The family now number six. We will have to begin to build a home for this family which will be more convenient and comfortable than the washhouse can be made, as the winter is coming; but we will do anything if the school buildings can go up.

It was thought advisable to clear the land and set out fruit trees before any building was done, for all our fruit and vegetables must come from Newcastle or Sydney, and much of it spoils in the transportation. We are pleased to report that our trees are doing well, and the words of the heavenly messenger are correct, “False witness has been borne against the land. Properly worked, the land will produce its treasures.” So it is doing. We planted our first crop very late, and yet the second crop is now up. We

have had beautiful tomatoes, peas, beans of a superior quality, watermelons, squashes, cucumbers, carrots, and turnips.

We did not plant as extensively as we shall do the coming season. We were obliged to attend the camp meetings, and the men employed to clear the land and plant the crops, had no faith, for they had been influenced by false reports. On this account we had only a small portion of land cultivated. But the growth of that which was planted surprised us all. It was luxuriant. Thus we have learned that the land will produce fruit and vegetables, and have demonstrated the testimony given by heaven.

The climate in this place is excellent. Ella May and Mabel White have grown fleshy and robust. Ella May has gained twenty-five pounds since leaving San Francisco. When they reached here they both looked so pale that it made me feel bad. At present Ella May weighs one hundred and seven pounds. She has outgrown all her clothes. Mabel is improving in every way; her cheeks are as red as a rose. They are real little workers. I have just come from their kitchen where Ella had six loaves of bread nicely baked, just from the oven. Ella cooks one week and Mabel the next. They find abundance to do without spending their time in mere play or diversion. I think the climate is good for animals also, for our old grey horse, which you rode after when here, seems to have gained a new lease of life. She is full of energy.

I have been interrupted in my writing by a visit from Brother and Sister Starr and Sister Rousseau. They will take dinner with us, but while they are visiting with May Lacey White, I will resume my writing.

You will remember that after coming to this country, I had a severe attack of rheumatism. After my recovery from my helpless, crippled state, the lower part of my spine was severely afflicted with pain. I had a spring seat which I was obliged to use when riding, and it was with difficulty that I could walk. I prayed much about this, and since coming to Cooranbong the Lord has removed this difficulty. I now use no spring seat when travelling. This relieves me from much suffering and embarrassment. I have every reason to praise the Lord for His precious, healing power. I begin my writing very early in the morning. Sometimes I am compelled to rise at twelve midnight, sometimes at one a.m., and sometimes at two, but my usual hour is three a.m.

Brother and Sister Prescott, Grace, and Lewis, left Cooranbong last Wednesday. I felt sorry to have them go. We have enjoyed their company and our association together very much. Brother Prescott has a message from the Lord, and we know that he will do much good in the churches in Africa. May the Lord prepare the way for the message He shall send.

Our meetings here were most excellent. The meeting was in session for one month. The outside interest was so great when the meeting closed that we decided to keep the tent up at least two weeks longer, and give an opportunity for all who desired the truth to come and hear. Elder Starr and myself are carrying on the meetings. We hold two meetings on Sabbath and two on Sunday. During the week Elder Starr and his wife visit the people. There are several who are convicted of the truth. They bear testimony that after hearing the minister at the tent discourse upon the Bible, they can get nothing that feeds them in the other churches. One old gentleman stated that when Mrs. White spoke he could hear every word that she said, she talked so plain; and he was much pleased. This is the greatest recommendation I can have. This same old gentleman said that once he thought he was a Christian, but he was persuaded

to go into a saloon, and he took liquor and became drunk. I think he said he lost his property. At least, after this he quit using liquor, wine, and tobacco.

A few miles from here there is a neighborhood composed of three families. They are strictly temperate, using nothing in the line of narcotics. They are walking in the light so far as they have it, and they are eager to hear more. Brother Starr is visiting them; quite an excitement is created by opposition. The schoolmistress of Cooranbong wrote to one lady, asking her not to let her children go to the tent for Sabbath school, as it was not the right thing for them to do. But the one to whom the letter was written sent back word that she should do as she thought best in that matter, and straightway sent all her children to the tent. The sound has gone forth, and the truth has been spoken in a clear, distinct manner. The first and most responsible men in Cooranbong and the surrounding localities have been out to hear.

This is the second Sunday since the institute closed, and as yet all those who came from a distance to attend the institute and returned home at its close have not been missed in numbers. But we miss their faces and their labors. This afternoon I speak at three o'clock, and Brother Starr speaks this evening. Oh, my soul is burdened for these poor, scattered sheep, who might just as well be without a shepherd. The minister who comes every two weeks to preach to them, came today. This was not his Sunday to come, but he came to warn all to keep away from the tent. Thus you see that the enemy is alarmed. I think we will keep the tent up two weeks longer if we can, but there is danger that the heavy winds will tear it to pieces. At this time of the year the winds are apt to arise and blow quite severely for a time.

Two young men by the name of Whitehead attend our meetings. They live on the border of the lake. These brothers live together on a farm, and employ another young man. All three are bachelors. They have hired a farm and are raising grapes, persimmons, melons, peaches, apples, and sweet potatoes. They also keep bees. They came here from the island of St. Helena, to which Napoleon was exiled. They have no relatives in this country, but seem to be fine young men. They say that at times they are very lonely. I have given them Patriarchs and Prophets and Steps to Christ. We feel a deep interest in them, and desire that they shall see and believe the truth. They came to our meetings last Sabbath and Sunday, and were out yesterday. They will also be there today.

The Lord has jewels scattered all through the bush here. The farms are located in the woods at some distance from the road. We are much pleased to think that there is a possibility of some souls receiving the truth. Jewels are to be found here, and we shall labor for them; but we have a school and meeting house to build. We are expecting that the Lord has money for us to use in His work. We are waiting and watching and praying, and we know that the Lord will move on some souls to help us in this our time of need.

I am so glad I am here. I should like to go to Africa, but Not yet, not yet, seems to be the word. They are calling for us to come to America, but the same word comes, Not yet, not yet. I have important writing to do, and this must be done before I can leave this locality. The school must be started, a meeting house must be built before we can leave the work. I feel forbidden to go now. We must not leave, for the people here would be utterly discouraged if we did. Poverty binds them about in this country. They

say, If you had not been able to help us, what would we have done? I tell them that all the gold and silver in the world belongs to the Lord. The cattle upon a thousand hills are His, and He will not let His work come to a standstill. It must go. "Go forward," saith the Lord; and if we move the way will open. The work here must not stop.

The influence of our last camp meeting in Armadale, Melbourne, is still felt in the regions round about Melbourne. Souls are coming into the truth as the result of that effort. Some attended the Armadale meeting who were in attendance at the first camp meeting held in Australia. They were convicted then, but turned away. They came to the meeting at Armadale, received the truth, and are now laborers in the cause of God. We intend to hold several camp meetings this year. We cannot see our way clearly, and we know not from whence the means is coming, but we must do our part, use all the means we can possibly get hold of, and leave the rest with God.

Over and over again I say, Dear heavenly Father, the work is Thine, the cause is Thine: let not the heathen say, Where is now thy God? We will go forward; we will not yield to Satan's discouraging presentations. The work must go, even though the conference is in debt. We cannot lay down the work now. We must go forward. We will not fail nor be discouraged. Jesus died to save poor perishing souls, and we must act our part in order to be co-laborers with God. I believe the Lord will work. I ask the Lord, and I expect to receive according to His promise.

We have just come home from the afternoon meeting. Brother Starr gave a very interesting Bible reading, and then I spoke for about an hour. Several not of our faith were present and seemed deeply interested. O, that the Lord will send the truth home to the hearts of the people is my prayer.

Lt 112, 1896

Wessels, Sister and Children

South Australia

October 16, 1896

Dear Sister Wessels and children:

We are now in the midst of our camp meeting, and we have the best of weather. There are about sixty tents on the ground. We had a large congregation on Sabbath, and the tent was full to overflowing on Sunday, a large congregation standing around the tent outside two or three feet deep. We have had various laborers.

Since the meetings began, a most bitter opponent who has always been full of the spirit of Satan working against our ministers who have labored in Australia, and who makes his home in Adelaide, living only a short distance from the camp, has tried to get us off the ground. His spirit is like gall. He interrupted the meeting, and the boys from the city crowded him out of the tent and pushed him until they got [out] of the gate into the road, and then got up three or four indignation meetings over him. But the meetings move along just the same, and the people who have long been in the truth testify that

they thought they knew the truth, but they have heard and learned so much since these meetings commenced that it seems that they knew very little before.

Last night Elder Daniells talked upon the third angel's message, and a man who is a Jew interrupted the meeting, and men and women united with him, but he was finally taken out of the meeting and the police took him off the ground. But little parties outside the ground kept up their noise until nearly midnight. This evidences that the enemy is stirred and fears that we shall gain a victory.

I spoke to the people Sabbath and Sunday, and have spoken every day this week and some days twice. There have been some conversions on the ground. One lady was talking with me today who is now fully convinced of the truth. She came from Broken Hill. Her son also has taken his position. His mother says he is a steady earnest Christian and they wish him to attend the school as soon as it is open.

Oh, I was so filled with gratitude to God when I laid the foundation corner stone for our first building two weeks ago last Thursday. A few assembled and we had singing and prayer, and some remarks were made, then they selected me to lay the first stone, and I never performed an act more willingly. Next morning we left home for Sydney on our way to the camp meeting in Adelaide. On Sabbath I went by carriage to the Newtown church, four miles from Ashfield, to speak to the people there, and W. C. White went to Parramatta to meet with the brethren there. He spoke in two places on Sabbath.

The Lord gave me His Holy Spirit and a most decided testimony, which I will try to have ready to send you by next mail. The Lord gave me much power to speak to the people. There were those there whom I afterwards learned had stated that they could not see the tithing system. The Lord set home the truth to the hearts of the hearers. I know that Jesus was in our midst and the power of darkness was apparently palsied.

After coming to this place we received a letter from one of the brethren who is an officer in the Ashfield church. He embraced the truth in a tent effort which was made after the Ashfield camp meeting. He says in his letter that he was one of those who had paid no tithe although he was better able to do this than any other member of the church, but he said he could not see it his duty.

We feel deeply the necessity of bearing a plain testimony. It must be. We cannot in these days of peril speak smooth things, but we must speak the truth in love and let the words cut its way to hearts.

Today I have had an interview with one who is just taking her stand for the truth, but she is much adorned with gold bracelets and rings. I think she is good material and will bear to hear kindly advice. The Word must be presented. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [1 Peter 3:3, 4.] I believe that this sister has received the truth and will practice the truth. If she loves the truth, she will obey the words of Christ.

[Melbourne]

October 29

Dear Sister Wessels:

I have another letter written to you which I have not time to have copied this mail, but will try and send it in the next mail. I am thankful to you and to God for the money which you have loaned me, that I can make it possible for the people here in Cooranbong to "arise and build." [Nehemiah 2:20.] The work is now advancing, and I believe the Lord will help us.

One of the brethren in Africa sent word by Elder Haskell that if I could borrow seven hundred pounds he would send me yearly the interest money on the same, that we could build us in Cooranbong a chapel. I do not know where to get the seven hundred pounds, but if the Lord means me to have it, I shall find some one who will loan me the money. We have but little time to work, and we must use to the best advantage the Lord's earthly treasures.

We shall return to Cooranbong in a few days. The Melbourne atmosphere is not healthful for me, and I think the atmosphere [at Cooranbong] is the best and most healthful I have found in all my travels. I am very much pleased with the climate. W. C. White, myself, and secretary have all had attacks of rheumatism since coming here to Melbourne. I am very grateful to God for a home retired from the cities. I care not for luxuries or even many conveniences, but I am pleased with my cottage, pleased with my orchard, and everything seems blessed of the Lord. I praise His holy name.

How pleased I would be if the visit made to us in Granville could be repeated here in our home in the bush. We have the precious sunshine in every room. We have a few warm days which might be called hot, but these soon pass away, and there are now fogs here to chill the breeze. I am sure the Lord has selected this place for our school buildings.

Brother Haskell will attend the camp meetings in New Zealand, and on his way there will visit us at Cooranbong, and then he will report to you. Again I thank the Lord for the loan of the money which makes it possible for us to erect our buildings, and to be ready for school as soon as April, and it may be before this time.

May the Lord bless you and your children and give every one of them to you in loving service to Jesus Christ, who gave His precious life for them. God grant that you may approach the gates of the city of God and be able to say, "Here am I Lord, and the children thou hast given me." [See Isaiah 8:18.]

Much love to Brother and Sister Lindsey. I would be much pleased could I meet them in my own home, and they could see the school lands with their well cultivated orchards. Some of the fruit trees will yield fruit this year.

With much love.

Lt 113, 1896

Wessels, Sister

Victoria, Australia

October 20, 1896

Dear Sister Wessels:

I have a letter written to you, but in leaving Cooranbong, it has been mislaid. We reached Sydney October 2, 1896, on our way to the Adelaide camp meeting. We tarried in Sydney from Friday noon till four o'clock Monday afternoon. Then taking the cars, we reached Melbourne Tuesday noon. We took dinner at the house of Brother Bell, and then went to the station on our way to Adelaide. As I will send you copies from my diary, I will pass over the particulars of this meeting.

Monday, October 19, Elder Haskell, Sara McEnterfer, and I left Adelaide. On the morning of October 20, Sister James met us [at] Ballarat, where we were all made welcome. In the afternoon we had a meeting. I spoke to a small company of believers. Quite a number from Ballarat were at the camp meeting, and as meetings were held there over the third Sabbath and Sunday, they did not return to Ballarat. Brother Haskell spoke twice in Ballarat, and I spoke once.

Wednesday morning we left Brother James' at a little before seven for the station. We reached Melbourne at half past ten o'clock, and went to the house occupied by Brother Daniells and his wife, and Sisters Ingels and Graham.

Sabbath Elder Haskell spoke in the new church in North Fitzroy. W. C. White, Sara McEnterfer, my secretary, accompanied me to Williamstown. I spoke to a goodly number of Sabbath keepers there. My heart rejoiced as I looked upon that intelligent company who since the Brighton camp meeting have taken their position among the number who keep the commandments of God. I had perfect freedom in speaking to these believers, and their hearts were receptive to the message given me of God. This is a healthy, living church. It has an increased and growing interest in the truth. The members do good missionary work, and are living as shining lights to the world.

Three years ago I spoke to the company at Williamstown. There was in attendance a lady full of worldly pride, who had not attended the meetings before. She consented to come this time to please her mother who was a most worthy Christian, and who had embraced the truth. I had a solemn and searching testimony to bear in reference to the infallibility of the law of God, which was established as firmly as his throne, also in reference to the coming of the Son of God the second time, to be admired in all them that believe and love His appearing. This worldly woman was convicted. The truth took so firm a hold upon her, and she felt such conviction, that she could scarcely stand upon her feet. She said that she thought her limbs would not sustain her body long enough for her to get to her home. She did not say to the Spirit of God, "Go thy way for this time; and when I have a more convenient season, I will call for thee." [Acts 24:25.] She came out fully and decidedly. Now the mother in her widowhood has her daughter to help her. Both are in the faith, keeping the unity of the spirit in the bonds of peace.

The daughter, Mrs. Hanna, related these circumstances as we were sharing her hospitality at the noonday meal. Three years have passed into eternity since her conversion, and what rejoicing of soul I felt to meet these dear ones. We were all one in Christ Jesus.

Sister Hanna's husband is not with her in the faith. He believes the truth, but has not the moral courage to decide to deny self, and obey it. He has not yet yielded his heart to God, but his wife and mother have faith to believe that he will yet be converted. We hope and pray that he will not much longer resist the Spirit of God. He is a successful businessman, but is a lover of pleasure more than a lover of God. Should he give up his whole soul in obedience to truth, he would indeed be a light that would shine amid the moral darkness that covers our world like a funeral pall.

O, how many would be used by the Spirit if they would only yield themselves to Him who gave His only precious life to ransom them from the slavery of sin. Could those of good impulses, and who at times are deeply moved, determine to be wholly on the Lord's side, how their friends and relatives would rejoice. There is triumph and rejoicing in heaven over one sinner who repents. The highest joy and gladness is expressed by the angels when one soul receives Jesus Christ. That one soul causes gladness in the heavenly universe. "The Lord thy God in the midst of thee," writes Zephaniah, "is mighty; he will save. He will rejoice over thee with rejoicing. He will rest in his love. He will joy over thee with singing." [Zephaniah 3:17.]

What a representation this is. What then must we do to please the Lord Jesus Christ, whose we are by creation and by redemption? We are the purchased possession of Jesus Christ, and we please him most by having implicit trust in His Word. It will not do for anyone who is striving for eternal life to float away with the worldly current. The Lord Jesus will be best pleased to see those who claim to love Him relying individually upon divine influence, and striving, loving, working by faith. Then we are "laborers together with God." [1 Corinthians 3:9.] Every one striving after eternal life is to strenuously search out the truth for himself. He is to live by every word that proceeds out of the mouth of God. We are "laborers together with God."

Sunday, October 25, I spoke in the newly built chapel in North Fitzroy, from Revelation, chapters 1, 2, 3. The Lord gave me His Holy Spirit in appealing to the people. I showed them the solemn importance of their becoming, not only Bible readers, but doers of the Word. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand." "Behold, he cometh with clouds, and every eye shall see him; they also which pierced him and all kindreds of the earth shall wail because of him." [Revelation 1:3, 7.]

The Lord spoke to the hearts of the people that day. God grant that they may hear and understand. I urged upon all present who had a knowledge of the truth to have a living connection with God; if they are sons and daughters of God, that they understand that the next thing they need to do is to show their gratitude for the mercy and grace freely given them of God by consecrating themselves, body, soul, and spirit, without any reserve, to Him who gave His life for them. This is the very least they can do. He has bought every soul with a price. "Ye are not your own." [1 Corinthians 6:19.] Therefore do not rob God by withholding from Him your whole-hearted service.

No one can serve himself and follow his own natural will and desires, and yet enter the portals of bliss. You may ask the question, Cannot I serve God, and yet indulge my inclination, my taste, my will? Christ has answered this question, "He that will come after me, let him deny himself, and take up his cross, and



follow me.” [Mark 8:34.] It is the cross which means denial of inclination that must be borne. There is no excuse for self in this matter. “Ye are not your own.” [1 Corinthians 6:19.] It is not left for us to choose our own way or our own plans, or to follow our own imaginings in being saved.

The matter is laid before every human soul. Will you give to God all, or keep back part of the price, which all we owe to Him? God has a right to demand all that you have and all that you are. Those who refuse to accept all that is involved in such whole-hearted service should not only be heartily ashamed, but solemnly afraid. They should resist the devil, and flee for refuge to Jesus; seeking for the Holy Spirit to give grace to overcome the inclinations of the natural will. And then they should give to God His own as freely and as fully as He has given Himself a living sacrifice. All those who are listening to these words will see that this means discipline at every step. It is the will of God that you should be sanctified soul, body, and spirit. The Holy Spirit is not to be worked by any mortal, but it is to work the human agent, making him clean, pure, and holy, fitted to do the highest service for God. This sanctification of soul, body, and spirit, is the work of God, not of man.

Monday morning we met with the workers in the Echo Office. Brother Haskell and I conducted the meeting. We prayed most earnestly for all present. We had something to say. We urged upon them all to realize that individually they were handling sacred things. God has His centers where His work is to be established, and from which light is to go forth to all parts of the world. The Echo Office is to stand in the pure radiance of God’s light, to shine amid moral darkness. It is to stand in this part of God’s great moral vineyard to sow the world with truth.

To everyone connected with God’s instrumentalities is given the personal honor of being co-laborers with God. In this institution young men and young women are to be educated to become missionaries for God. Every year, by close application of all their powers to God’s work, they will become better qualified for the work. Each one engaged in the work is a part of the great firm which is composed of God and Jesus Christ and His servants, the heavenly intelligences, and the Lord takes into partnership with Himself every soul that will consecrate Himself to do His will.

As each one takes up cheerfully his own duties, and works with all his God-given ability, he will need communion and counsel from the Chief Worker, his partner Jesus Christ, that he may receive His grace, His consolation, and His inspiration, to carry out His plans and cherish His motives, and make them his own. Indolence, love of ease, being satisfied with cheap nothings in the line of pleasure that withdraws from the heaven-appointed responsibilities in the great firm, results in a loss, a terrible loss, both in this life and in the future life.

The work of those who are saved by grace is to bring to the foundation stone not hay, wood, and stubble, all of which must be consumed, but gold, silver, and precious stones. Now is an opportunity to bring into our character-building every qualification essential to fit men for the exalted partnership in God’s great, holy firm. “Ye are laborers together with God; ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.]

These are the lines of work we are trying to present before our churches. Tuesday morning at eight o’clock we met a goodly little company in the new chapel, to pray and set before the church the great

and exalted privilege of having a knowledge of God and of Jesus Christ. The truth has come to us in clear lines. We see its beauty; we know its claims. The Word of God is our counsellor, and we want to put forth that zeal, that earnest, persevering effort, that is proportionate to the object we are seeking to gain—life, eternal life. God wants us to be happy in His love.

Elder Haskell made appropriate remarks at this meeting. May the Lord bless his words to the good of all who heard them. Elder Haskell speaks tonight in the new church. O how much more comfortable and appropriate this church is to worship God in than the dirty, ill-ventilated halls! We feel like thanking our heavenly Father for a church which we can dedicate to Him as a house of worship.

Dear Sister Wessels, I wish I could see you, that as mothers, we could converse together. I have much to thank you for in placing in my hands the £1,000 I asked you to loan me. In his letter Brother Lindsay said that the £1,000 was to be paid, if called for, in one year.

Now, I shall not be able to get the money to pay it in one year. It must be loaned to me longer than that. I am responsible for it, and I know it is just where it can be used for the Lord's honor and glory. You must give me time to use this money in the Lord's firm, that it may advance His business and build up His work. I know that your heart would willingly do this, and therefore I write for time. Had it been possible for us to obtain means from any other source, we should not have sent to you for this money. We shall hope to soon be in better circumstances for obtaining means. We trust wholly in God; He can, and will help us. He will work with our efforts, and He will open ways before us to honor His name in advancing His cause in our world.

Lt 114, 1896

Wessels, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

July 16, 1896

Dear Sister Wessels:

I greet you heartily in the Lord. I have just been thinking how glad I would be to see you and every member of your family.

One year ago the first of this month I came to this place, and for three weeks lived in a little cottage which had been hired by Brother David Lacey. We were anxious to select a site where we could locate, and in our platform wagon, drawn by my two horses, Jessie and Maggie, Willie and I rode over the different allotments, driving through the thick brush and over the small logs. We selected forty acres, twenty for Willie and twenty for myself.

I was at this time so completely exhausted that I could do no writing, and supposed that I must rest. The pain in my forehead, in my eyes, and in the front part of my head, was severe. But every morning at five o'clock I roused Willie, and together we walked nearly half a mile to attend the morning meeting at the

school. We crawled through fences and over logs. The ground was covered with frost, and the grass crackled under our feet. We met with a room full of students, and the Lord gave me a testimony to bear to the young men and women assembled. My heart was drawn out in earnest prayer, and all present felt that the Lord was in our midst.

I spoke to the students ten times, and they all bore testimony to the blessing of the Lord. Besides this, I spoke on two Sabbaths to the dining room full of believers. Some unbelievers also were present.

Soon after this Brother Lacey and part of his family came to Cooranbong, and with their goods moved into the house where I had been staying. I took a little room opening off the piazza. Friday afternoon I was sitting in the rocking chair, when the peace of God that passeth understanding came upon me. The whole room seemed to be filled with a presence, which though unseen, was felt. My heart and mind were filled with quiet and rest. It seemed as though a hand passed over my head, which had suffered so much pain, and at once the disagreeable, icy chilliness that I had felt, passed away. The next morning at three o'clock I was able to write in regard to the students, their duty, privilege, and opportunities. I knew that the Holy Spirit was leading and impressing me; I knew that the words were given me of God; and I rejoiced in spirit. O, how my heart was comforted and blessed.

The last morning before leaving I spoke to the students, and we had a precious season of refreshing. Testimonies right to the point were borne by the students. Previous to this time brethren Rousseau and Daniells had been much opposed to the location which had been selected for the school. But on this occasion Brother Rousseau's testimony was frank, open, and clear. He stated that he was fully convinced that we were in the right place, that this was the location which the Lord in His providence had chosen for the school. This acknowledgement brought him much freedom, and greatly relieved those who had always felt satisfied in regard to the location of the school.

And when Elder Daniells passed through on his way from Queensland, he stopped over night at Cooranbong. He looked over the land, and saw what had been done. He sanctioned all the movements which had been made, and expressed himself as pleased with the location.

Not long after this, circumstances made it necessary for us to return to Granville. There we remained one week, and again visited Cooranbong. We pitched three tents on the site which we had chosen for our home, engaged a number of workmen, and commenced the work of felling the bush. A cottage intended for an office was begun, preparatory to erecting a dwelling house. But so many calls came for money to support the workers in the Sydney mission that I appropriated for this purpose, from the royalties on foreign books, about six pounds a week.

We saw that the building originally intended only for an office must be made to answer as a dwelling house. This was finished, and we are now living in it. It is a comfortable house, with the exception of some chambers up stairs. These were designed merely as storerooms for books and papers, etc., but were converted into bed rooms, and are now occupied by some of my workers. They are not all that I could desire, for on one side, the half-storey, shelving roof comes down very low, and though the roof is a reasonable height in the middle, the rooms are very hot in the summer.

This cottage must answer as my dwelling house until I can sell my property in Battle Creek. I shall then build a house with rooms more suitable for my workers, and Willie will take this house. But as long as I see our school building and meeting house waiting to be built, I shall thank the Lord for the conveniences I already have.

W. C. White is now living in a convent in Cooranbong, which he hires from the Roman Catholics for 10/- per week. It is a nice, roomy house, and the rent is very low. I suppose the Catholics think it cursed by being occupied by Protestants, for they want to sell house and land for twelve hundred dollars. But we shall not buy now, for money is very scarce. If we can obtain enough to supply our immediate necessities, and get food and the necessary clothes, we shall be thankful.

I praise the Lord that as yet we have known no want, but my heart aches when I see how the work on the school buildings is retarded for want of means. But the Lord means this work to go forward, and I know that He has money for us in the hands of His stewards. In His own good time He will send it to us.

Brother and Sister Lawrence live close by us in a small building that was intended for a washhouse and laundry. Up to this time we have done our washing under the open heavens. Willie's twins were born in this building, and when Willie and his family moved to the convent, Brother and Sister Lawrence moved into the washhouse.

The manuscript for The Life of Christ is just about to be sent to America. This will be handled by the Pacific Press. I have employed workers to prepare this book, especially Sister Davis, and this has cost me three thousand dollars. Another three thousand will be needed to prepare it to be scattered broadcast through the world in two books. We hope that they will have a large sale. I have devoted little time to these books, for speaking, writing articles for the papers, and writing private testimonies to meet and repress the evils that are coming in, keeps me busy.

My time for writing usually commences at three o'clock in the morning, when all in the house are asleep. Often I am awakened at half past twelve, one, or two o'clock. Such striking scenes are presented before me, of the mistakes being made at the heart of the work, or of individuals who are imperilling their souls by a wrong course of action that I dress and begin my work at all hours of the night. This has been the case for many years. The carpenters employed to build my house always put aside their tools when they had worked for eight hours, but I cannot do this. The eight hour system could not be brought into my home, for oft times my work demands my time and the time of my workers from early morning till late at night.

My family now numbers thirteen. Besides this, poor men who have families to support, are employed. These sleep in a tent, and are supplied with food from our table. We have a great deal of this kind of work to do, so that the family really numbers sixteen or seventeen. At times we are unable to draw money from the Echo Office, and then we are obliged to retrench in every possible way. My workers go without their wages for months, because the money cannot be handed to them until it has been received by us. Thus it was in the winter of 1894; thus it has been this winter.

If the canvassers are successful in their work, the office at Melbourne is able to pay those who have deposited money there; but if few books are sold, and there is no money in the treasury, we have to do the best we can. Sometimes we are obliged to run up large accounts for groceries and living supplies. We are trying to help our poorer brethren to get through the winter, but we do not do half we would do if we could get money. But God is good. He knows all about our necessities. He will open the way before us. He will lead us in a plain path, and we shall see of His salvation.

We are glad to report that the excellence of the land exceeds our expectations. It was set down as being too poor to raise anything, but we find that it gives forth its treasures abundantly to reward the labor put upon it. False witness has been borne of the land, and the testimony given by God has been verified. The land has produced luxuriant crops. Everything that has been properly planted and cared for has been an object lesson, showing what the land can do. Few of the fruit trees which were planted are dead. We planted only a small number of trees, for it was so late in the season.

Last year we had no rain from February till October, and because of this, the land was hard to work. We ventured daintily in putting in crops. But thus far this year we have had plenty of rain, and for this we are very thankful. This month and next we must do our planting, trusting that the Lord will give the increase.

We began to clear our land late in August 1895. Our orchard was planted during September and October. Since then great changes have been made. I hoped by this time to have made this wilderness blossom as a rose, but we shall yet see matters progress.

I have just looked at my watch, and see that it is six o'clock. It is not yet light, but soon will be. It is now orange season in this country, and we can buy oranges for three pence a dozen, and lemons for two pence.

A few weeks ago a night school was started for those who are at work during the day. Brother Herbert Lacey and his wife teach this school four evenings in the week. Mrs. Lacey also has a class in the afternoon. The school is held in a room over the sawmill. This room has been roughly fitted up as a school room. We also hold our Sabbath services there. There are twenty or thirty attending this school, and these are given as many classes as they can carry with their other work. This mill loft is a very cold place, and we need a school building and a meeting house very much. If a school building could be erected, it might serve as a chapel, or if a chapel could be built, it might answer for a time for school purposes. Time will develop methods and plans. May the Lord give us wisdom.

We are not situated here as they are in America. Here everything is bound about because of lack of funds. The brethren are all poor. We do not know of a soul that could furnish us with money sufficient to help us much. But in America they are able to go on enlarging and still enlarging. As to hard times, they can know little about them, for they can put up buildings which they might do without, and use the money to advance the Lord's work in regions beyond. Warnings have been given for years that so many buildings must not be erected in Battle Creek. The seeds of truth must be planted in other places. There is a great work to be done in Australia and New Zealand. New fields must be entered. Souls are

constantly coming into the truth, and when a new company is raised up, a house of worship must be built for them, for buildings suitable for this purpose cannot be rented.

I had been looking at the prospect before us, which is not very flattering, when the word of the Lord came to me, "Send to Africa for help. I have entrusted my stewards there with means, and I will move upon their hearts to trade upon my entrusted talents." In obedience to this word, I wrote to Africa for the loan of £1,000. I believe the Lord will work upon the hearts of His people living in South Africa to help us. We address you as stewards of the Lord's means. Time is short, and we want the work to go forward as fast as possible. There are souls that must learn the truth. But how can they hear without a preacher, and how can the Lord's servants preach except they be sent?

We address you and your children, my dear sister, asking you to heed the word of the Lord. We know that the Lord moved upon <your heart and> your daughter's heart to help us in our great need one year ago, and we praise the Lord for it. If you will accommodate me, I will pass the loan over to the school, and will pay you the interest on it that you may require. And if any one can make donations, we shall thank the Lord for your liberality, not to us, but to the Lord.

I send direct to you and the brethren in South Africa. Set the Lord's means in circulation, and let it work for the saving of souls. You will receive a blessing in doing this. I have not forgotten your daughter's donation, or your son Philip's, or your own, my sister. You have earned for yourself the reputation of being indeed a mother to your family and to the saints. I ask you to loan us what you can, for I dare not wait longer before making every possible effort to start the school work here.

It is now light, and the time has come for morning worship.

Lt 115, 1896

Wessels, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

December 14, 1896

Dear Sister Wessels:

I wish you could visit the school grounds and my place now, and see our beautiful orchards. Our trees were planted one year ago the last of September, and in their season were full of beautiful blossoms. The peach and nectarine trees were loaded with fruit, but it was thought advisable to pick it off, in order that the trees might do better next year. But we left enough fruit on them to test its quality. They are like those large, juicy peaches that you ate at my home in Granville before and after Christmas. This fruit comes when there are no other fruits or vegetables to be had. We have also some later peaches, which are larger. We left a few of these also on the trees that we might test the quality of them. I have enjoyed the little fruit we have had very much.

My orchard is thrifty. It seems almost incredible when I look back at the little, apparently inferior, whip sticks that were set out, that there should be such rapid growth. All the trees were trimmed very close, by measurement; but in five weeks the branches have grown five and eight feet. If the Lord prospers us next year, our family will have all the fruit they will wish to use. We have quite a variety: pomegranates, persimmons, plums, apricots, oranges, lemons, apples, and pears. We do not regret having planted these trees before we had a house, for it is most difficult to transport ripe fruit, and when it is picked green, we do not think it healthful to use.

Yesterday W. C. White and my chief worker, Miss Davis, rode over the school grounds, and I picked some fruit from the trees in the school orchard. The work done by the students there was the best thing that could have been done. We feel so thankful that we have made the experiment, and can testify that the land, when thoroughly cultivated, will yield its treasures in fruit and vegetables. This is a fact that we have felt it necessary to demonstrate. In all Cooranbong I have not found one orchard that is well worked. A few orange trees, some common lemons, and a few peach trees of an inferior class, constitute their orchards generally. Sara and I rode about five or six miles on Thursday, to see if we could get early peaches, but could not. They all said, "We do want early peaches so much." "But" thought I, "why do they not plant the trees?" There are some beautiful orchards on the side of the lake, where grapes, apples, peaches, and other fruit are cultivated.

We are happily disappointed in the land here. We can now speak intelligently of what it can produce. On the school land and at "Sunnyside" White farm, we are giving object lessons of what can be done. I am so thankful to our heavenly Father that we can do this much. We are raising potatoes, corn, vegetables, and all are doing well. We are now enjoying some of the best string beans I have ever yet tasted. We raised these on our land. The seed, which was of a choice order, was planted last year, after supplying quite a large amount to our neighbors. I enjoy the retirement of my rural home.

About two months ago we made a trip to Melbourne and Adelaide, tarrying at Sydney, where I spoke twice. I spoke twelve times in Adelaide, once in Ballarat, once in Williamstown, and twelve times in the new church at North Fitzroy. Our meetings were a success in Adelaide. We worked hard, and had large congregations on weekdays and evenings as well as Sabbath and Sunday. Not only was the tent crowded, but a wall of people surrounded it on the outside.

We have never witnessed such remarkable demonstrations of fierce opposition as at this place. The wrath of the dragon was manifested. This opposition came from a Disciple minister and from a professedly converted Jew. They would break right in upon the speaker while he was preaching. Of all the unreasonable and ridiculous movements, this was the worst we ever met. But they overdid themselves, and now there is nothing left of the opposition; it is dead.

Meetings have been held in Adelaide since the camp meeting ended. There are quite a number of the very best class of people embracing the truth. The church in Adelaide will be strengthened by these additions. The tent will be moved into different localities where the greatest prospect for good presents itself.

A little later, we attended the second conference held in Sydney. Tents were pitched to accommodate those coming in from the country. The meetings were most excellent. The Spirit of the Lord was with us. After the meeting, I had just got off my American and African mails, when I was suddenly prostrated with what appeared to be malaria. I remember nothing of what took place after I was first taken ill. Sara McEnterfer worked over me all night, and the following morning they took me to the Strathfield station. Two men carried me over to railroad crossing steps, and I was put into a first-class compartment for Cooranbong. For two weeks I was very sick. I suffered intense pain. My head troubled me greatly, and I could not find a place where I could rest it. But for one week now I have been slowly gaining strength. The pain has left me, and I shall now, I think, improve. I cannot sleep past one or two o'clock in the morning, and, bolstered up with pillows, I have written all I could.

Sunday, December 13

Today we had the privilege of seeing our first school building well on the way. The roofing is on, the walls are up, and the building is enclosed. The primary school is to be commenced here as soon as the building is completed. I wish you could see it. We all take courage now, and all seem to work interestedly. The next building will soon be started. If we cannot command means to build a house of worship, we shall have to use the mill until we can see an opening. I do not want to worry. I want to bear in mind that this is the Lord's work, a part of His moral vineyard. He has the supervision of this work. Everything is the Lord's, and we are His instrumentalities, not to please, serve, or gratify ourselves, but to do the work the Lord has for us to do.

We have been trying to get all our buildings put up in neat, plain style, without any show. We are determined that not one pound shall be expended unnecessarily. We have written for Brother John Wessels to come and take hold with us in building our sanitarium. We have been trying for some time to hire a building, but none can be found that will suit. Three buildings which we were trying to procure for the purpose were refused us when the owners found that they were to be used as a sanitarium. They said it would spoil them for successful renting in the future. So here we are, waiting and praying. It may be that our way is blocked until John Wessels shall come. We hope that the next boat will bring Brother John Wessels and wife, Sister Peck, and Sister Herd to us. But we leave everything in the hands of the Lord.

Notwithstanding my sickness, I have had my pen in my hand every day. I am greatly burdened for many poor souls. I am trying to reach those who are nigh and afar off. I feel deeply interested in each member of your family. I entreat you, my sister, as the mother of a large family, that you preserve your health and strength. Cling close to Jesus, and He will lead you and guide you and make you a blessing to your children. We have need of Jesus every moment. He has told us, "Without Me ye can do nothing." [John 15:5.] What does this mean? It means that we cannot do any work that will be of any profit to ourselves or our friends unless Jesus is interwoven with it all.

Oh, how my soul longs to see all who know the truth have corresponding works. We are working now, not only for time, but for eternity. This life time is our school. The Lord has granted us a period of probation, and our test is obedience to His moral standard of righteousness. Obedience or disobedience



is deciding our destiny. God grant that you, my dear sister, and your family, may enter in through the gates into the city, and have right to the tree of life. Oh, may every member of your family inquire of themselves, "Am I a loyal subject of God's kingdom, or am I a rebel to His government?" It makes every difference whether we are obedient or disobedient. Oh how I long to see the human agent placing the proper value upon his God-given capabilities!

The talents entrusted to us are to be doubled. If the Lord has furnished us with powers of mind to improve and use, are we excusable if we do so little real service for the Master? But when we know that through Christ, the great Restorer, we may have life, eternal life, a glorious immortality, I am deeply distressed to see how little is being done to use and improve both time and money in doing a work which shall last in its influence through eternal ages.

Now, during probationary time, we are to meet the highest standard. Christ's words to His followers are, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] We cannot sink down to any cheap level, and be guiltless. The Lord will help each, as He helped Daniel, if he will put to the stretch every muscle, every faculty of the mind, every power of the organism to fulfil God's purpose for him. This wonderful human structure was designed by God for companionship with Himself, to be a part of His great firm. He desires that we shall become partakers of the divine nature, capable of loving God supremely, and our neighbor as ourselves. In this is summed up the commandments of God, the whole duty of man.

But the contrast which the human agent presents to the possibilities [of rising] to the highest elevation that Christ has opened before us is painful. Something is terribly out of order. The Lord did not create man to live a life of sensual pleasure in this life, and then perish as a worthless wreck on a foreign shore. No; He would have us rise to the possibilities He has prepared for us at an infinite cost.

Lt 116, 1896

Wilson, Brother and Sister

Cooranbong, New South Wales, Australia

January 1, 1896

Dear Brother and Sister Wilson:

We had hoped to receive a letter from you ere this, giving us some account of your labors in Hobart, but not a line has been received. I asked Sara to write to you, and she said she would, telling you that we thought it might be best to keep Edith with us. I suppose she has written you about our journey home, which was not the most pleasant. We had everything very convenient in our stateroom; it was large and airy, but we soon learned that it was in the noisiest part of the boat. The noise was continual, and the second night we slept hardly any; I, none. We came into Sydney Harbor twelve o'clock p.m. Thursday night. All that afternoon the noise had been beyond my description. It was inexplicable to me, and sounded as if they were tossing about plates of iron or steel, or rattling chains. Such an uproar I never heard before on any boat.

Brother Caldwell came on board to meet us at Sydney, and as he had brought my family carriage, Sara, Maggie Hare, and I chose the fourteen miles to Granville, rather than remain in the boat. We arrived at our home about quarter past three, and it was daylight before we retired. I slept but thirty minutes. I have been so completely exhausted, since, that I could not rally and have no ambition to do or think of anything.

Christmas day Willie, Sarah Belden, and I came up here. Sister Hamilton, her daughter, Maggie, and Edith came the day after. It was thought best to get me away, so that I should not have the confusion of moving. The weather has been very hot since coming here. We had a most wonderful thunder and lightning storm, with heavy rain, at the beginning of the Sabbath. The rain was a great blessing and continued till yesterday. Yesterday was a beautiful day.

W. C. White meant to take the train for Granville yesterday, but saw it pulling out just as he was coming up the hill to the station. I think it was just as well, for he was needed here. He left Monday morning. Today about eleven o'clock Brother and Sister Starr called in on their way from Queensland to Sydney. Brother Starr will leave for Granville tomorrow morning to see Willie. Friday, Marian Davis, Sara McEnterfer, and May Israel will come up. The carpenters are working all around us, and we hear continually the sound of the hammer and the saw, but these various noises do not trouble me, because they do not worry me. Three men are busily engaged in finishing the house, and it will take all this week to bind off the work.

I have sent Patriarchs and Prophets to Mrs. Cato, and Great Controversy to her son. The books were packed before I thought of my promise to send one to the lady whose house you occupied. If you have any to spare, please let her have the one you deem most appropriate. Write me what you have done, and I will send you the work to replace it.

Edith will remain with us. She is of real service, and is like a transformed girl, ready to do anything. Sister Belden and she get along very well. Fannie Bolton came up here last week, broken down with nervous prostration. Sara McEnterfer will give her treatment. She expected to take the boat this month for America, but I fear she will be unable to do this. Poor soul; she is having a most serious time in having her own way and following her own impulses.

We all need larger faith; we must cultivate faith. Faith is not feeling; faith is not sight. "Now faith is the substance of things hoped for, the evidence of things not seen." "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." "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible." [Hebrews 11:1, 6, 24-27.]

Shall we not, at the very commencement of the year 1896, begin to educate our souls to believe, to have that faith that works by love and purifies the soul. Moses was the prospective king of Egypt while he remained the acknowledged son-in-law of Pharaoh, but while he was sitting under the very shadow

of the throne, the Spirit of the Lord stirred his heart to lift the crushing weight that was pressing his brethren into the lowest degradation and slavery. His heart ached with sorrow, as if he himself were in slavery, laboring in the brick kiln, and sharing their degradation. They were slaves, suffering under the cruel lash. They were a reproach and a hissing to all the Egyptians, from Pharaoh down to the lowest serf.

But the Lord had singled out Moses as the one to deliver the oppressed race, and by forty years of exile, under the discipline of God, he was prepared for the work. Understanding the evil disposition of his own countrymen, knowing how many would be perverse and unreasonable, understanding that they might betray him, he was yet considering ways and means to accomplish their deliverance, though supposing that he himself had forfeited all right to be the instrument. But God, in the bush which, though burning, was yet unconsumed by the fire, presented Himself and selected Moses as His agent.

Moses was accepted as a co-worker with God. He knew that scorn, hatred, persecution, and maybe death would be his portion if he should act any part in espousing the cause of the Hebrew captives, but he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." [Verse 25.] Moses knew that he would meet derision and scorn. He had stood in great popularity, as the general of Pharaoh's armies, and he knew that now his name would be banded round and falsified, but he esteemed the reproach of Christ greater riches than the treasures of Egypt. He laid down the prospect of a kingly crown, and took up the burdens of his oppressed and afflicted people.

Temptations came to Moses to dissemble in this great interest and enterprise of delivering his brethren from slavery, and to think that when he should be exalted to the throne, he would have power to do as he would. As far as outward reasoning was correct, appearance would have said, "Wait; be reasonable." But Moses did not receive such counsellors. How many today would enlist in the army of Christ provided they could take their own choice, and follow their own way? But "he that loveth his life shall lose it." [John 12:25.] He who chooses his own course of action in order to avoid unpleasantness, reproach, or inconvenience, loses the shield of God, and, left to his own planning, will not receive the protection and favor of God in his selfish course of action. He will eventually lose the influence he was so anxious to retain, and the life he was so anxious to save will be lost. A traitor and an apostate, he will have gained nothing, and lost everything.

What if Moses had refused to link himself with the people who were slaves and bondsmen in Egypt, realizing the loss he would sustain in various ways, and had accepted the position of ruler. The ambition which would lead him to ascend the throne would have had a controlling influence over him when there. He would have feared the result of the jealousy of the supposed to be great men of Egypt, and his course would have created obstacles to the deliverance of his brethren; for these Hebrew slaves brought in a great revenue to the kingdom. But Moses "refused to be called the son of Pharaoh's daughter," in order that the Lord's hand might work out the deliverance of His people. [Hebrews 11:24.]

The deliverance of the Lord's people was to come from no human source; the throne of Egypt was not able to give deliverance, even though Moses had accepted the position of ruler. Then he would have been obliged to work in the interests of his administration, and no work he could do in his councils

would have delivered his brethren. The freedom obtained for the enslaved people was to be wrought out by God's hand, that His power as Supreme Ruler might be demonstrated to all the nations and kingdoms of the world. Only by separating his interest from that of his brethren, could Moses occupy the position of ruler in Egypt, and this would have worked his own ruin.

A certain ruler came to Christ, saying, "Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, Honor thy father and thy mother. And he said, All these things have I kept from my youth up. Now when Jesus heard these things He said unto him, Yet lackest thou one thing; sell all thou hast and distribute unto the poor and thou shalt have treasure in heaven, and come, follow me. And when he heard this he was very sorrowful: for he was very rich." [Luke 18:18-23.]

He loved his name, his rich possessions of lands, better than the Lord or his brethren. It was altogether too much for him to impart of his abundance as God's almoner, and thus be a co-laborer with Jesus Christ in the work of relieving the sufferings and necessities of humanity; and in the books of heaven was written against his name, "Unfaithful steward of his Lord's goods." He misappropriated the talents entrusted to him by God, and in doing so, he lost his life—that life purchased at an infinite cost—he lost earthly riches, he gave up the treasures of heaven; for Christ assured him that if he followed Him he should have treasure in heaven.

Many come to the same point of conviction as did this young ruler; they earnestly desire to be Christians, to inherit eternal life; but when told that they must forsake all that they have to be His disciples, they are not prepared to make the sacrifice. They dare not trust God with the disposition of His own lent treasure.

Many see force and beauty in the truth; they greatly desire heaven and everlasting glory; but they are not willing to become the obedient agents of God, co-operating with Him in making a right use of the treasure lent them. They do not come to the point where they can give all they possess, as demanded of them by God, to bless humanity in their essential needs, as opportunity shall require. They think they cannot pay this price, and God, after a further test and trial, releases them from their stewardship. They cannot give back to the Lord His own gifts, in the various ways that He designs they shall do. They appropriate the Lord's entrusted goods to their own use: they covet heaven, but are not willing to co-operate with God by being a faithful steward in blessing humanity. It is for this reason that we have so much want and distress in our world. God has given to man an abundance of goods to be imparted to others, but the temptation to embezzle the Lord's goods to please and glorify themselves has not been resisted.

God has made to the world the most expensive gift of heaven—His only begotten Son. This was the provision made in order that all who believe in Him should not perish, but have everlasting life. When the believer takes Christ as his personal Saviour, the world's customs, maxims, and principles are no longer a controlling power. The truth as it is in Jesus rules the heart and the affections. If, when in a position that is favorable for this present life, the human agent sees that in obeying the truth, he will

lose his position, and he turns from the truth, refusing obedience to God's commandments as did the young ruler, he refuses to become an obedient child, he refuses to serve the Lord with full purpose of heart, irrespective of consequences.

Obedience God requires from every son and daughter of Adam, and the consequences belong to Him. Never yet did persecution drive the soul, who was indeed a lover of Jesus Christ, away from Him. The love of Jesus in the soul is all-absorbing, for that great love wherewith God hath loved us, revealed in giving Christ to us, is beyond a parallel. "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.] For our sake Christ became poor, "that we through his poverty might be rich." [2 Corinthians 8:9.]

What will the human agent do to have the privilege of co-operating with God? Will he forsake all that he has rather than forsake Christ? Will he suffer persecution for the truth's sake? Reproach and persecution have separated many souls from heaven, but never a soul from the love of Christ. If we can bear persecution for His dear name's sake, His love becomes a ruling power in our hearts, for we have the assurance that nothing can separate us from the love of Christ.

Never is the tempest-tried soul more dearly loved by his Saviour than when he is suffering reproach for the truth's sake. When for the truth's sake the believer stands at the bar of unrighteous tribunals, Christ stands by his side. All the reproaches that fall upon the human believer fall upon Christ in the person of His saints. "I will love him," said Christ, "and manifest myself to him." [John 14:21.] Christ is condemned over again in the person of His believing disciples. When for the truth's sake the believer is incarcerated in prison walls, Christ manifests Himself to him, and ravishes his heart with His love. When he suffers death for the sake of Christ, Christ says to him, They may kill the body, but they cannot hurt the soul. "Be of good cheer; I have overcome the world." [John 16:33.] They crucified Me, and if they put you to death, they crucify Me afresh in the person of My saints.

Persecution cannot do more than cause death, but the life is preserved to eternal life and glory. The persecuting power may take its stand, and command the disciples of Christ to deny the faith, to give heed to seducing spirits and doctrines of devils, by making void the law of God. But the disciples may ask, Why should I do this? I love Jesus, and I will never deny His name. When the power says, I will call you a disturber of the peace, they may answer, Thus they called Jesus, who was truth, and grace, and peace. They rejected, insulted, and mocked my Saviour. Why? They were stirred with a power from beneath. Satan inspired men to make the work of Christ as hard and trying as possible.

Christ was, [to] the Jewish people, a rock of offense, while if they had received Him, He would have been the rock of their salvation. "Therefore also it is contained in the Scriptures, 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, a 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 2:6-9.]

I have received your letter and read it with interest. I wish I could see you, and attend your meetings in Hobart. Remember that we are praying for you. We must hold fast the promises of God, which are yea and Amen in Christ Jesus. We are by faith to lay hold of Jesus, drinking of the water of life freely. We believe we have faith, and we must rest in a "Thus saith the Lord."

January 9

I am up this morning at an early hour, long before daylight, finishing this letter; for I want it to go this morning. It is a long, long time since I have written you a letter.

Some days ago Fannie Bolton came here to prepare her things, and then go to America; but she is in a condition of nervous prostration, and will board with Sister Shannan for a time.

Our building has dragged heavily, for want of material with which to finish. I have my room all finished, but not furnished. We hear the sawing and the hammering all around, but we know it to be a necessity, and therefore do not mind it. Our goods will leave Sydney Friday January 10. The heat has been for several days like the blast of a furnace. A change came Monday and we had a thunder and lightning storm, which has been very gratefully received by the things of nature, and we are all revived.

I hope the Lord will give you and Brother Hare sheaves of souls from Hobart. We hope you will keep of good courage. Brother and Sister Starr have come from Queensland. He will leave this morning for Sydney. I have been very weak, but am feeling a little stronger.

May the Lord bless you and Brother and Sister Hare is our earnest prayer.

In love.

Lt 117, 1896

Woods, Brother and Sister

Northcote, Victoria, Australia

November 3, 1896

Dear Brother and Sister Woods:

I should have been relieved to have had an interview with you before leaving Melbourne; but by inquiry I learned that you lived a long distance from North Fitzroy.

I feel deeply over the situation of the church in North Fitzroy, and the churches located in the suburbs of Melbourne. I was very sorry that neither of you attended the camp meeting. The best thing that you can do is to improve every opportunity to place yourselves where you can hear what the Lord says to you through His servants.

The Lord Jesus commanded that three times each year His people should assemble at Jerusalem to observe His appointed ordinances. These gatherings were for their good, for their spiritual advantage. In them better knowledge was obtained in regard to their spiritual service. If they would, all might catch the bright beams of light, that with John they could say, "That which we have heard, which we have seen with our eyes, which we have seen with our eyes, which we have looked upon, and our hands have handled of the words of life, declare we unto you; that ye may have fellowship with us." [1 John 1:1, 3.]

The deprivation felt when people absent themselves from the gatherings of the people of God is not small. As children of God we are to place ourselves in every gathering of God, where His people are commissioned to be present and give the Word of life. All need light, and all the help that can be obtained, in order that when they have heard and received the precious messages from heaven through God's appointed agents, they may be prepared to bestow upon others the light given. God met with His people at the Adelaide camp meeting.

True grace is to be received <before it can be> diffused. It is active, penetrative, aggressive. By the hearing of the Word new ideas flash into the receptive heart and mind of every soul, for God is giving His message to His needy people. Unless the heart is barricaded against light, the seed, the living seed, cast into the living soil will regenerate the heart, and produce fruit which will increase more and more.

It is man's privilege to accept the providences and blessings placed within his reach, and then to find others and communicate to them the knowledge of the truth. When this important responsibility is fully appreciated, all will realize the necessity of obtaining all the knowledge of truth and grace <possible,> in order that they can diffuse it to those with whom they are brought in contact.

The mind should be kept free from every species of selfishness and <covetousness, which is idolatry,> that the grace of God may rule in the soul temple. Then they will be captivated with their exalted privileges of contemplating God, and will work the works of God. What privileges we may enjoy if we choose to accept and appreciate them.

In the meetings held at the new church, by the Lord's delegated servants, a most precious banquet was presented—a feast of heavenly things. But there were but few who would come to partake of the heavenly feast. They felt no need of the rich blessings of heaven sometime they will understand that the Lord had light and knowledge for them which they did not want, although their eternal interests were involved. They refused to see light and knowledge.

I am pained at heart. How pained I was to hear Brother Miller's assertion that he had not had so much as the thought enter into his mind to separate from the office. The Lord has opened this matter before me, and I know it to be otherwise. His heart was not in the work. He might have been a great blessing in the office had his abilities been used unselfishly in any position where he could do the best service. All connected with the work of God are highly privileged. If he had put on Christ as he entered the office, and had determined to do his best, even though difficulties did arise, and to be faithful to principle, yourself, Brother Woods, and Brother Miller, could have seen a way out of the difficulties. Had you considered prayerfully the result of this movement, you would have been alarmed.

A multitude of temptations have encompassed you, and leavened <many of> the church. Rivalries naturally spring into activity, which make it a most difficult matter to discharge the highest moral obligations. Many nameless evils will combine to test whatever integrity and strength of religious principles and habits that may have been cherished. A brief season of trial and test is a wonderful revealer of character. Individually, we have need in this time of trial to have firm reliance upon God.

Had you both, and all who claim to believe the truth, a keen perception of the importance of every man standing in his place in the publishing house, you would not have been so readily separated from this center, which is especially under the supervision of the Lord. Had every one delayed their decisions to seek the counsels of the Lord, anxiously watching and waiting for the Lord to give light, and praying in faith, the promise of God would have been verified. Wisdom would have been given. But the hurried movements to present the matter, as fast as possible, to a close need not have been. That was not the Lord's way, but the way and will of the enemy.

I was <instructed of the Lord> that there is need of a decided change in the church. Earnest piety and vital godliness is scarce. Therefore there are many who will stumble over one misstep made, <and some will recover themselves out of the snare of the devil, while others will> make shipwreck of their faith through the temptations of the enemy, for they have felt free to give expression to their doubts and evil surmisings. One word of doubt, one word of evil thinking and evil speaking makes room for more of the same kind. It is seed-sowing that will prepare for a harvest that few will care to garner. When once this spirit begins to leaven the church, the inclination of the natural heart manifests itself. If at first conscience interposes some obstacle in the way of this kind of missionary work, the heart, unless softened and purified, elevated and ennobled by feeding on the word of God, will accommodate itself to the low level of gossip and tale bearing, which makes the soul empty, hard, <loveless,> and unimpressible to the influences of the Holy Spirit. I have been feeling deeply over these things, and what can I say? I have passed through similar scenes so many times.

The Spirit of the Lord has presented to me the dangers that are threatening the church. There was great need of a revival effort in the church at North Fitzroy. At the present time tares and wheat are growing together. As never before, there is a necessity for personal, missionary house-to-house labor, and of that kind that will build up, restore, and strengthen the faith, and not weaken and confuse and destroy the souls for whom Christ has died. These souls have been ransomed at an infinite price. God wants every soul to appreciate every faculty, and to use every talent for the glory of God.

We do not want to strive for the highest place and position and name, but to seek the highest place in being vessels unto honor, cleansed, refined, purified. It is not enough to be apt in speech, ready talkers. <There is enough of this.> Heart and soul must be worked by the Holy Spirit. Truth precious truth, is to be entertained <and cultivated by exercise.> It is to make its impression upon the mind and heart through the means of prayer and meditation, and watching unto prayer. The truth, daily making a deeper imprint on the heart, makes us, individually, blessings to all with whom we come in contact. It is our privilege to continually draw from the Fountainhead, and through the abundant grace of God, we become repositories of Bible truth.



Living the truth, it is natural to diffuse the truth; and thus we become living channels of light. Then there will be true ministering work done for those who need it.

We need a deeper knowledge of the truth as it is in Jesus. We are not to allow the activities of business to crowd the contemplation of the life, spirit, and love of Jesus out of our hearts. At all times and in all places we are to seek Christ. "Learn of me," said the greatest Teacher the world ever knew, "for I am meek and lowly in heart." [Matthew 11:29.] This is to be the lesson which we are to practice. We are to reveal the disinterestedness of His love, His pure benevolence, the unselfishness of the religion of Jesus Christ. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." [Philippians 2:4, 5.]

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves; ... for even Christ pleased not himself." [Romans 15:1, 3.] "My little children, let us not love in word, neither in tongue, but in deed and in truth." [1 John 3:18.] "Wherefore, lift up the hands which hang down, and the feeble knees. 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, seeking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled." [Hebrews 12:12-15.]

Let not the unruly tongue sow seeds of doubt, unsettling the little faith that many members of the church have, but let faith and piety be diffused. Evil speaking and evil devising will produce their harvest. Let every soul who will visit from house to house have words that will not encourage weakness, <alienation, and strife,> but encourage faith and hope.

Truth, precious truth as it is in Jesus, is food for the soul. If we are missionaries in the church, let us not be missionaries under the dictation of the enemy, but missionaries that are in vital connection with Jesus Christ. Christ came to the world to sow the earth with truth, pure, unadulterated truth. The Lord is soon to come. "Prepare ye the way of the Lord; make straight his paths." [Matthew 3:3.] We are working in sight of the whole universe of heaven. Consider this. I beseech of you to walk in the light.

In His discourse with Nicodemus, Christ described Himself as having kindled a light in the world. He Himself is the great center of light. While all the children of the day delight to feed and strengthen their spiritual vision at its beams, the doers of evil prefer the darkness; they fear to come to the light, lest their deeds shall be reprov'd. They fear condemnation will be flashed in their faces. The sermon on the Mount is full of instruction. The material and texture of the whole fabric is like valuable cloth of gold, presenting to all the most serviceable and enduring principles of duty.

So perfect is the character represented which men must have in order to be Christ's disciples that the infidel has said that it is not possible for any human being to attain unto it. But no less a standard must be presented by all who claim to be children of God. Infidels know not that celestial aid is provided for all who seek for it by faith. Every provision has been made in behalf of every soul who shall seek to be a partaker of the divine nature, and be complete in Jesus Christ. Every defect is to be discerned and cut away from the character with an unsparing decision. The people of God are to turn every action into devotion. They are to <partake of> every meal as if they knew it was a token of the love of the infinite

God expressed to them. The termination of one duty is to be the commencement of the next that presents itself. Then the Christian character will be manifest in a life of continuous obedience and service to Jesus Christ.

Whatever business engagements men may yoke up with, if Christians, they must wear the yoke of duty to Jesus Christ. This is their allegiance. They are to consider themselves bound by superior obligations. The Master, Jesus Christ, has placed His yoke upon the neck of every disciple; their life-service is pledged to Him <in accepting His yoke.> Anything that will mar or hinder their perfect service to God is to be broken, whatever its nature or character may be. We should not give to our God divided service.

The Lord has united His nature with humanity, expressly that He might become a more distinguishable and definite object for our contemplation and love. He invites us to draw near and contemplate the great light, the invisible God invested in robes of humanity, emitting a glory so softened and subdued that our eyes can endure the sight.

Christ is the light of heaven. In His face we shall see God. Bear in mind the prayer of Christ, that His people may be one with Him as He is one with the Father, that they may be with Him where He is, and behold His glory. Think how displeasing it is to God for His people to have a spirit of pride, self-sufficiency, and envy, of seeking to be first. We cannot afford to do this, for it is the work of Satan. Press together; press together; press together.

Lt 118, 1896

Walling, Addie; Walling, May

Ashfield, New South Wales, Australia

November 17, 1896

Dear Children Addie and May:

I received your letter containing the news of your mother's death. Notwithstanding you have had no special connection with her since your early childhood, she was your mother, and you could but be afflicted with her affliction. Her death was sudden, and the manner of it could but be a shock to you. Was it hemorrhage of the lungs? It looks that way. We can but leave her now in the hands of God, who is too wise to err, and too good to do us harm. The Lord is good, very merciful. He reads the secrets of every heart; He ever judgeth righteously. He is acquainted with all the sorrows and sufferings of the children of men.

Now I the only mother that you have, and since I have been a mother to you, acting a mother's part until you were capable of caring for yourselves, I hope you will be free to act the part of children to me, and that our hearts shall blend as one. We may never be any closer connected in our lives than we are now in family relation, but we may cherish the tender kindness and affection which should exist.

I have acted my part faithfully toward you, and know not that I have been in any respect amiss in my duty. If you both with devote yourselves to the service of God, then honor Him by consecrating your soul, body, and spirit to God, and I shall be repaid for all the burden I have had in your behalf, without any returns on your part, which I might justly require. There is not a mother living that could have done more for you through your childhood years, and even up to womanhood, than I have done in your behalf, and I have felt at times very certain that neither of you would sometime awake, and then your impressions would be of a different nature than they have been toward me. I know they will be when you shall be worked by the Holy Spirit of God. It cannot be otherwise than that things will come to your remembrance, and your obligations be sensed, in a way that you have never manifested hitherto.

I would be pleased if May would give me some account of her work, her wages, and what she is doing. I have not had any account of this. I have an interest in this matter, such as a mother would have for children that she has cared for and educated, fed and clothed, until they were able to earn their own way in the world. I do hope you will not lose heaven at last through neglect to appreciate the Lord's goodness, and His love and care for you. I hope your obligations to God <will be appreciated. He> has given you Jesus, a living sacrifice, that through faith in Him you should not perish, but have everlasting life. I hope you will respond by heart-devotion and service to God, that He will not be hungry and seek fruit upon the tree, representing your life and character, and find nothing but leaves.

Busy activity in business matters is not religion. Is your heart temple a place cleansed, refined, and purified by the indwelling of the Holy Spirit? Mistake not leaves of profession for fruit. Examine your own hearts carefully. Make thorough investigation. Cultivate principles which are true and pure. Ever consider that your principles in every phase of character are deciding your future destiny. Keep these principles with intense solicitude boldly and vividly exposed to your own mind, and be sure that you can look upon them critically, with respect, in the light of the Word of God.

Addie, there is in you danger of a Phariseism to think you are religiously right and meeting a correct standard; but the deep and abiding love of God is not brought into your inner life. You suppose yourself to be a Christian, but, my dear child, are you a Christian? Do you love the Lord God with all your heart, and with all your soul, and with all your strength, and your neighbor as yourself? Are you seeking to be a blessing in life actions, in good works, for which you are not paid in wages? You may pray, and you may perform a little touch of religious duties, and have an abundance of leaves; but where is the fruit?

Children, you could have helped your brother Fred. He would have been converted to the truth if you had lived the truth in all respects before him, and had revealed in your life and character what the truth has done through the transforming grace of Christ in your own hearts. God's claims upon you both have never been presented to your mind and character as sacred <as they are.> You both need to accustom your individual selves to gaze upon the principles which are cherished, with great earnestness, and upon the Lord's claims, with sacred awe.

"Ye are not your own; ye are bought with a price; therefore glorify God in your body and in your spirits, which are God's." [1 Corinthians 6:19, 20.] Will you consider how much it cost the Lord Jesus to ransom you? Your souls should be pervaded with a deep sense that every faculty of mind, soul, and body, is to

be employed to honor and glorify Him. Both <of you need to> understand the heart's need to maintain the most intimate, conscious connection with the pure, sacred springs from which it derives its vital force. Your supposed, most virtuous habits, your conclusions, need to be closely examined. Your life-experience as children of God must penetrate deeper than habit or opinion or authority. Those with whom you associate may discern nothing lacking, which they can put into words, and yet the atmosphere which surrounds your soul may not be instinct with the peace and grace of the principles of truth and righteousness and the tender pitying love which dwells in Jesus Christ.

You may both have the form of godliness, but still may not show that life which means growth to the full stature in Christ Jesus. In Him is found intellect, power, and that true and earnest sympathy which is required by those who cooperate with Jesus Christ, as partakers of the divine nature, that they may diffuse the same. Your religious experience, <I am sorry to say,> is dwarfed. The deep and holy principles, and watchful, prayerful, strenuous efforts, under the Holy Spirit's inspiration, do not characterize your lives. It is not made a part of your nature to receive light, to diffuse light, and to minister spiritual light and life to others. There is an inexhaustible source from which you can draw, if you will, and then impart, consciously and unconsciously.

A few words more. How long have you calculated it is safe for you to be lukewarm Christians, neither cold nor hot? Days and months and years have been added to your life, supplying you opportunities and advantages. The entire probationary period of your lives belongs unreservedly to God. He puts His claim on all the endowments and powers entrusted to us. Christ has a right to the entire consecration to our service. Every talent is to be improved and multiplied by being put into exercise. The capabilities given of God are to be improved and increased to His name's glory, and in accordance with His divine will. We are to co-operate with God in promoting the well-being of all around us, and by making manifest the glory of God.

As those who have the life of Christ, we are to grow, for all <things that have> life will grow; it cannot help growing. If there is no growth in the religious character, there is no <spiritual> life. Our physical and intellectual resources are to be increased by active effort. Spiritual attainment and grace are to grow in the same order, by constant exercise. O, then there will be the pouring forth unto God of thanksgiving and praise, as newborn souls in the fervor of their first love. They are clothed with His beautiful garments, and become potent, living agencies.

The church needs the fresh live experiences of members who have habitual communion with God. Old, dry, stale testimonies and prayers, without the manifestation that Christ is in them, as a well of water springing up unto everlasting life, are no help to <the one praying, or> to the church. But continually feeding on the Word of God will create in the soul a fresh supply of living water, refreshing to all who associate with them. Try it, children.

The Lord Jesus supplies all that is necessary for our salvation. In the cross of Calvary there is a guarantee for intellectual excellence and positive success. There is an ever-living, quickening motive found in that perfect trust, a living active, growing faith made stronger by the long, hard struggles with life, gathering

opportunities, and improving every privilege which God provides to become complete in Him, the Author and Finisher of our faith.

The natural and cultivated traits of character need to be greatly improved; selfishness needs to be cut away, and sympathy, pure and uncorrupted, which is the sure fruit of all righteousness, needs to be constantly growing. Then, with the heart brought into captivity to Christ, there is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, the precious fruit the boughs will bear that are grafted into the True Vine.

They that are Christ's have crucified the flesh with [its] affections and lusts. Their character expresses the similitude of Christ's character. Study the Word of God; make it the rule of your life.

There must be decided changes in your sentiments as to what constitutes true devotion and piety, else you will miss heaven. You must now commence with earnestness to make your calling and election sure. Receive your illumination, not from what others may think of your religious standing, but by looking unto Jesus. Be only content to receive your illuminating from the great central light of the universe. Secure from Him the very highest attainments, and then bring to Him in thank offerings all your cultivated abilities, and consecrate them to His service. Exalt the cross of Christ above all honor and praise.

In love,

Mother

Lt 119, 1896

White, J. E.; White, Emma

"Sunnyside," Cooranbong, Australia

July 31, 1896

Dear Children:

We were much pleased and greatly relieved to receive letters from you in the last mail. The American mail leaves here next Monday, August 2, and I shall try to send you this by it.

I am in my usual health; but have had serious fears with regard to my eyesight. My left eye gives me considerable trouble. It has been painfully weak, and the pain in my cheek bone has caused me much anxiety. I think I told you that about a year ago I had a fall. I was filling a tin milk pan with oranges for Brother McCann, and when I rose from my stooping position, and attempted to walk, I saw that I was falling face downward, into a pile of small, sharp stumps, which had been brought their for fuel. I darted a prayer to heaven, and fell heavily forward. The milk pan struck the stumps with great force, and when I fell, it struck me just beneath the eye. The pan was bent almost double. Brother McCann came and lifted me up.

After this I had a very painful time with my whole head. My cheek was large and hard. Ella White was with me at the time, and she pounded up charcoal for me. With this pulverized charcoal and hot water I treated my face for hours, till the soreness and pain was killed.

Now, nearly a year afterwards, this eye and cheekbone have pained me so that I have been alarmed. For two weeks in June I suffered much. But I prayed most earnestly to the One who has said, "Ask, and ye shall receive; seek, and ye shall find." [Matthew 7:7.] The Lord has heard my prayer ascending to Him day and night, especially in the night season, and His restoring power has been realized by me. My eye is much improved; the pain has left the cheekbone: and I am very thankful to the Lord.

We must all exercise faith. I am praying to the Lord to give me strength and health and clearness of mind, and I believe He hears my prayers. We are exhorted to be sober, and watch unto prayer, but this does not mean that we are to mourn and repine, like orphaned children. True, the struggle for continual advancement in the Christian life must be life-long, but our advancement in the heavenly path may be hopeful. If we manifest an intense energy, proportionate to the object for which we are striving, even eternal life, we are made partakers of Christ and of all the rich graces He is willing and ready to give to those who by patient continuance in well doing, seek for glory and honor and immortality. If we hold the beginning of our confidence steadfast unto the end, we shall see the King in His glory.

I do not ask for smooth paths, but I do supplicate my heavenly Father for an increase of faith, that I may surmount every apparent difficulty. He is able and willing to give us the Comforter: but we must have firmness and decision, maintaining under all circumstances a pure, Christian integrity and confidence in our Lord and Saviour Jesus Christ. The exhortation comes to us, "Ye therefore, beloved, seeing ye know these things, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." [2 Peter 3:17.]

Eternal interests are to be gained, even the salvation of our souls; and every day we are to watch and be sober. Yet we are to be cheerful, thanking the Lord for His blessing. We must have faith, living faith. God is our efficiency, the source of all power. His resources cannot be exhausted. We can have a daily, abundant supply.

About two weeks ago Sara McEnterfer, Maggie Hare, and myself rode out about six miles into the country to get oranges. We have a pleasant time gathering the yellow fruit. We paid three pence per dozen for them; this is six cents in American money. The oranges were large, deep yellow, thin skinned, and delicious to the taste. We purchased twenty dozen for table use. Sara and Maggie purchased five dozen each for their own use. They also bought five dozen for May Israel, and five dozen for Brother Connell. We had a large sack full. We also got ten dozen lemons. These were twopence per dozen. Their skins are lumpy, uneven, and as yellow as that of the oranges. They are very juicy.

I did wish you could have been with us. It is a treat to have all the oranges we want. I use lemon juice freely. It is the best thing you could use for rheumatism, and for your head, and for malaria.

We have oranges brought to the door [by] a lad who lives away up in the bush. The only way to reach this family is on horseback. Most of our family furnish themselves with oranges at twopence per dozen.

If they prefer it, I am willing for them to do this. They have a sufficiency, and can use them at all times, and I have less to buy for table use. We have oranges on the table once a day now.

Willie's family are all well. The twins are doing nicely. They are developing intelligence now. They seldom every cry, but May has her hands full, first one and then the other. They are hearty eaters. They have excellent shaped heads, and pretty faces. These children are a blessing to the older children. Ella and Mabel are so delighted with their little brothers. They do not lose their joy in them as they grow older.

I should be pleased to have you see these babies. At one time it appeared that the White family, if time lasted much longer, would become extinct, but when these two boys came into the family, the prospect seemed more encouraging.

Lately we have had very close times in money matters, equaled only by 1894. Then everything seemed to be collapsing, but it is not quite so bad now.

I am much pleased with the information you give us about the work. Yesterday I spoke to the people here in the sawmill loft. About eighty were present. I read them some of your letters in regard to the manner in which you were doing the work. All seemed to be interested. I think it is good to show them what is going on in the Southern field.

A very interesting case has recently come to our notice. A Wesleyan minister of first rate education has become convinced of the truth. He was by himself when he was convicted. He wrote to Elder Daniells. He then came to the office, and had several interviews with him. He has now united with the Seventh-day Adventist church, and is prepared to take right hold of the work. It is evident that he has been convicted and converted to the truth, without any effort being made for him by our people. The Lord can and will work by the Holy Spirit's power upon hearts that are susceptible to its influence. We think this man will bring many from his own church into the truth: for many were searching the Scriptures with him for light and knowledge. They saw the Sabbath, believed that there is no immortality except through Christ Jesus, and were convinced on nearly every vital point of truth that we hold.

This man's conversion has made such a stir that ministers have been sent for to put down this so-called heresy. The bishop labored with him, and his arguments seemed very conclusive, outside of the Bible. But when the Bible was consulted, the Word said altogether differently. The minister chose the Word just as it reads, and was thereby cut off from his church. He sent in his resignation, but was not permitted to have the use of his church in which to preach his farewell discourse. This minister and his wife are now in Melbourne, studying the truth, preparatory to their work—to enlighten others.

We see by letters received from Melbourne that a good work has been in progress since the Armadale camp meeting. After that meeting many continued to be interested. Through the reports of the camp meeting, those who did not attend it at all were drawn to the meetings that were held afterwards. Quite a number of precious souls are now united with us.

After the Armadale camp meeting closed, the question was brought up in regard to the continuance of the tent-meetings there. I told them of a dream I had had. I dreamed that I saw a partly completed building. The workmen were gathering up their tools, preparing to leave it unfinished; but I entreated of them to consider the matter. The building is not finished, I said, Come back, and keep at work until it is roofed. They came back, and went to work. The brethren heeded my entreaties to remain and continue the work in Armadale while we went to Tasmania to attend the camp meeting there. Elder Daniells, Herbert Lacey, and several Bible workers remained. As the result, quite a number embraced the truth.

For every one whose hands seem to be weakening and losing their hold, I have the word, Grasp the standard more firmly. Faith says, Go forward. You must not fail, nor be discouraged. There is no weakness of faith in him who is constantly advancing.

There are men and women whose talents are rusting on account of inaction. I have more joy than I can express to see you, Edson and Emma, unitedly engaged in the work of God. How long the Lord may permit me to wear the armor I know not, neither am I anxious in regard to this matter.

Work may be seen by all who go into the vineyard of the Lord. This vineyard has no limits. If self is hid in Jesus Christ, the love of teaching the truth will grow. Let Him appear as the One altogether lovely, the chiefest among ten thousand, and the advancement onward and upward will be continual. Some have a natural aptitude to teach, and they reveal this gift by training others, educating and lifting up those for whom Christ has died. Edson and Emma, win all you can, and when you need one hundred dollars more to invest in the work you have been doing, you may draw on my account at the Review and Herald office. There are those in the world who are poor, yet who make many rich.

I am glad Brother Kynett and his daughter have united with you in this work. God bless you and them is our daily prayer. Oh, we cannot wait for some costly apparatus for doing good. However humble our sphere may be, let us do our best. The Lord will work by few as well as by many. The work may be started in many places in a humble way, even when means is very limited. But so many want to do a great thing, and must make such great preparations, that they lose sight of the object which was once prominent.

The rich grace of God in the heart and love for souls are the highest qualifications that any human agent can possess for bringing many souls to Jesus Christ. No weariness of will or spirit is felt by him who works for Jesus Christ to save souls. His physical strength may not be sufficient to bear the taxation placed upon it, because of his willingness to spend and be spent, but as he goes to the work, he does not regard it as sullen drudgery. It is a cheerful work, done with a glad heart. Joy is expressed in God through Jesus Christ. This joy is the joy set before Christ. It sweetens all toil; it braces the will; it nerves the spirit for all that shall come. The worker is in co-partnership with the Lord of life and glory.

All who are in earnest to answer to the claims of the world to come will hold fast to their Partner in the work. "Without me ye can do nothing." [John 15:5.] Never forget this. The Lord is our helper, and if He is at our right hand, we shall not be moved. Just as the body needs the vital air at all times, so the soul at all times needs the guidance of truth. When the soul is not constantly fed or constantly stimulated with



the world, but is feeding upon the bread of life, then the work testifies to the fact. We must have a living connection with Him in whom we live and move and have our being.

Under the deep conviction of the Holy Spirit's working upon the mind we may each show by precept and example that the truth, which is the Word of God, is inwrought in all we do. We cannot disconnect from it for a moment; for it is the vital truth of life to the soul, and is a living principle, abiding with us in all our difficulties, a witness in all our business transactions, a guide to us in all the relations of life, controlling us in every place, where no eyes sees, no one but God hears. He finds us faithful servants, ever accompanied by truth which directs our thoughts, our words and our deeds, according to the will of God.

Ever be true to the principles of the Word, and God will put His holy signature upon your work. While there will be wars and pestilences, while there will be mercantile failures, thefts, robberies, millionaire bankruptcies, we may know that our treasure is laid up in heaven. As faithful sentinels we must lift the standard higher, holding it with a firm grasp. Those who hold fast their integrity under all circumstances, amid disappointment and trial, possess that Bible religion, according to the highest standard that earth can ever know.

There is no religion in the enthronement of self. We are to be true in heart and soul, serving the Lord with all purity and holiness and diligence, trading upon the talents He has given us with all activity and earnestness. His will is to be our will; His ways our way. Our religion requires us to be instant in season and out of season, faithfully and promptly doing our duty, for God supplies the power, the skill, the quick reason. These must never be perverted into instruments of iniquity. We are not to make the Holy One serve with our sins. Our departure from the straightest noble integrity inflicts degradation on our moral nature. Even if the result is that self is lifted up, that we are enriched, and seated among princes, in the eyes of God we are unclean and unholy. We have sold our birthright for selfish interest and gain; and at any moment we may be called upon, "Give an account of thy stewardship." [Luke 16:2.]

Lt 122, 1896

White, J. E.; White, Emma

"Sunnyside," Cooranbong, Australia

August 21, 1896

Dear Children:

I have been writing to you on the resurrection of Lazarus. I feel anxious to complete this second book as soon as possible. My heart is drawn out in earnest prayer to God. I feel a burden to lift up my voice in testimony, in appeals, in warnings, that all who are disciples of Christ shall walk in the light of God's holy Word.

Time is short, and we cannot afford to walk for one hour in darkness. We need light, precious light. The Word of God is our sufficient rule of life. It teaches the whole will of God concerning us, His human agents. Therefore in it we have a sure guide for our faith and practice.

The Scriptures need not be read by the dim light of tradition in order to be comprehended. As well might we try to give light to the sun with a torch as to explain the Scriptures by human intellect or tradition. God's holy Word needs not the torch light glimmer of earth to make its glories distinguishable. It is light in itself—the glory of God revealed; and beside it every other light is dim.

Those who suppose that they understand philosophy think that their explanations are necessary to unlock the treasure of knowledge, and to prevent heresies from coming into the church. But it is these explanations that have brought in false theories and heresies, causing men to teach for doctrine the commandments of men. Men have made desperate efforts to explain the meaning of what they thought to be intricate Scriptures, but their efforts have only darkened what they thought to make clear.

The priests and Pharisees thought that they were doing great things as teachers, by putting their own interpretations upon the Word of God, but Christ said of them, "Ye are both ignorant of the Scriptures, and of the power of God." [Matthew 22:29.] He charged them with the guilt of teaching for doctrines the commandments of men. Though they were the teachers of the oracles of God, though they were supposed to understand the Word of God, they were not doers of this Word. Satan had blinded their eyes that they should not see the true import of it.

This is the work of the teachers in our day. The churches are guilty of this sin. There is danger, great danger, that the supposed wise men of today will repeat the experience of the Jewish teachers. They falsely interpret the divine oracles; and souls are brought into perplexity and enshrouded in darkness because of their misconception of divine truth.

In some instances human learning and human interpretation may be a help to a right understanding of the Word of God. But the ignorant, who are without this help, need not despair. When they search the living oracles, the Holy Spirit is beside them as a divine teacher, ready to suggest to the honest, inquiring mind the true meaning of the Word. And this meaning is more easily understood than the interpretation placed upon it by wise men, who are thus designated because of their learning. But they are not truly wise, for they bring in their own ideas and opinions. These make destructive blundering with the plain "Thus saith the Lord." Often they cover up and make intricate that which is plain.

Let the student of the Word search the Scriptures, not with the lighted torch of tradition, but with an anxious, inquiring heart filled with a hunger for righteousness. God will help him. His heart will be made tender and susceptible to the influence of the Holy Spirit. Even the wayfaring man, though a novice, need not err when he searches the Scriptures with an open mind, and with a heart made tender by the Holy Spirit. If he is taught of God, he will be enabled, through searching the Scriptures, to find the pathway of eternal life. And if he will follow on to know the Lord, he will know that His going forth is prepared as the morning. He is to make his supplications to the Lord—the fountain of all wisdom, the storehouse of all knowledge. As he follows on step by step cherishing every ray of light that shines from the Word of God upon his pathway, he will discern every necessary duty.

The living principles of salvation are clearly stated in Luke 10:25-28. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." The natural condition of man is sinfulness, but a great sacrifice has been offered in his behalf, making it possible for him to keep the first four commandments, which define his duty to his God, and the last six, which define his duty to his fellow men. Obedience to these commandments is required from all who would enter into life.

It is the work of the Holy Spirit to bring men to repentance, to reveal God in Jesus Christ, and to present to the mind and urge upon the conscience the requirements of God. "He shall receive of mine, and shall show it unto you;" said Christ, "he shall bring all things to your remembrance, whatsoever I have said unto you." [John 16:14, 26.]

It is through the Word of God that we receive a knowledge of His requirements, and of the provision made in our behalf. We must understand this Word in order to understand what is comprehended in obedience. O, how thankful we should be for the Word of God—the voice of God speaking to the soul. How important that we feel it to be not only a duty, but a privilege, to study the inspired Oracles. By the Word of God we are "born again;" and made fit for the kingdom of heaven.

We cannot be safe unless the Word of God is to us a treasure, found and appreciated, more precious than gold or silver. Stored up in the mind and heart, it becomes a well of water, springing up into everlasting life. No matter how much we draw from this living fountain, we cannot diminish the supply. By studying the Word of God, we gain a knowledge of God and of Jesus Christ, whom to know aright is life eternal.

We need to become acquainted with the Scriptures, that we may draw from this treasure house things new and old to enrich other minds. But those who have had great advantages and many opportunities are beset by the enemy, and may be surprised into indulgence and sin. During the whole period of our probation, we shall be tempted. And where we have once failed, the enemy will try us again. Over and over again we shall be confronted by his temptations, but because of this we need not fail nor be discouraged. From the divine storehouse we may draw refreshing promises.

In God's precious Word we shall find a standard lifted up for us against the enemy. "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture might have hope." [Romans 15:4.] When the enemy allures souls by some glowing prospect or bright expectation, then there is danger. He throws out an alluring bait, and many souls are spiritually weak because they yield to his temptations. "Resist the devil, and he will flee from you." [James 4:7.] Unseen agencies draw near to help every one who feels his need of help; but many are overcome because they do not soon enough draw the sword of the Spirit—"It is written."

All who follow the Lamb whithersoever he goeth will have light, and light chases away darkness. All who cherish this light will have increased light, and will be able to say, "Thy word have I hid in my heart that I

might not sin against thee.” [Psalm 119:11.] Many souls are perishing for the knowledge which the Word of God gives. This Word assures us that there is strength for us. When we are severely tempted by the adversary of souls, if we place the shield of faith before us, we shall not sink in helpless despondency, but our hearts will be encouraged. “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.] “For God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape.” [1 Corinthians 10:13.]

Let all, and the youth especially, become earnest students of the Word. They may become familiar with the promises of God’s Word, and they will find them most encouraging, adapted to every part of their experience. Encourage all to feed on the Word, that they may obtain a knowledge of God and of Jesus Christ. Meditate upon the Word, and your mind will not be filled with chaff and unprofitable imaginations. Ambition, eager for recognition and distinction, will not be cherished. The elevated standard of purity and holiness, which the righteousness of Christ imparts, will be a source of help, and will kindle in the heart a yearning desire for higher attainments in the divine life.

Converse with God through the study of His Word, and your whole nature will be ennobled. Every soul that is striving for the eternal inheritance must be taught by this Word. “As new born babes, desire the sincere milk of the Word, that ye may grow thereby.” [1 Peter 2:2.] We must not read the Word of God with a stupid indifference, but we must strive to understand, verse by verse, every passage we read. Put the mental powers to the tax; will to comprehend. Seek wisdom from God. Many passages of the Scripture are easily understood; others demand patient digging, as for hidden treasure, close study and painstaking effort. Put to the stretch every spiritual sinew and muscle in the search for the treasure. Seek for it as the miner seeks for the veins of precious ore, concealed beneath the surface of the earth. As you search for truth in this way, the Holy Spirit flashes the gracious heavenly truth into mind and heart. Rich, and apparently hidden passages are discovered only by those who are determined to dig into this mine of celestial gold and sink their shafts deep.

You cannot receive the impressions of the Holy Spirit of God unless you search with a humble, meek, and lowly heart. Search in faith, asking wisdom of God. The Scriptures are given for your “instruction in righteousness,” therefore the Great Teacher means that you shall understand them, and that your mind shall see and grasp light in His light. [2 Timothy 3:16.] O, the light, the precious rays of light, gathered into one great whole, presents truths that have been obscured and hidden beneath a mass of rubbish. Truth will be rescued from the companionship of error, and stand in its native purity as light, precious light, making the heart to glow, and yielding abundant consolation. The golden grains are scattered all over the field of revelation. The Word, appreciated and obeyed, will be as glad springs of heavenly comfort, constantly springing up in our souls by faith in the Word of Inspiration. We may pray for the light of the Holy Spirit to shine upon the sacred page and enable the mind to comprehend it in its true meaning.

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

August 30, 1896

Dear Children:

I could not sleep past one o'clock this morning, so I dressed, and am writing to you. I was pleased to receive your letters and am anxious to receive all the news you can give me in regard to your missionary work. I feel sorry that means has been diverted so abundantly in some places, and so sparingly in others where the field is large, and where they are so much more in need of help.

The love for souls for whom Christ has died will lead those who love God supremely, and their neighbor as themselves, to work the works of Christ. I am grateful to our heavenly Father that you have so much to encourage you in the results of your labors. We are to be thankful for every token of good. It is a matter for rejoicing that so many have cast off the works of darkness and have put on the armor of light. They have the precious light of the Word; but the proving is to come. Will they remain steadfast, as good soldiers of Jesus Christ? We are still in the enemy's country; and nothing but that wisdom and strength and courage which the Holy Spirit imparts to the soul will enable any one of us to maintain our position in the elevated path cast up for the ransomed of the Lord to walk in—the highway of holiness. There are downward steps, and there are upward steps; the command comes to us, "Go Forward."

The repentance toward God that brings the sinful human agent to Christ is a repentance that needeth not to be repented of. It manifests itself in an entire change of character, a turning from idols unto the living and true God.

I am greatly in hope that our people who profess to believe the truth will "Come up to the help of the Lord" as self-denying, self-sacrificing missionaries. [See Judges 5:23.]

You speak of your methods of teaching, or shall I more properly call it "no methods"? I can see wisdom in the "no methods." I am sure if there were less forms and ceremonies in our churches, and a greater manifestation of that genuine simplicity, that true love and sympathy that reaches out for souls and bears other's burdens, much more would be accomplished. All who have the work of Christ to do must have the mind of Christ. The great burden is to educate these souls by the Word of God, and adapt its teachings to all classes. It alone can purify the soul from all moral and spiritual impurity.

The Southern field needs workers who will adapt themselves to the situation. But we cannot hope to have true, earnest workers unless they are aroused from their torpor of indifference and idolatry of every degree, sin is seen in its truly wicked character, and there is a turning to the Lord with full purpose of heart. The blessing of the Lord cannot rest upon them unless they shall turn from their selfishness and co-operate with Jesus Christ.

The work that should have had its beginning in the Southern field years ago has just commenced. Means have been absorbed in building up large establishments that were not really necessary. One half of the

money expended on the Union College, Lincoln, Nebraska was all that was really beneficial; the other half should have been appropriated to other more needy fields. This is not my judgment or decision. It is the decision of One infinite in counsel. This large expenditure of money in one locality is not showing wise generalship. There should have been more done in the south and other destitute fields long ago; but help is needed just now. May the Lord impress His people is my prayer.

Lt 124, 1896

White, J. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 9, 1896

Dear Son Edson:

We have received a letter from Captain Eldridge. He claims that you owe him one hundred dollars.

When light was given me in reference to Captain Eldridge’s relation to the work in the Office, I saw that his ability and talents were overrated. He did not give an equivalent for the high wages he received, even from a business standpoint. In regard to the religious side of the question, he was not to be depended on. He did not conscientiously maintain principle. He worked in a way that could not receive God’s endorsement.

In regard to the canvassing business, he and \_\_\_\_\_ knew very well that they could swing things as they pleased: for they had the inside track. But they had no more respect for the testimonies than for any other literary production, and left them far behind, unnoticed and neglected. They put Bible Readings in the place of Great Controversy. I was treated by them with an indifference savoring of contempt. They had the power which position, but not the Lord, gave them, and the wages allotted them were contrary to the principles which the Lord had revealed as those that should ever be strenuously maintained.

It was this that made me willing to leave my home in Battle Creek. It was as though I was drawn away by the shape matters assumed. The Lord was willing for it to be so; but I had not one ray of light that He would have me come to this country. I came in submission to the office of the General Conference, which I have ever maintained to be authority. I have no wish to return to America. I feel a holy indignation striving within my soul as I review the past eight years. Testimony after testimony has been sent from God to those in our publishing houses and to the managers of the work who stand at the very head; but they have turned away from the God-given light, to listen to the voice of men.

However skillful Captain Eldridge may have been in guiding vessels upon the high seas, he was incapable of managing the responsibilities at the heart of the work. Had he been converted and sanctified, and under the guidance of the Holy Spirit, his qualifications would have presented a far different showing. But he was connected with men who were not connected with God. There was not that harmony and love in the hearts of the workers, high or low, which could have made them strong and efficient, a complete whole. Those who were connected to the most sacred work ever given to men in these last

days—the work of preparing a people to stand in moral integrity as representatives of the character and work of Christ—dishonored God by mingling selfishness with the work. Man-made methods and practices that the Word of God has positively refused to acknowledge were brought in. The wisdom of finite men was placed in opposition to the wisdom of God.

The sophistries used by selfish, avaricious men, to bring in self-serving, were wrong from the very first. Their wisdom was earth-born, and the Lord declared He would blow upon all that was acquired in this way. All their ability, all their talents, were lent them by God; they did not create them. Had they been eating the flesh and drinking the blood of the Son of God, what would have been their experience? “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, ... even so he shall live by me.” [John 6:56, 57.]

Not one of these men who were so very masterly in their efforts to uplift self, not one of those who put so high an appreciation upon their wisdom and their ability to manage, was first managed by the Holy Spirit. These men failed to remember the words spoken by lips that will not lie, “Without me ye can do nothing” (aright, as it should be done). [John 15:5.]

Unless men study God’s Word and practice His teachings to the letter, rendering willing obedience to Him, they will have no more moral wisdom to discern the spiritual import of the words of Christ than had the disciples who were offended, and left Him. Messages may be brought to them from the Lord, but these messages will be just as incomprehensible as the words spoken by our Saviour to His disciples. Like the disciples, they will see some ideas that offend them. They will think that some fundamental doctrines are in peril.

Poor, weak, foolish, finite men! They think they understand what they are talking about, yet they are acting like blind men. In some of their sayings they are no more under the divine enlightenment than were the disciples who were offended at the words of Christ, and walked no more with Him. Whom did these disciples follow? Another leader.

In this way men at the heart of the work have been acting. But to whom are they responsible for their reason and ability. “As I live by the Father, so he that eateth me shall live by me.” [John 6:57.] Unless those who are connected with the work of God bring the words of Christ into their every day practice, they will see something at which to be offended, as did the disciples, and will turn away from Christ. “It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” [Verse 63.]

“From that time many of his disciples went back, and walked no more with him.” They never recovered from the offense they had received because of His words. “Then said Jesus to the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.” [Verses 66-69.]

As all divine wisdom comes from God, to whom are men, whether of high or low degree, responsible for every capability and reasoning power, but to God? If left to themselves, they will soon reveal their natural temperaments; unsanctified selfishness will be exhibited; human wisdom will occupy the throne

of the heart. Men supposed to be sensible men, having discerning minds, will follow their own light, light which heaven has not originated. They will use strange fire in their service, but the Lord will not accept them. When these men see their own inefficiency, and discern how small all their human calculations are, they will realize that without a living connection with God, their influence will be misleading. They will see that the advancement and healthy growth of God's work is not dependent upon unsanctified men.

God chooses men of a humble and contrite spirit through whom He can work, and imparts to them His wisdom. They are little in their own eyes, and will not interpret success as the result of their own smartness, but will glorify God. "Not by might, nor by power, but by my Spirit, saith the Lord." [Zechariah 4:6.] If men are entrusted with great responsibilities, this is no assurance of their fitness for their position. The assurance comes after test and trial. If they evidence that they sense their own weakness, if they make God their trust, the Lord will supply them with His wisdom. If they ask in faith, they will increase in knowledge and ability. If they depend upon God day by day, the stages of development will show a symmetrical growth heavenward. If they walk day by day in humility and contrition and wholeheartedness, in the strictest integrity doing justice to their fellow men, showing reverence and honor to God by being obedient and true to Him, keeping the living principles of righteousness, God will honor them.

The path of sincerity and integrity is not a path free from all obstruction. In the place of becoming faint-hearted and discouraged, those to whom God has entrusted responsibilities are to see in every difficulty a call to prayer. They are to consult, not finite men, who are boastful and show a masterly independence, but the great Teacher who has given to every man his work in His vineyard. They are to be faithful workers, always in co-partnership with the great Worker. Then they will not call slackly done work faithful and thorough service. They will stand fast against wrong, discerning the right from the wrong, the evil from the good. They will appreciate that which God estimates. There is no favoritism with God; and no partiality, no hypocrisy should be introduced or maintained in our households, churches, or institutions.

Lt 125, 1896

Young Friend

"Sunnyside," Cooranbong, Australia

May 27, 1896

Dear Young Friend:

I have received a letter from your mother, in which she speaks of your having a hard time in the office. I feel a deep earnest sympathy for all the youth. Satan presents to them peculiar temptations. But in Christ, the Source of all strength, they can find a refuge from his power. The Saviour says to them, "Come unto me all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.] I ask you, young man, Why have you not given your heart to Jesus? Why do you not heed this invitation? He



says to you, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [Verse 29.] Bear in mind that you are the purchased possession of Jesus Christ. "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.] Jesus gave His life for you. He desires that you shall take to Him all your perplexities and trials. You do yourself great injustice in refusing the blessings He so freely offers you. It is for your happiness and peace to give your heart to the Lord. Will you not take the Word of God and study it? And as you do so, pray for the light of God's Spirit to shine upon its sacred pages. Will you not humbly and prayerfully, believing that your heavenly Father hears your prayers, seek for the influence of His Holy Spirit to illuminate your darkened understanding, that you may comprehend the teachings of Christ? While living contrary to the Word of God, you will have no rest, no peace. You will always be thirsting for something that can give you satisfaction. In your unwillingness to give your heart to the Lord, whose are you? Whom are you serving? Some one has control of your mind; and if you have not submitted your will to the Lord, who has the control? Have you, my dear young friend, decided not to become a Christian? Have you concluded that you wanted not the care of God, that you could keep yourself? You cannot do this. We are kept by the power of God through faith. You complain of being hardly used, of being exceedingly tried; you say that you have been severely treated. Poor youth; I am sorry for you; Jesus is sorry for you, and wants to save you. He has given you the right to come to him with your burdens and trials. Tell the Lord that they are too heavy for you; put away your sins; repent, and believe that Jesus pardons you. If you refuse to come to Christ, you cause Satan to triumph; you follow in the road of transgressors. At every point your adversary will assail, will tempt you to do wrong, and this will bring trouble upon yourself. If you choose to remain in your sins, the spirit that now worketh in the children of disobedience will work in you. Will you be satisfied to remain a channel through whom Satan can work to your own ruin and to the unhappiness of others? If you think it safe to have your own way and will, and guide your own barque, you are making a great mistake. "But God, who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus." [Ephesians 2:4-6.] What a wonderful work the Lord is willing to do for you if you will give up your own will to the will of Him who has paid the price of redemption. All you have to do is to seek the Lord while He may be found, to call 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.] How can you resist such an appeal as this? Utterly destitute of spiritual life, how can you of your own self resist the spirit that worketh in the children of disobedience. You need Jesus to help you; He will take away your sins if you will let Him, and He will speak peace and pardon to your soul. Again I urge you to come to the Saviour just as you are, and ask Him to pardon your transgressions. Make an entire surrender to God; then live by faith on the Son of God. Find out the weak points in your character, and be earnest in the work of overcoming them. You are connected with the Review Office; and it is essential that every youth employed there shall do his best. Bear in mind that you are favored in having a work to do. Give your whole mind to the business. Learn all that you can. Spend your time wisely. Progress in knowledge. Strive to become a perfect master of whatever class of work you may be entrusted with, and expect to serve faithfully, putting your heart into the work. New responsibilities bring upon you the necessity of concentrating

your mind upon the work. Pray that the Lord will give you wisdom. You need to become efficient, that you may be able to help your mother and father. Success! how precious this will be to you in any department of labor. Your duty must be determined by the standing regulations of the institution that employs you. Its system of instruction, its requirements and its administration of counsel, you must accept as a part of your education. Every species of immorality should be strictly forbidden. No amusements which will disqualify you for doing faithful service should be indulged. In submission to God you will be under the restraint of moral and divine power which will bring to you strength and grace. You will love to do right, because it is right. 1If you have been negligent and disorderly, unthorough, unsatisfactory in your work, it would do you no good to pass over these things, and let you grow up undisciplined, uncorrected. If this were allowed, there would be a general insubordination in the office. O, if the youth would but consider what is for their own present and eternal good! If we refuse to come into line here, and obey orders pleasantly, using all our God-given abilities to make peace and harmony, we shall not be fitted for the future, eternal life. 1I address you, young man: Keep faithful, regular hours; put your heart into the work, and imitate none who are slothful and who give divided service. Angels of God are walking through every business and literary room in the office, and God himself is watching over all the work. The Lord has said, He that is faithful in that which is least is faithful also in much. Little things supply the actual discipline of life. If all the little things are faithfully cared for, the larger ones will come in and receive their due attention! 1The training of the character means everything to the human agent. The sanctification of the body, soul, and spirit will be essential for every soul who shall enter into the kingdom of God. I entreat of you, dear youth, to seek for a new heart. Make an entire surrender of your affections to God. 1Your actions oft repeated make habits; habits from character. Your character building will be full of peril while you undervalue and forget the little things. Every part of the work is important in the eyes of Omnipotence. 1Do you want to see Jesus, and dwell in the mansions He has gone to prepare for all who love and serve Him? Will you, without delay, become a Christian? Answer this to God. 1In much love, 1A mother of boys.

Lt 127, 1896

Olsen, O. A.

"Sunnyside," Cooranbong, Australia

December 1, 1896

Dear Brother Olsen:

It is your privilege to draw nigh to God, and put your entire trust in Him. He understands all about the mistakes of the past, and He will help you. But wherever you may be, never, never tread over the same ground. You have done a sad work, but do not repeat it. Be decided, be firm. When you have a clear perception of the work the Lord would have done, take no divided or neutral course, but do that work in the fullest sense, irrespective of imaginary consequences.

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

words mean a great deal more than many suppose. If you had placed yourself under the yoke of Christ, you would not have been in the position you have been in for years. Your readiness to hear and to accept the propositions of unsanctified men, and yoke up with them, has revealed a great lack of moral perception. The very first step in the direction of withdrawing your neck from Christ's yoke was revealed in your divided position.

When the burden was pressing so heavily upon me in Battle Creek, I can truly say there was not one who understood the position in which I was placed. God's people must stand shoulder to shoulder, their hearts one, their purposes one, uniting to follow in the light God has given in clear lines. But there has been so much haggling over matters. I have had to bear the burdens which others ought to have shared with me, and it nearly cost me my life. A round of circumstances, which I have understood for years, has been the result. This has been at tremendous cost to me financially and in many other respects.

I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was His will that I should leave Battle Creek. The Lord did not plan this, but He let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America, we were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.

The result is before you. Had you stood in the right position, the move would not have been made at that time. The Lord would have worked for Australia by other means, and a strong influence would have been held at Battle Creek, the great heart of the work. There we should have stood shoulder to shoulder, creating a healthful atmosphere to be felt in all our conferences. It was not the Lord who devised this matter. I could not get one ray of light to leave America. But when the Lord presented this matter to me as it really was, I opened my lips to no one, because I knew that no one would discern the matter in all its bearings. When we left, relief was felt by many, but not so much by yourself, and the Lord was displeased, for He had set us to stand at the wheels of the moving machinery at Battle Creek.

This is the reason I have written you. Elder Olsen had not the perception, the courage, the force, to carry the responsibilities; nor was there any other man prepared to do the work the Lord had purposed we should do. I wrote to you, Elder Olsen, telling you that it was God's design that we should stand side by side with you, to counsel you, to advise you, to move with you. If even then you had discerned the matter, and said, I must have you, or I dare not stand in this position, we would have answered the call. Had you said, I cannot bear these responsibilities alone, we would have responded, and returned. But the Lord saw the inward workings of matters, and He permitted you to discern that your own strength was not sufficient. You were not discerning; you were willing to have the strong experience and knowledge that comes from no human source removed from you, and thus you revealed that the Lord's ways were miscalculated and overlooked.

This is now in the past, but I wrote you in explanation of the letter written to you while we were in Granville, 1894. Such great responsibilities call for the continual counsel of God, that they may be carried forward in a right way. But this counsel was not considered a necessity. That the people of Battle Creek should feel that they could have us leave at the time we did, was the result of man's devising, and not the Lord's. The sum of the matter is proved, and its figures are before you. We are here. The Battle Creek matters have been laid before me at this great distance, and the load I have carried has been very heavy to bear.

I do not suppose I shall ever revisit America. I shall be seventy years old next November. The Lord designed that we should be near the publishing houses, that we should have easy access to these institutions that we might counsel together. Because of the moves that have been made, many publications that should have been issued before this have been retarded; the great amount of writing that has been necessary in order to communicate with America has hindered this work. I never expect to visit Africa; I desire quietude. And yet I am here in Australia with funds low, and straining every nerve and muscle to establish the work here.

What will be our future destiny no man can know. There is a power that is moving from beneath taking hold of minds. Our assailants are not few; they are legion. It is not an easy thing now to be steadfast and immovable, and those who heretofore have had a cheap and uncertain experience have very little prospect of holding fast the faith and enduring unto the end. Those only who abide in Christ will prove true and faithful. There is only One whose power can render us steadfast and immovable unto the end.

Formality and hypocrisy and selfishness are weaving themselves in with sacred and holy interest, with the duties connected with the various branches of the work.

There are such frequent manifestations of the carnal, worldly, selfish, unbelieving spirit; so much difficulty in obtaining a perfect mastery over the sin which so easily besets us, that my spirit groans within me, being burdened. False repentance produces only an external reformation. True repentance will bring a change of heart, a universal turning away from every besetting sin to God. Not one step can we take in spiritual progress without fresh supplies from the fountain of all grace, all strength and sufficiency, and yet how little are our opportunities and privileges appreciated! How often is the Lord dishonored by selfish methods and plans. Many, very many, provoke Him to withdraw His influence.

False repentance for a wrong course is a base yielding to persuasion or fear. True repentance toward God reveals a humble mind that is full of sanctified boldness and courage to sustain the right. These will listen to hear the voice of God. They will obey the calls and warnings they receive. There are many who seemingly make a beginning to repent, and vindicate truth and holiness, but they fail. Why? Because they love the praise of men more than the approval of God. They turn away from light, and do exactly contrary, supposing their human devising to be wisdom. A godly jealousy is essential for us all. If the Word of God were eaten as the food for the soul; if it were treated with deference and respect, there would be no necessity for the many and repeated testimonies that are borne. The simple declarations of Scripture would be received and acted upon.

O how terrible it is to treat the Lord with dissimulation and neglect, to scorn His counsel with pride because man's wisdom seems so much superior. Just as the blood must be in the veins of the body, and circulate there with its vitalizing power, so Christ must dwell in the heart. Then souls will be rooted and grounded in the truth. The truth with all its sanctifying power must dwell in the heart by faith. Then it becomes our own property, and Christ our personal Saviour. The pardon of all our transgression will be a living experience to us.

We must have a better and deeper teaching than man can give us. There must be a deep conviction in our own souls that forms and ceremonies are as nothing without Christ. He is the Alpha and Omega. Truth is the only panoply for the covering of any soul. Our convictions need daily to be reinforced by humble, sincere prayer and reading of the Word. While we each have an individuality, while we each should hold our convictions firmly, we must hold them as God's truth and in the strength which God imparts. If we do not, they will be wrung from our grasp. We need to be self-reliant; it is the duty of all to respect self; but we are to remember that we are God's property, that we are bought with a price, body, soul, and spirit.

We must guard the living machinery, and keep it in the very best condition, that we may glorify God. It is to be daily oiled by His grace, to run at His touch, without friction. To trust in ourselves, to become boastful as if we had created and redeemed ourselves, is to dishonor God. Human wisdom, aside from God, will prove itself to be foolishness, and will bring confusion and perplexity. We need to have on the whole armor of God. The holy influence of a Saviour's loving protection is our sure defense. There is but One who can prove a safeguard against the schemes of Satan.

The truth as it is in Jesus, planted in the heart, is nourished by the holy oil represented in Zechariah 4:12-14.

All are to work harmoniously to advance the spread of the truth. If those engaged in the same lines of work shall begin to build up barriers to restrict those engaged in the same work, in the same portion of the Lord's moral vineyard, they reveal that the enemy has his hand in the management. For years the tract and missionary branch of the work has been presented before as being conducted, in some respects, in a way rather to retard than to advance the work. Circuitous forms have been instituted which has been a hindrance to the work. These forms and methods have consumed time and money and kept back the work that should have been advanced through the tract and missionary work.

Lt 128, 1896

Watson, Mary

"Sunnyside," Cooranbong, New South Wales, Australia

July 9, 1896

Dear Niece:

I had hoped to write you something definite ere this, but the uncertainty is by no means removed. The situation of the work in America may call us from here at any time; I may have to attend the next General Conference.

We are not situated as we were when my husband was living and you were with us. We are now living in Cooranbong, twenty miles from any city. The climate of New South Wales is as good as any I have knowledge of, and you know I have traveled nearly round the inhabited world. We came here to get the benefit of this climate. Our school interest demanded that we have land which could be cultivated, and fifteen hundred acres were purchased for that purpose. I have bought about sixty acres of this land and have had a plain and comfortable cottage built.

When we came to this place, about one year ago the first of this month, it was a forest of trees and under brush, such as seen in Colorado. We had a large number of workmen, and they pitched five tents and went to work. I could not be in two places at the same time, so I came up here with my family.

Before coming here I occupied a house in Granville, a suburb of Sydney, near Parramatta. This house was a large and beautiful mansion, situated in a healthy locality. It was advertised to let for two pounds per week, but hard times came, and we were able to get it for five dollars and seventy-six cents per week. I think we lived in this house about two years.

My health has improved very much lately. During the last two years I have done more writing than I have ever done before in the same period of time. I am now writing largely.

At present, my dear niece, we have thirteen in the family. Let me name them. Sara McEnterfer is my nurse, and takes charge as matron of my home. She was with me for nine years before I left America and traveled with me wherever I went. But she was taken down with malarial fever, and May Walling and Emily Campbell came with me to this country. About a year ago I was taken very sick, and it was thought that I might die or else have a long siege of sickness, and Sara was cabled to come to me.

Sarah Belden is with me and does the cooking for the family. Byron Belden, her husband, died a few months ago. Marian Davis and Eliza Burnham are my chief workers in the editorial line.

Maggie Hare is editing my articles for the papers. She has not been long in this class of work. She is a young woman of good health, and is highly promising, and appreciated by me.

Minnie Hawkins, who has served at the type-setting and proof-reading in the Echo Office at Melbourne for several years is now being educated to edit my articles for the press. She is a young girl full of health and vigor. The two last mentioned are typewriters [typists]. Maggie Hare takes dictation in shorthand, so she reports all my discourses and writes them out.

May Israel is my bookkeeper. She is a young woman of good health. She also writes shorthand. She has reported sermons at our camp meetings, but has had so much of this work placed upon her, that it was feared that she had injured her nervous system. But she has since learned better what she can bear. She is also a typewriter, so that we have three machines in operation.

Miss Lucas, a young woman whom I should suppose to be about 26 years old, is my seamstress. Edith Ward, I took out of pity. She was twelve years old when she came to live with me, and is now fourteen. She is Sarah Belden's maid, and helps her in the kitchen. Edgar, a boy of about fifteen, does the chores about the place such as cutting wood, attending to the fires, etc. Mr. Connell is my outdoor manager, caring for the horses and farm work. Harry Hawkins, a brother of Minnie, is a member of my family at present. He is a carpenter, and is very handy.

I have four horses and three cows. Willie has two cows. Sara has a saddle horse. May Israel and Minnie Hawkins also have horses.

Willie has brought his family from America, and has given them a mother. May Lacey, the young lady he married, is a daughter of Mr. Lacey, who married the mother of Harry and Minnie Hawkins. May is a woman whom I love and respect. She is about as tall [as], or perhaps a little taller than, our beloved Mary White. Her health is robust, her eyes are blue, her skin is fair, her cheeks are as red as roses. She has an excellent disposition. About three months ago she presented Willie with a pair of twin boys. Thus their family has speedily enlarged.

Willie lives in a house which was built for a convent, but the Catholics could not keep it up, and they rent it to W. C. White. It is a very pleasant house, and has two wide verandas, one above and one below, running around three sides of the house. Willie has six in his family, counting the baby boys. His wife's sister and Ella White manage the cooking. Ella has gained twenty-five pounds since coming to Cooranbong, Mabel has gained proportionately. She was not weighed before leaving America. Nora Lacey, her brother Herbert Lacey and his wife, [and] Mr. Tucker, an old gentleman, board with them. With these the family numbers ten.

Two years ago I came to the conclusion that there was danger in using the flesh of dead animals, and since then I have not used meat at all. It is never placed on my table. I use fish when I can get it. We can get beautiful fish from the saltwater lake near here. I use neither tea nor coffee. As I labor against these things, I cannot but practice that which I know to be best for health, and my family are all in perfect harmony with me. You see, my dear niece, that I am telling you matters just as they are.

The lawsuit with Mr. Walling has cost me three thousand dollars. I could have decided to go into court, but this would have brought the children where they would have been obliged to testify on oath against their father, and would have led to endless trouble. The mother would have been brought into court, and you would probably [have] had to act a part. There is no knowing what lies might have been sworn to, or how much disgrace might have been brought upon us all. I have paid out about two thousand dollars for depositions and attorney fees, and fifteen hundred for settlement. This has cut away quite a slice. I have been unable to sell any of my property in America, and the expense of taking myself and family from place to place is not small.

The conference furnishes me with two laborers. The rest I pay myself. The hard times have made it very hard for us all. I have two books in the hands of the printers—Thoughts From the Mount of Blessing, and a large and revised edition of The Life of Christ. The manuscript for this has just been sent. It will cost me two thousand dollars for my share of cuts for this book. Hard times have come, and we cannot sell our

books as fast as we desire, therefore we shall feel the pressure till times change. At present I am in debt in America several thousand dollars. If the book I now have ready for the press has a successful sale, I hope we shall realize enough to pay our debts. I am paying interest on this money. I want to do more for this field before I leave it, and I may end my life here.

I am fearful that your life, since we were united in labor, has not been calculated to prepare you to connect with me. I have a very harmonious family, and I am educating and training workers, giving them every advantage, that they may be helpful to me in my work. I have fears that you would be disappointed in the economy we have to exercise. We shall continually be obliged to exercise this economy, for we must render help in building meetinghouses and school buildings. This economizing would be rather a painful experience for you.

My table is furnish with fruit in its season. For several months now we will have oranges, which we can get fresh from the trees. A few days ago Sara, Maggie, and your Aunt Ellen took the horse and carriage, and drove out about six miles, and helped to gather the beautiful yellow fruit. We purchased twenty-eight dozen oranges. Several of our workers purchased some for themselves, besides what I got for the table. I also bought ten dozen lemons. Oranges and lemons are the only fresh fruit that we can get at this season of the year. By the time these are gone, early peaches will make their appearance. We will get them about Christmas time.

Peas can be planted in this country so as to be yielding nearly all the year round. I have been using tomatoes since New Year's until about two weeks ago. Squashes or pumpkins we have in abundance. Vegetables grow well on this land, but we have not raised many because the land was not prepared for them. Vegetables, fruit, and bread form our table fare. As we are educating colonials in health principles, we do not, under any circumstances, place meat on the table. Some of our present company are as pupils in a school, and therefore, precept and example must be harmonious. Each year we put up not less than six or eight hundred quarts of canned fruit. We have peaches, apricots, nectarines, grapes, plums, and tomatoes canned.

I have given you these particulars so that you may know all about our ways and practices, which may differ from your present style of living. We are all in good health with the exception of Sister Eliza Burnham, who occasionally has nervous headaches. Sister Burnham is a superior editor. Marian Davis also is authority on the class of books we send to the world.

Now, if after these particulars, you should feel like uniting with us should we remain here, we can find enough for you to do. Please tell me what wages you would work for. We could not pay you the same wages we did when my husband was living, but should you harmonize with us, I will pay you the same wages that I pay my other workers who are fully qualified to do the work. The highest I pay is nine dollars, and they pay me three dollars of that for their board, room, and washing. I could not very well send for you, because of the want of money with which to pay your fare. After this pressure is lifted, I expect to have some money. I have drafts on the Echo Office, but at present they have overdrawn at the bank, and I cannot press them.



Brother and Sister Rousseau we returned to America last Monday; [they] obtained money by selling what house hold goods they had.

Now, please let me know just what you want, as soon as possible. You see I hold out no inducement to you. Nothing would rejoice me more than to see you and your husband converted to the truth, which you know is truth. It will cost you a greater effort now than it would have done years ago, for no one can choose the path of disobedience rather than obedience and become better prepared to accept the truth which involves a cross. I think every objection was removed from your mind but one, and that is the cross. That objection no power in heaven or earth can remove. We have a great and yearning desire for every soul to receive and practice the truth, not from compulsion but because of the love of it. Heaven is worth everything to me, and your soul and the soul of your husband is of value with God. "All the paths of the Lord are mercy and truth to such as keep his covenant and his testimonies." [Psalm 25:10.]

Obedience must come from the heart. It was always heart work with Christ. If you love Jesus, you will not think that it is a hard task to obey; you will obey as members of the royal family. Whether you are with me or apart from me, whether you see your way clearly or not, go forward in obedience, for this is clear. All issues and results are to be left with God, who has given us His holy law, the transcript of His character.

The Son of God lived a perfect life of obedience in this world. We need always to keep in view the truthfulness of the humanity of Christ Jesus. When Christ became our substitute and surety, it was as a human being. He came as a man, and rendered the obedience of human nature to the only true God. He came not to show us what God could do, but what God did do, and what man, a partaker of the divine nature can do. It was the human nature of Christ that endured the temptations in the wilderness, not His divine nature. In His human nature He endured the contradiction of sinners against Himself. He lived a perfect human life. Jesus is everything to us, and He says to us, "Without me ye can do nothing." [John 15:5.]

We know that the Lord Jesus was tempted in all points like as we are, and He knows how to succor all who shall be tempted. In His humanity, He suffered physical weariness and weakness, hunger, thirst, and sadness. As He saw how obdurate were the hearts of men, He was filled with sorrow. He remained whole nights in prayer for those who would not pray for themselves, and who would not come unto Him that they might have life. Shall we, for whom He suffered so much, choose our own way and will and selfish gratification? Jesus speaks to us, "Learn of me." [Matthew 11:29.] "Be like me." He was human, as you are.

I wish, Mary, that you had always employed your God-given talents in serving the Lord. O, that you might now surrender all to God. Write me again.

Lt 129, 1896

Miller, Sister

"Sunnyside," Cooranbong, Australia

September 10, 1896 [Copied May 9, 1898]

Dear Sister Miller:

I have been awakened at one o'clock. I am unable to lay off the burden that is upon my soul. Your case has been presented before me. I speak to you especially as one who, as a mother of boys, is in a responsible position. When I was lying sick in Melbourne, the subject of Brother Miller's going to America to learn more perfectly the methods of the publishing work was presented to me. He was to enter the Pacific Press Publishing House, and was then to return to Australia and use in the Echo Office the knowledge he had gained.

My son, W. C. White, asked me whether I thought it advisable for this expense to be incurred in order to qualify Brother Miller for work in the Echo Office. Another obstacle was presented. Brother Miller wanted his family to go with him. W. C. White asked, Would I appropriate means sufficient to pay her passage, that she might accompany her husband. He assured me that Brother and Sister Miller would both receive much good by this move. I understood that this outlay of means was to help Brother Miller to become better qualified for work in the office, and I consented, for I knew that in America he would have opportunities and privileges that he would not have if he remained in the office at North Fitzroy.

At first I thought that I could not advance the money. We were contemplating starting a school, and every dollar would be needed there. But I could see the situation of the office and its great need, and I knew from the light given me that Brother Miller needed the advantages of an experience in America. If I could remove the hindrances, I would. I talked with the Lord about it, and that night light came to me that Brother Miller should have every opportunity to obtain knowledge that would qualify him to do the work needed in the office. The work of the Lord must not be done in a bungling manner. Brother Miller's brothers were also in a position to be helped, and if they would fear the Lord, He would increase their understanding and ability; if they would walk circumspectly before Him, He would give them wisdom.

This investment of means, made by myself and the Australian Conference, was not for the purpose of qualifying Brother Miller to better serve his own private interests. It was made that he might better serve the cause of God. Wholly for this reason did I engage to act a part in sending Brother and Sister Miller to America.

When Brother Miller returned to disconnect from the office, my heart was grieved within me, and I asked myself, Have we invested means for the purpose of placing Brother and Sister Miller where they could be a greater blessing to the cause of the work of God in Melbourne, only for them to follow their own inclinations by making arrangements to carry on business for themselves?

We are laborers together with God. Had the Lord been at Brother Miller's right hand, had Brother Miller taken counsel of God, he would have returned from America to labor for God's cause with increased knowledge, in hope and faith and courage. The Lord would have delighted in them both, and blessed them because they feared and honored Him.

Brother Miller has had the advantages we were desirous that he could receive, but since his return from America, he has not been a help to the Echo Office. He has been planning largely for his own selfish interests. He has waited for an opportunity to sever his connection with the office. While at the Pacific Press, he laid plans to carry on business for himself, meaning to disconnect from the Echo Office if he were not placed at its head as manager. He cherished ambitious projects for his own interests.

In the providence of God, who sees the end from the beginning, Brother Miller was not placed as manager in the Echo Office. God knew the thoughts of his mind. He knew that his heart was not right with God, and He permitted events to come about which revealed his thoughts.

When Brother Miller returned from America, the Echo Office was laboring under a heavy pressure because of a dearth of means. Brother Miller took a discouraging view of matters at the office. He enlarged upon the objectionable features, and misrepresented matters, weakening the faith of others in its standing and prosperity. He made wrong statements. Although working at the time in the office, he was divorced in heart from true service. He refused to help when he might have helped if he had chosen. I was shown that he was prompted by the same spirit as was the one who began the work of disaffection in the heavenly courts. He took advantage of the financial embarrassment of the Echo Office to instill ideas into the minds of others.

As our brethren, especially Brethren Daniells and Salisbury, investigated the financial standing, they found themselves in an embarrassing situation. Satan took advantage of this, and tempted them. An effort was made to curtail expenses, and Brother Miller proposed that he and Brother Woods should disconnect from the office and unite in business for themselves, thus relieving the office as far as their expenses were concerned.

We are sorry to trace that this proposition was favorably received, and partially consented to, but a request was made for time to consult with Brother and Sister White before any advance moves were made.

This matter was a test and trial from the Lord. But much unbelief was manifested, and many doubts were expressed. Had Brethren Daniells, Salisbury and Colcord looked in faith to God, they would have shown confidence in Him at this time. But Brother Salisbury, and especially Brother Daniells, saw the darkest side of the situation, and this gave Brother Miller a chance to carry out his plans. He had fully made up his mind to leave the office, and he now presented its financial standing in the worst light, making some think that it would not be long before the office was broken up, and the workers left to shift for themselves.

The matter was laid before me, and I was asked if I had any advice to give. That night things that the Lord had shown me before I left America were revived in my mind. I was shown that there were in the office those that were not in a condition to resist temptation when hints were thrown out that the office would become involved, and collapse. Among the rest, Brother Miller's case needed to be improved. There was danger of his planning, not openly and frankly, but in an underhanded way. If the capabilities entrusted to him were placed under the control of the Holy Spirit, he would be of great service to God, but if he followed the leading of his own mind, he would not appreciate the publishing institution in

Melbourne as one of God's instrumentalities, but as a common business firm. His battle is to be as true as steel to principle. His ideas are not wholesome or pure, but are marred by selfishness.

Brother Miller is not inclined to receive the counsel, advice, or admonition from his brethren, for he looks upon his judgment as superior to theirs. His only hope of being an overcomer is to learn constantly in the school of Christ, rendering obedience to God at all times and in all places.

From the very first of the work, the Lord has been giving His people light through His testimonies. But Brother Miller did not have that connection with God that would have enabled him to discern and appreciate these messages. The light given in counsel, in reproof, in instruction, he would not accept; for seeds of doubt had been dropped into his mind. His selfishness was strengthening.

Brother Miller has not a faith or experience adapted to the soul's pressing necessity or to the demands of a perishing world. Unless his ideas and principles are thoroughly changed, he will counterwork the work of God. As he now is, he cannot act as a faithful steward of the grace of God. God calls for men who are as true to steel to act a heroic part in the holy warfare against sin. But Brother Miller has not been learning in the school of Christ to be meek and lowly in heart; therefore the Holy Spirit cannot mold or fashion him to bear responsibilities in the church or in the office.

I was shown that the Lord permits His instrumentalities to pass through seasons of trial and embarrassment, in order that hearts may be revealed, in order that the faith and true metal of the workers in His institutions may be tested and tried, [and] that they may be led in times of trouble to go to their heavenly Father in humility of heart, as children when in trouble go to their parents.

The minds and hearts of the workers in the Echo Office needed cleansing from moral imperfection. The Lord has permitted trial to come to reveal unbelief, both in the hearts of those employed in the office and those in the church. They have been entrusted with the care of God's instrumentality, that they might guard and sustain it as a sacred blessing and treasure, which will give character to the work of God. But by very many, this precious trust has never yet been seen in its true character. The Lord is displeased by the lack of faith and sanctified zeal shown by the workers and the church members in this His center.

What do the larger number of members of the North Fitzroy church understand in regard to the Echo Office? Some do not understand its character at all. They regard it as they would any other worldly enterprise.

Sister Miller, you have been doing a work that is according to the suggestions of the enemy, although you do not see that it is contrary to Christ. Imperceptibly, step by step, you have been led into false paths. In harmony with your son, you have insinuated your unbelief in the testimonies of the Spirit of God, whenever they have crossed your ideas. Those who link up in sympathy with you, discard the light that for the last fifty years, God has been giving to His people. Would you feel safe in continuing to follow the path you have been travelling? You are educating your children to regard lightly the Holy Spirit's teaching. Your sons are also in danger of doing the same work. In time, in a short time only, the seeds of doubt and unbelief you are now sowing will produce a harvest that you will not care to reap.

Into minds that have had temptation and trouble, you have insinuated doubt. You have used, not the sacred fire, but the sparks of the fire of your own kindling.

Instead of being a help and blessing to the church, your words and spirit have created alienation, distrust, unbelief. Have you power to ransom the souls you have perplexed and led into temptation? Are you able to help these doubting ones to have confidence in the message the Lord may give me for them? What will you answer to the Lord in that great day when all are judged by their words and their works? You are hurting souls by your cruel, suspicious surmisings and evil-speaking. I am so sorry for your children. You have confused their faith, and when will it be pure, earnest, and sincere again? You have perverted their power to discriminate between sacred and common principles. For all these a sword shall pierce your own heart. You are imposing upon yourself burdens which, if you continue on in the way that you have been going, will lead to dire defeat.

The interests of both worlds are equally concerned in the choice you are now making. Will you heed the words of admonition, and step back into safe paths, leaving your conscience free to approve a course of action that is righteous? God will then be free to strengthen, guide, and bless you.

I would speak to those who have been shaken by words and sentiments that have their origin in self-seeking and selfish ambition. Whatever justification those who have spoken these words may claim for themselves, they cannot be trusted unless a transformation of character shall take place. All who are connected with the Echo Office are to remember that it is due to the institution for them to see where they have erred. When difficulties are to be encountered, do not receive the words of those who magnify difficulties, but stand saying, I will keep at my post of duty, and help the institution that has helped me. When true, staunch, loyal service is needed, I will be on hand.

At this time no one can be neutral. An enemy has been among us; an important crisis has arrived. The interests of the cause of God demand action. Those connected with the Echo Office are to be its representatives, its sentinels, living witnesses of truth and righteousness.

In the experience through which we have been passing, we may read a chapter of a betrayal of sacred trusts. From henceforth more effectual methods for the formation and vigorous maintenance of sound, uncorrupted sentiments, must be introduced. Let no one hereafter sin against God by seeking to weaken His institutions. Let no one be more solicitous for promotion than for principle. Every one should feel bound to manifest his principles to the world, and should strive with an intense interest to keep these principles plainly exposed to his own view. We are called upon to respect the principles that are sustained by the Word of God. The soul should be pervaded by a deep, abiding sense of the sanctity and power of Christ. The understanding, the heart, the conscience should work together to maintain pure, uplifting principles, strengthened by a conscious connection with the Spirit from which all light and inspiration is derived.

God permits trials to come, that true, steadfast principles may be revealed in contrast with selfish, ambitious sentiments, which have been and are still entertained by some in the office. This trying process is our Rephidim. This will reveal gold of character, and show the faith cherished by some in the Lord's instrumentalities. But the spirit that has been developed by others has shown that there are

some who could never glorify God by occupying a leading position in His institution, unless they are convicted by the Holy Spirit, and experience a thorough conversion of heart, mind, and strength.

This Rephidim will prove a blessing to the office and a blessing to the church, for it will lead to self-examination. The faith of many will be established on better principles. They will strive for higher moral perception and a better preparation for their various lines of work. Sincere, honest, God-fearing souls will see all things in a clearer light, and will walk in the light. Some minds now biased in a wrong direction will be set right, and will learn a lesson they will never forget.

Trials are permitted to try the hearts of all who have any connection with the church and the Echo Office. They reveal how easily some souls are deceived and misled by temptation. When adversity comes, those who are inclined to view things in the worst light express their sentiments. By the experience through which the office has passed, it has been shown how much faith some of the professed believers of the truth have in God, and how much confidence they have in themselves. In some families the conversation carried on has left a wrong impression. Doubt and unbelief in regard to the mission God has given Sister White has been expressed. Was this seed you have sown in your conversation of a character to make your children wise unto salvation? Have not the remarks you have made in regard to those in the office, been such as will unsettle the simple trust and confidence of all, from children to those older in years?

Humanity has little enough respect and reverence for sacred things, and Satan has united most zealously with parents in the work of cherishing the spirit of unbelief, envy, jealousy, and disrespect. By this, injury which time alone will reveal has been wrought. One heart open to the suggestions of the enemy will sow many seeds of disaffection. Thus it has been at North Fitzroy, and the influence of this work has extended to the churches in the suburbs.

The Lord requires every one to co-operate with Him in keeping the standard uplifted. "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." [Hebrews 12:13-15.]

Lt 129a, 1896

Workers in the Publishing House; Tests of Loyalty

September 10, 1896 [Copied May 16, 1898]

Extracted from Lt 129, 1896.

To the Workers in the Publishing House:

The Lord permits His instrumentalities to pass through seasons of trial and embarrassment, in order that hearts may be revealed, in order that the faith and integrity of the workers in His institutions may be

tested and tried, and that they may be led in times of trouble to go to their heavenly Father in humility of heart, as children when in trouble go to their parents.

The hearts and minds of the workers in the Echo Office need a cleansing from moral imperfection; and the Lord has permitted trials to come to reveal the unbelief both in the hearts of those employed in the office and in the hearts of the members of the church. These have been entrusted with the care of this institution, which is God's instrumentality for the advancement of His work, that they might guard and sustain it as a sacred blessing and treasure. But by very many this precious trust has never yet been understood in its true character, and the Lord is displeased by the lack of faith and sanctified zeal shown by the workers and the church members in this institution established as a center which may give strength and character to the work of the message. Very many of the church members have regarded the publishing house as they would regard any worldly enterprise.

I speak to those who have been shaken by the words and sentiments that have had their origin in self-seeking and selfish ambition. All who are connected with the Echo Office should remember that it is due to the institution that those who have erred should see where they have departed from the right path, and make acknowledgements. When difficulties are to be encountered, do not receive the words of those who magnify difficulties, but stand firm, saying, I will keep at my post of duty and help the institution that has helped me. When true, staunch, loyal service is needed, I will be on hand. Whatever justification they may make for themselves, those who have spoken words of unbelief and discouragement must have a transformation of character before they can be trusted with large responsibilities.

In the experience through which we have passed, we may learn important lessons regarding faithfulness to sacred trusts. From henceforth more effectual methods must be adopted for the inculcation and maintenance of sound principles and uncorrupted sentiments regarding the sacredness of the institutions established for the carrying forward of God's work on the earth. Those connected with the office of publication are to be its representatives, its sentinels, its living witnesses for truth and righteousness.

Let no one hereafter sin against God by seeking to weaken one of His institutions. Let no one be more solicitous for promotion than for principle. Everyone should feel it his duty to manifest his principles to the world, and should strive earnestly to keep these principles plainly exposed to his own view, that he may know whether he is walking in the way of the Lord. The Lord calls upon us to respect the principles that are sustained by His holy Word. The souls should be pervaded by a deep, abiding sense of the sanctity and power of Christ. The understanding, the heart, the conscience, should work together to maintain pure, uplifting principles, strengthened by a conscious connection with the Spirit from which all light is derived.

God permits trials to come upon us, that true steadfast principles may be revealed in contrast with selfish, ambitious sentiments. This reveals the gold of our characters, and shows the faith which we cherish in the Lord's instrumentalities. But the spirit which has been manifested by some has shown that

they could never glorify God by occupying leading positions in His institutions until they have been convicted by the Holy Spirit, and experience a thorough conversion of heart and mind.

This experience has been a Rephidim to the workers in the office and to the church, and it will be a blessing to them as it leads to self-examination. The faith of many will be established on better principles. They will strive for higher moral perceptions and a better preparation for their various lines of work. Sincere, earnest, God-fearing souls will see all things in a clearer light, and will be blessed as they walk in that light. Some minds formerly biased in wrong directions will be set right, and will learn lessons of lasting benefit.

Trials are permitted to come to try the hearts of all who have any connection with the Lord's work, in the church or in any of His institutions. These trials reveal how easily some soul are deceived and misled by temptation. By the experience through which the Echo Office has passed, it is seen how little faith some of the professed believers have in God, and how much confidence they have in themselves.

In some families the conversation has been full of doubt and unbelief regarding the work of God, and regarding the mission which God has given to Sister White. This has sown the seed in the hearts of your children which will not tend to make them wise unto salvation. Remarks have been made regarding those in the office, tending to unsettle the trust and confidence of both old and young. One heart opened to the suggestions of the enemy will sow many seeds of disaffection. Today humanity has but little respect or reverence for sacred things, and Satan has worked most zealously in fostering among parents the spirit of unbelief, envy, jealousy, and disrespect. Time alone will reveal the injury that has thus been wrought. The influence of this work has extended to many churches.

The Lord calls upon everyone to repent of his backslidings, and to cooperate with Him in keeping the standard of truth uplifted. "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 fall of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [Hebrews 12:13-15.]

Lt 131, 1896

White, J. E.; White, Emma

Croydon, Sydney, New South Wales, Australia

March 21, 1896

Dear Children, Edson and Emma:

I cannot sleep past two o'clock a.m. I think of you away across the broad waters of the Pacific, and must visit with you by the pen words. If it were the will of our heavenly Father, I would much prefer to talk with you face to face.



Sarah McEnterfer and I left Cooranbong Station last Wednesday morning and came to Sydney. We called on Brother Israel, and took dinner with them. Then we went to North Shore by cars and ferry boat; we took cars again, and then we walked to the home occupied by Brother and Sister Starr. It is built up on the side of a high rise of land, as in Black Hawk and Centerville. I remained with them until Friday.

Friday morning I awoke at half past three. I had been sitting writing when a sweet peace beyond explanation or understanding came to me. I felt that I was in the presence of Jesus. A sacred, holy atmosphere surrounded me, and there was presented to me a line of action that I should pursue. All the previous feelings and the matter that I was writing upon seemed to be removed from me, and another matter was presented. I must take heed. I heard no voice, but the points presented were clearly laid out before me.

I seemed to be taken away from myself, and to be in the presence of God. The question was, "What have you done with the request of Fannie Bolton? You have been sorely tried, but your Saviour has been wounded and bruised and put to open shame by this deceived, deluded child. It is My will that you bear with her, forgive her, and help her. If she goes from you, Satan's net is spread for her feet. You alone can help her. She sympathizes with herself and will have those who do not walk in the light to view her case in a perverted light, to sympathize with her. And her own soul will be lost, and through her influence other souls will be deceived and lost. It is My will that you accede to her request. You are not to wait for an assurance of transformation of character. She does not have power to discern her own heart and the wily workings of the enemy. If she says she repents, if she reaches up her voice to you for help, My Spirit shall be with you.

"Left to her own will and devising, she will walk into the snares set by the enemy and will perish. True, discerning hearts would but feel righteous and indignant anger, while another class, who are also deceived in their own impressions of what constitutes Christian character, will look at this matter in a perverted light and will give sympathy when it is the worst thing they could do to fast this soul in the darkness of eternal night. This poor, erring, blood-bought soul has been deceived and has practiced deception and falsehood. Satan has had the control, but I will give her another chance. It may be that the spell of the enemy may be effectually broken, and that she may form a righteous character, and perfect holiness in the fear of the Lord. These deceived souls, if left to their own thoughts and devising will not obey God's law."

I know this will sound very strange to you, but it is not strange to me now. I have had no liberty to do this before, but now I dare not move otherwise. I would not in my course of action in this case give to others the appearance that I was unforgiving, that I was driving from me anyone who was repenting and soliciting for the position she has held. Christ is to me my example in all things, and I greatly desire to represent Christ. Jesus is to me like a great Rock in a weary land. I want to be like Christ.

Here is the Lord Jesus, looking with pity upon sinful, erring humanity in Fannie. Here is an opportunity to let her take hold of hope and faith and not become desperate. Here is a case I cannot reason out. In this case my wisdom becomes ignorance. Here my understanding is completely at fault, but I am sure what is my duty. And if Mary Clough Watson wants to unite with me and would solicit a place with me, shall I

not give her one more chance? Yes, yes, yes. I will, and may the Lord help me that no soul shall say, "I called upon her saying, 'I repent' and she would not hear."

I had a few words with Brother and Sister Starr while eating my breakfast. He says Brother McCullagh is at home and has been here two or three days, so I will see his outfit today. Elder Israel and Sarah McEnterfer went to the city yesterday to get my glasses and watch fixed and [to] do other business. Sarah is at Brother Israel's. She went there last night. I shall see her this morning, I expect.

Be assured I shall buy no dry goods, or anything of any kind, aside from the things presented before me by yourself. Brother Starr has a set of furniture purchased in Queensland to sell. It is just like that leather covered chair. There is a lounge, two large chairs, and four other chairs, for which he paid nine pounds. Shall I get these if he will sell them for just what he gave? What think you? I have been strongly inclined to take this easy set. You and I could be benefited with it. You will have to have furniture. We can divide up and both be accommodated. They will be so easy and durable. Still, the money question is a problem. I should not be required to pay now, but wait a more convenient season. He says he shall be traveling and has no place to store his goods.

Brother Rousseau purchased a horse from the herd and rides it to Cooranbong. He went to Parramatta last night. I think he will remain over Sabbath now. I shall see McCullagh today, if possible. He is now home. I have not seen Fannie yet. Brother Starr leaves next Tuesday for Cooranbong. Sarah and I expect to leave next Sunday if we can get away. It rained all day yesterday, very softly, and all last night. It is lightening up some today and I hope it will be pleasant so that I can get out.

Last Wednesday was very hot, and with all the confusion of changing cars, getting on and off the boat, then on the cars again, and then walking to find Brother Starr's, I thought I should drop down in the street before we found the place. I could just barely move one foot before the other. But I am getting rested amid the confusion of moving and boxing up goods, which does not confuse me. I have shut myself to myself and nothing disturbs me. I have had a precious experience this morn, worth a mine of gold to me. It is the Holy Spirit speaking.

Mother.

Lt 132, 1896

Caro, Sister

Sunnyside, Cooranbong, New South Wales, Australia

August 30, 1896

Dear Sister Caro:

Sunnyside is an appropriate name for this location. We have sunshine nearly all the time. We have a few showers of rain in this season, which are a great blessing. We did not have these blessed showers for the

time of nearly one year. But this season is entirely different. We have rain and then sweet, blessed sunshine.

I have commenced several letters to you, but something would come in so urgent that I could not turn it off, and no sooner was one thing done than I had still another.

I have designed to write you in reference to \_\_\_\_\_ but will write you now. W. C. White placed the matter before me, but I had not means in my favor in the Publishing Institution at Battle Creek or on the Pacific Coast. I learned that their finances were very limited. I dared not overdraw and cause them embarrassment. I had some means in the office of Pacific Press but had to draw it all, also from Battle Creek. My expense for my workers in preparing manuscript for papers and books, and my expenses for workmen, are not less than twelve pounds per week, including room and board.

My revised Life of Christ, the first book, has just gone to Pacific Press for them to handle, which means two thousand dollars American money. And the outgoes in donations for buildings, chapels, and the help I feel it my duty to give for the advancement of the work upon the school grounds have been a constant draw upon me. I could not advance means for \_\_\_\_\_. I did not have it in my power to appropriate in his behalf. For months we could not obtain money from the Echo office to sustain my large family, numbering from fourteen to sixteen. We had bills running up at the grocery and dry goods stores. I could not settle with my workers for months. I was compelled to realize that there was a limit to my resources.

There are many of our brethren around us who are very poor. These I am trying to help. I employ them to clear land, to do gardening, and take care of my cows and horses. Many things that I should delay doing are being done to advance the work on my place, but these people are brought to a point of need, of actual necessity for bread and clothing. They must not be left to actual suffering. I place my hired man to work with two large horses, breaking up and plowing in different localities where our brethren have settled to make homes and livings for their families. We know that they cannot do work on their land to put in crops unless we help them. This we are now doing.

Two families left Parramatta and came to Cooranbong, hired unworked farms, and live in little shanties. We cannot let them starve. I furnished one family a cow, an excellent animal. The brethren paid me the value of one pound. They did what they could. This was a help. We plowed their land. They sent word to me that they could not possibly raise three pounds to pay their quarterly rent. It was last April. I had not the money and was making efforts to borrow it of Professor Prescott. He himself, his wife, and his niece each gave one pound, and made him a present of the money.

And now there is no way for them to raise the three pounds for next quarter's rent unless we shall among us raise the means for them. They have hired a little fruit farm, but there is nothing they can sell from the place until the fruit shall be ready for market. My hired man, Brother Connell, visited them yesterday and tells me Brother Parcel's family have been living for days upon nothing but squash, and the man is about discouraged. He has a wife, a good dressmaker, but no one has money to pay for doing such work. I must find him work. He will work for one pound per week and board himself. A strong man came to W. C. White and offered to do his gardening for ten shillings per week and board.

Thus the matter stands with us here. I have a strong man working for me for four shillings per week and board himself. Brother Vincent, his wife, and children are living in Parramatta, and he could find nothing to do. We helped this family much when we were in Parramatta, and they must be helped still. Poverty and want are everywhere we look. It should not be thus in this locality, but for some reason the idea prevails that the land will not pay for the working. All vegetables come to them from Sydney or Newcastle. They plant no orchards but pick up a little money hauling logs and working at whatever they can get.

We are trying to clear and work our land to show them in object lessons that if this land is worked properly it will yield its treasures. We worked our place just a little, for we came into the bush in August. We felled trees and made a clearing for an orchard, and planted oranges, lemons, peaches, apples, and apricots. We planted tomatoes, peas, beans, squash, cucumbers, melons, and carrots, and all these things grew and yielded abundantly. But we had only a little ground which we could work, and had no rain with the exception of light showers—two, I think, from Christmas until Christmas again. The impression has been made that nothing could be done with the land. We know better, and are proving the same. We hope the object lessons will be sufficient to set the people at work upon their own land.

We have made some earnest efforts this year to show what can be done. We have our strong horses and plow, and we break up the land for our poor brethren, that they may put in crops. All these experiments mean money out, but if we can help them to help themselves we will be doing a good work that the Lord will approve.

I write you this matter that you may know what we are trying to do. We are studying economy in every line. We have a simple diet. You are correct in principle on the diet question. We eat no meat or butter. We may be compelled not to use the milk of cows, for they are diseased; but we have young and healthy cows and scald the milk thoroughly before using it. We are raising chickens—no credit to us, though. Three hens stole their nests and brought us out thirty-four chickens. A wild cat destroyed seven of our nice hens. We have a large henyard and hen house, just made, inclosed with wire netting.

I did not feel very anxious for the brother to go to Battle Creek at the present time. I would not encourage any of our young people to go. There must be a change, in Battle Creek, in our institutions. They must be conducted upon different principles. As things now are represented, I could not advance means, if I had it, to sustain anyone in Battle Creek at our college. Changes must be made. There are advantages and disadvantages.

Those who are of a settled and substantial mind, who have set their standard high and will make decided efforts in faith and through the grace freely given of God to all who really seek for it, will pass through the difficulties, holding fast to correct principles, whatever may be the practice or example of those around them. Their aim is to choose the good and refuse the evil, employing all their powers of brain, bone, and muscle—every physical power and mental faculty—in the service of the Lord.

All who are determined to do service to God cheerfully, willingly, gladly, because they are God's property by creation and by redemption, will not miscarry in their aims or in their efforts. A sense of their obligation to God, whose they are and whom they serve, will be a strong incentive to be obedient

to His requirements. All their social virtues and all their religious aims are to glorify God. They know they have influence, either for good or for evil. Every one will gather with Christ or scatter away from Christ by his personal influence. "He that gathereth not with me scattereth abroad." [Matthew 12:30.] The Christian knows that God seeth not as man seeth. God weigheth actions.

Lt 133, 1896

Wessels, Peter

Sunnyside, Cooranbong, New South Wales, Australia

June 21, 1896

Dear Brother Peter Wessels:

I wish I could see you and converse with you, because one is so much better understood in speaking with one face to face rather than writing.

I would say things that will encourage you, for I do not wish to discourage you. I want that you and your wife shall put your trust in God. We have a precious Saviour who gave His own most precious life for you; and you must give your life to your Saviour. Although He is high and lifted up He giveth encouragement to all who put their trust in Him. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15.

I have a deep interest in you, because you have been and will continue to be tempted. With your whole heart draw nigh to God, and He will draw nigh unto you. You cannot take the first step to come to your heavenly Father but He hastens toward you to receive, to pardon, and to bless you. The Lord bears long with our waywardness. But we do not want the least grain of perversity in our character.

We are building for eternity. We are to grow in grace, in heavenly-mindedness, not to have a dwarfed experience. It is not doing honor to our Redeemer to walk crookedly. "Make straight paths for your feet, lest that which is lame be turned out of the way." Hebrews 12:13.

Lt 134, 1896

Belden, Sarah

Sunnyside, Cooranbong, New South Wales, Australia

July 19, 1896

Dear Niece Sarah:

We received your letter and I thank you for writing to me. I felt relieved to know you had arrived safely, but I was sorry you had so much trouble to find Brother Patchens. Sorry to learn Sister Israel was no better. I pity her; I pity the family. May the Lord deliver them is my prayer.

We are getting along nicely. Sister Lucas seems to be acquainted with the business of cooking. I thought I might have to be breaking in a new hand, for you have left me in uncertainty as to what you meant to do—whether to remain with me, or go to America.

I would be pleased to have you perfectly frank with me in all these matters. Questions are asked me in reference to your leaving for America. I tell those who inquire that I am not able to answer them, as nothing has been communicated to me definitely in reference to the matter. I would not advise you to go to America, but I shall not make it disagreeable to you by holding you against your will and desires. I would not have your body here and your mind and heart in some other place. If the work here is not agreeable to you, and any other way seems to open that you shall choose, I will not oppose your accepting. If the work here is too much for your physical strength, I will not induce you to continue it. If you have decided to go to America, I will then work to that point understandingly. If you decide to make your home with me, you can do so and be relieved of all care of cooking. Your board shall be free, as if you were my own child. I shall give no other cook more than two dollars and a half per week, and Edith to help.

Would you be pleased to visit Norfolk Island? The change might do you good. I would not think it a bad idea. You would be pleased to see Brother and Sister Belden, and if you do leave for America, you could report to Lilly and Frank how they are situated. But you need not be so reticent, fearing I will oppose your wishes. Just say what you do want, and not let it come to me through others, for when they speak to me about the matter and find I am in ignorance, then they will receive the idea that there is not confidence between you and Aunt Ellen.

If you desire to visit in Sydney, to visit Brother Schowe at Pennant Hills, do this, and be perfectly free to go just where you would be pleased to go. We do not want to stand in the way of your happiness or pleasure. I would not want you to fill the position in my family you have done and you feel that the burden was too wearisome. You know yourself in regard to this, and what you can endure, and as I cannot know this, you are to be your own judge. While you are now away you may do just as you like about the period of your remaining, and when you return, if you have any different plans, please let me know. I am the one who should know.

I have now expressed my mind to you, and I repeat, I will not oppose your going to America if you think this is the best thing to do. I have thought we should have less family. I thought this before you came here, but I can see no way that it will be less; and if the work with Edith's help is too much, I will release you and you need not feel compelled to be taxed any longer in this line. I want to work for your interest in everything. I do not want you to remain with me and be unhappy. I give you freedom in every way. We will welcome your return.

In love,

Aunt Ellen.

Lt 135, 1896

Colcord, Charlie

1896

The Lord is calling for Charlie Colcord. He wants you to leave the black banner of Satan and to take your position under the bloodstained banner of Prince Immanuel. I am instructed to say to you, "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 must know He is a kind God, a merciful God, else He would not have borne with your indifference and impenitence so long. The Lord knows the history of your life as it has been. Your parents do not understand you and you do not mean that they shall, if you can possibly keep up the deception you have practiced. Your father's great love for you has led him to think little of the things that he does know, because you are his son. But the Lord does not want you to suffer the penalty of your transgressions. God is certainly dealing with your life and the lives of every one of us, and every one of the human family will receive his reward according to his own doings.

Your influence is not what it ought to be in the school. You know this is so. Every student has a soul to save or to lose, and the Lord wants every soul that He has given His life to redeem to have that future eternal life which He has purchased for him. If your influence is not fully on the Lord's side, you are subject every day to Satan's temptations and Satan will use you as his agent to lead the students with whom you associate to sin. It is not any mercy to you to pass over the influence you exert in various ways to imbue others with your spirit of careless indifference and let you feel that this kind of influence is brave and sharp and cunning. We should do you and other precious souls a great harm to suppose you are doing good to your associates when you are doing evil and working on the enemy's side. You will always act out the spirit within you.

The Lord is dishonored by the course you are pursuing. The Lord does not let human beings come into the world inheriting weakness in moral power and then leave these souls alone with their inherited and cultivated tendencies to manage as they please. The Lord Jesus has had an interest in you every moment of your life, from your infancy to your present age. The Lord takes no pleasure in any human being's sins. You are the Lord's property. You are not your own; you are bought with a price.

I might trace back from cause to effect, and state some things, but these would have no weight with you. You have not had an appetite for the good, but a relish for the tricks and the deceptions that would hide your real influence. The Lord has spared your life. That is the Lord's gift. This you have wasted as a common thing on nothingness. You must render an account for this misappropriation of the Lord's entrusted capital of talents that are untrained, undisciplined, to do Him the service He requires.

You are under obligation to God who has created you and Christ who has redeemed you by giving His own life. God has waited for you to give back the goods He has lent you in service to Him. His hand will help you if you will grasp it and acknowledge it and hold it fast. You might now know that He is ready to pardon your transgressions and sins. He is waiting to guide you in the path of virtue and righteousness. "My son," He says, "give Me thine heart." Proverbs 23:26. Repent of your sins and surrender to God your mind, your heart.

You have lost years when you might have been learning of the Great Teacher if you had given your heart to God, turning to the Lord Jesus for counsel, supplicating the Lord for help and guidance. You could have saved the many heartaches your parents have had on your account and made their hearts glad in the Lord in the place of your standing as you have done representing their management of you as a mistake and thus injuring their influence. Nothing can be so great an honor to parents as a child who is seeking to do the will and ways of God.

There is not any excuse for your present course of action. If you only knew and understood that which the Lord holds out to you! If you will come to Him and seek His grace, you will receive the strength and wisdom which He alone can bestow on you. If you will yield up your will and your way to the Lord, you will find an uplifting, an increasing strength, by looking unto Jesus, and fleeing from Satan's temptations, resisting the devil, and following after righteousness and truth. What a care and load you would remove from your parents!

Lt 136, 1896

Kellogg, Henry

Sunnyside, Avondale, New South Wales

February 27, 1896

Dear Brother Henry Kellogg:

It is some time since I have written to you and I am anxious to hear from you direct. We are just getting settled in our cottage at Sunnyside, Avondale. It has been a long, tedious process and expensive as well.

Our house has been building by one of the best carpenters in Australia as master workman. We have had two hands to help him. The foundation was laid in August, and all is not completed yet, because Willie must have a place by himself. Our family numbered sixteen. The cook, Mrs. Byron Belden, could not do so much cooking. We had to separate the family. Willie and my family have been one since we have been in these colonies. It was thought best to compose two families.

The first building erected on the premises was a washroom, laundry, and woodshed all combined, to give the carpenters a shelter to work. We counseled together that this should be converted into a dwelling house for Willie and his family. Their sleeping room is twelve by twelve. This woodshed was floored, the rafters white-washed, a pantry was partitioned off, and they had a kitchen twelve by twelve. Shelves were put in this pantry, and just room left for a stove. A platform eight feet wide was



made and iron roof put above it, and that leaves a roomy piazza with bags ripped up [and] nailed on as siding. From this platform is a raised walk even with the entrance to my family tent, which is 15 by 29. There is a curtain made to partition off a room in one end for the children, and the remaining room is for parlor and dining room. They make out. They are fixed quite cozy.

The putting up of houses costs, I think, as much as double as in America where there is lumber to be obtained far superior to the wood in these countries. There is not timber here to make carriages, coaches, wheels, poles to carriages. All have to come from America. The Australian gum trees are of no account to use even for firewood. It absorbs the water and drinks up the moisture in the ground and is not, even when dry, fit for fire wood. There is the mahogany wood which can be worked up into furniture, but the working of the wood is a laborious process. We are avoiding using the native wood as much as possible. We depend upon the oak as firewood for the stove. Anything will serve for our fireplaces. The roots of trees make the best wood to burn. We have four fireplaces in our house and we need not buy wood if time should last long, but this we cannot expect.

Every word that we have spoken in regard to this place has been vindicated by the very best results. "The land, properly worked, will give to you its treasures," was repeated by my Guide again and again. It has done this and now, another year, we will see something in the fruit line. We hope the peach trees will yield some fruit.

I wish you could look upon Ella May White and Mabel White. They improved much in the climate of Granville, but since coming here there has been filling out and running up tall, so that the little clothing they had is outgrown and far too small for them. The skin is fair, so clear, and the two children are real little workers. Their mother thinks she has a treasure, and it is true. They are so sensible. They are her companions. Ella and Mabel are excellent girls. The Lord loves them and they love the Lord. They are both devoted to me, and I love them very much. But I must not write more now.

I resume my writing again. May Lacey White is a kind, affectionate mother, just what the children need. They love her very much.

Now we are taking down the trees nigh the house. Most of them run up about one hundred feet—eighty feet, most of them, without one branch. Then there is a branching out at the top and the top is quite heavy. When the wind blows they are often uprooted. We did not want to take out these trees altogether, so Brother Connell puts a rope around his body and after fastening a long ladder about the tree firmly, climbs the ladder, then climbs the straight, smooth trunk until he reaches a limb; then he ties a rope firmly about the tree above the first limb, goes down again to the top of the ladder, and commences to chip the tree with a hatchet he has fastened in the rope about his waist. When he supposes the tree is cut enough he goes down, and the rope is securely fastened low around a strong tree. Then several lay hold of the rope, and down comes the tall top, leaving a pole—the trunk—about thirty feet high. This will soon put out new branches, low, which will give shade without any danger from the high, heavy top. Seven trees went down yesterday, and several Wednesday, and several Tuesday, so we are making everything safe about the house and tents.

The orange gum is a very strange-looking tree—all knotted up, gnarled about in every contorted shape. These trees are hollowed by the ants and on a hot day down come large limbs, perhaps half the tree. Heat or wind break off the limbs and they are dangerous, so these must go, I suppose, but their foliage is very pretty.

We have one of the best men in the wide world to do the outside business. He can do almost everything. He seems to have intuition and is a caretaker of keen perception. I am much relieved, for everything in his hands will be perfectly safe. If he hears anything in the night, the first thing seen is his lantern, with him behind it, peering everywhere about our home to see if any prowling thief is around. He has attended school in Melbourne and has been a successful canvasser. He is not one of the holiday kind or eight-hour men. He is working early and late for one pound per week and his board. I feel so thankful for such a help as he is to us. He is a faithful man in all things. [There are] so few like him in this country. All who know him say he is just the one I need, and I find it to be so.

We have to watch and pray. I have had special help since coming to this place. I am writing much, not on The Life of Christ, but matter to be published as soon as Eliza Burnham shall get through with some matters she is writing. I appreciate Eliza very much. We tried hard to get her ever since we came to Australia. She is an efficient worker.

I am now sixty-eight years old. I supposed I was only sixty-seven, but our people have made me see my mistake. I have much writing I am anxious to do, and, if the Lord preserves to me my mental faculties I mean to do, relying wholly upon His power and free grace. But my writing does not diminish with age. I see no failing in my memory.

I have no information in regard to how things are moving at the office of publication. I was more than surprised to see the cuts furnished, supposed to go in the book Sermon on the Mount. I could not have such figures presented; they falsify and belittle the true. But I am trying not to let my peace of mind be disturbed by anything that shall come. I know this is the very best way—just to trust in the Lord and wait patiently for Him, for He is our Ruler, our Helper, our strong Tower. I hope yourself and wife find this is true in your experience. We need now to increase in wisdom, to have an increasing knowledge of God, to draw nigh unto God that He may draw nigh unto us.

I am very anxious to do all my duty for precious souls. We have but little time to work. I see much to be done right here in the school interest. We need a chapel so much, where we can meet together to worship God, but have not means to do this. We meet now with only a roofing overhead and gunny sacks spread on the ground. This must not be.

Will you tell me in answer to this how I stand in regard to debts in Michigan? Will you find out about this so I can know if I have any means I can feel authorized to give for the building of a house of worship on as cheap a scale as will be deemed advisable. I have used up borrowed money in different enterprises—sixteen hundred dollars from one man, loaned me without my asking for it; one thousand dollars I borrowed of Brother Walter Harper, which we have been using in our building here; five hundred dollars a brother in South Africa lent me, used in the school interests. So I am anxious to know how I stand before I pledge any more money from royalties on foreign books sold in America.

If I advance money that involves me in debt it is a great care on my mind, and when anything of this kind comes to my mind any hour of the night, there is no sleep for me. There is need for me to understand my liabilities. There are calls made upon me as if I were the only source from which to obtain means in this country.

Willie loaned one of my typewriting machines to Brother Semmens, secretary of Sydney Conference. I said I must now have my machine. They looked up—Elder Israel and Elder McCullagh—with surprise. “What will we do if we cannot have the use of that machine?” And sure enough. But I cannot feel it is my place to pay out near one hundred dollars for a machine and have it used up by the conference in New South Wales and I get a new machine. Such things are constantly arising. They seem to expect [that] I must supply all deficiencies. I want to know if you can ascertain my true standing, that I may know how far it is safe for me to go and not get in too deep.

The work is bound here in regard to the advancement of building upon the school land. It is true the buildings now need not cost as much as our buildings, for we had no sawmill and brick kiln in operation. All but the main buildings will be built of [materia] of a better quality than that obtained at Sydney, with far less cost. Oh well, the only way we must do is to go just as far and fast as we can and then stand still and see the salvation of God. I would like an answer to this as soon as possible.

Will you please send me three of the best pens for writing, fountain pens? I like, not the very large pens, for they cannot be held by my hands since I was so long rheumatic, but ordinary size. I would not like the pens when the case unscrews in the middle, for it empties too quickly. I want one fine pen for certain purposes; durable pens, and charge to me. I have only one pen now to rely upon. I tried to get my old ones fixed, but could not here in this country. Will you please send me pens, not any of them very coarse, but pens when the ink flows readily?

This last batch of mail I cannot get copied. And my pen writes badly. Please send me these favors I ask and charge to my account.

The next box of books sent, will you please to send me at least 50 Gospel Primers and at least 50 of the last book out by Edson. There are families on Norfolk Island and Howe Island, and right around us here I wish to supply. They need something simple. Will you please inquire in regard to request made for the publication of last book out? I want to publish it here in Melbourne. If you will do this business for me, you will do me a favor. You can consult Brother Tait. I want an answer at once. We need these books to place in families.

Please let Sister Austin see this letter. Next letter let me know if you have difficulty in reading my letters written by my own hand. Much love to all the family.

[Written on margin:]

This is a mixed-up letter. I have written several letters in times past within a few months and could not get them calligraphed, and you did not get them. Thought I would send this at a venture, else you would get nothing.

Lt 137, 1896

Kellogg, Dr. and Mrs. [J. H.]

Sunnyside, Cooranbong, New South Wales, Australia

April 6, 1896

Dear Brother and Sister:

We are now in the midst of an interesting institute, to consider the subject of higher education and what is comprised in a whole-sided education. I have reason to be grateful to my heavenly Father for His tender watchcare over me. After very taxing labor in the suburbs of Sydney, I returned home greatly exhausted. The institute meetings commenced one week ago last Thursday; but I could not take any part until last Friday. I kept in the open air much of the time. This, with the most simple food—crackers and uncooked tomatoes—were all the remedies that I used. And I repeated the Scripture, “Be still and know that I am God.” [Psalm 46:10.]

Friday, I ventured to speak to those assembled. Then the burden came upon me with such force that I was constrained to speak most pointedly in regard to the close examination of self, and, How is it with thy soul? I pointed out the evil of over-eating of even healthful food. There were cases before me, which needed to guard the appetite and not make a god of the stomach. If they over-eat then the brain power is taxed to take care of a large quantity of food that they do not demand, and the mind is beclouded and the perceptions enfeebled, making it impossible to take in the grand and sacred truth, and to have that faith that works by love and purifies the soul.

After bearing a plain testimony, I called together several responsible brethren and presented before them a case that was most aggravating in character. I will not explain all the painful features; but the communications that I had given him, and one other connected with him, had made no change in their attitude, and they were separated from me. The man seemed to be unable to comprehend Bible requirements. By eating to excess, the stomach is made to do double work, and the mind is affected and unfitted to take in and comprehend eternal realities. Those who indulge the appetite to the expense of brain and nerve power will not and cannot take in the messages the Lord gives—the spiritual bread from heaven which is the Word of God. There are thousands upon thousands who are intemperate in eating, and the result is that the lust of the flesh is warring against the Spirit, and the Spirit against the flesh.

In the case I referred to, I was compelled to become interested in, and to review, the life practice during his religious life and before he claimed to be converted, and the life was filled with selfishness of which it is difficult to give a description. The whole life was perverted. Unrighteous, unchristian actions did not appear as objectionable. The daily load with which the stomach was taxed caused suffering, indigestion, and physical weakness. But although one to whom God had entrusted capabilities and talents, the fleshly lusts were so indulged that it spoiled the whole man, and every day he was becoming less and less susceptible to the influences of the Spirit of God.

I see in these two persons with whom I have been laboring the deadness of sensibility, and that sin and transgression—stealing, deception, lying, adultery, etc.—have lost their offensive character. When these grievous sins are made to appear as the Lord regards them, they respond, “Oh, that is not much.” These are persons who have had great privileges and great light, and they have supposed that they would in time enter the ministry. I told them that we would just as soon send wolves among the sheep, for their consciences were seared as with a hot iron. The process that has made them thus has been a disregard in little things—a deviation in character from right principles in little things.

The dealing with these two human agents has greatly alarmed me. They fail to hear and to retain the words I speak to them. And the words which they do not hear are the words which require a reformation in life practice—to do those things that they consider will humiliate self—and then they will deny that these words were spoken to them. I have been shown that all who love indulgence in sin are the ones who do not hear—do not perceive the words spoken. Why? Because evil angels have so long led them and controlled their powers that the words spoken to awaken conviction are changed by Satan to mean something else. This is evidencing the power of Satan over human ears to hear things all crooked and strange; and the very things the Lord would have them hear they do not understand. They say that you never spoke to them the words that you know you did speak. But Satan intercepted the words that they did not hear them.

“Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin.” [Isaiah 58:1.] The straight testimony must be borne whether men will hear or whether they will forbear. Those reprov'd who will not be warned, counseled, or reformed, but who justify their own course of action will be left to their own ways, to be filled with their own doings. Like the inhabitants of the old world, they will follow with persistent zeal the imagination of their own hearts, and they will perish in their sins. When the earth is reeling to and fro like a drunkard, when the heavens are shaking, and the great day of the Lord has come, who shall be able to stand? One object they behold in trembling agony from which they will try in vain to escape. “Behold, he cometh with clouds, and every eye shall see him.” [Revelation 1:7.] The unsaved utter wild imprecations to dumb nature—their god: “Mountains and rocks, ‘Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.’” [Revelation 6:16.]

Creation is loyal to her God, and deaf to the frenzied call. That unrequited love is now turned to wrath. Sinners who would not let Jesus take away their sins are rushing from place to place in search of a hiding place, crying, The harvest is past, the summer is ended, and our souls are not saved!

Oh that they had seen the Rock of shelter and perfect safety—the Cleft of the Rock—whither they might flee until the indignation be overpast! “A man shall be as an hiding place from the wind, and a covert from the tempest.” [Isaiah 32:2.] That Lamb whose wrath will be so terrible to the scorers of His grace, will be grace and righteousness and love and blessing to all who have received Him.

The pillar of cloud that was dark with terror and avenging wrath to the Egyptians, was to the people of God a pillar of fire for brightness. So will it be to the Lord’s people in these last days. The light and glory of God to His commandment-keeping people are darkness to the unbelieving. They see that it is a fearful

thing to fall into the hands of the living God. The arm, long stretched, strong to save all who come unto Him, is strong to execute His judgment upon all who would not come unto Him that they might have life. God grant that while mercy still lingers, while the voice of invitation is still heard, that there will be a turning unto the Lord. The sure provision has been made to shelter every soul and shield those who have kept His commandments until the indignation be overpast. "In him was life; and the life was the light of men." [John 1:4.] Then we are to seek that light now, and here on this earth we are to learn the redemption song, that we may sing praises of God and the Lamb here, and in heaven.

[Later:] I wrote this far, but transactions were going on in whose outcome we were deeply interested, and I could not write, but only pray. Last night about ten o'clock Sara came into my room full of excitement and glad surprise. Mrs. May Lacey White presented to her husband a pair of twin boys. The mother is doing well. She had a midwife—a good, intelligent, motherly woman—and Sara McEnterfer. The labor was protracted but not severe. Both mother and babies are doing well. May has a splendid constitution, and has had special care for herself. She has treated herself according to the directions in Ladies' Guide. This occurrence has deprived me of preparing matter for the American mail. I could not write.

Since last Friday, I have taken my turn in speaking upon true education in contrast with a perverted education. I have spoken four times. I shall take my position upon this subject decidedly. I will send you copies of that which I have written, but not edited. Our meetings are doing good. But we would see the work going deeper and still deeper. We see a few that will be aroused; and the many—those whom we cannot arouse—will have a superficial experience. But the warning must be given. The religious element is always the one that causes us the most trouble. Our heart aches as we see the truth perverted—the law of God made void. These have ears but they hear not; eyes have they, but they see not.

There are those who are feeling deeply in regard to the fast approaching crisis. It will not be long before the gathering storm will burst upon the world that is so asleep in sin. The misapprehension and misinterpretation of the divine ways and counsels, the refusals of divine offers of mercy because of stern, determined unbelief and defiant pride, will not let them become tender of heart and convinced. Every true, loyal soldier of Jesus Christ will not study his own ease, his own convenience, his own pleasure, or his own selfish gratification. We have no time to lose. Our hearts must and will be stirred with emotion as we see the thousands perishing around us, and so few earnest God-fearing workers. And because the means is so limited, we are bound about, and we cannot extend the work as we could. The gospel trumpet must give its certain sound; that is the work of the Watchman, whether men will hear or whether they will forbear.

I dreamed I was visiting those who believed the truth; and I saw in their houses trinkets and ornaments. And while I felt like weeping as a little child over the future prospects—on account of lack of means—in regard to advancing the cause of present truth, the Spirit of the Lord came upon me, and I said, "In this house are many idols. If these things that can do your souls no good were sold, and the money put into the Lord's treasury, there would not be the deprivation of any of their comforts, and the means would help advance the work of God." I went from house to house, and pointed out the needless things that the Lord's money, entrusted to His stewards, had bought. That very means could have been a great

blessing to help build our school buildings on this land, and also our meeting houses that, as churches are raised up, we must have. There are many camp meetings to be held in new places, and how to obtain the means is a problem.

The camp meeting is the great and marked instrumentality that God uses to influence the people. The Armadale camp meeting held last year in Melbourne, Australia, is yet doing its work. Souls are coming out still under the labors that have been continued since the camp meeting. Everything must be done that can be done. If household ornaments could be disposed of, and invested in the work and cause of God, they would be as rivulets to swell into a large stream to carry forward the work of God. There is, I assure you, hard work to meet the defiant, determined opposition in this country; but my heart aches to see the work advance so tardily—the little done and the great work to be done. The walls of unbelief are frowning down upon us in defiance, upon our work being carried forward through tears and prayers. Lord, how long shall this state continue?

Oh, the grandeur of the truth! The surprising importance of the work in opening up the truth to those who are in the darkness of error—ready to die! Awful responsibilities rest upon those who know the truth—whom God has made the repository of sacred trust. The iniquity of men is reaching unto heaven. This makes devils triumphant, and angels weep, for if angels weep as they look upon the deterioration and widespread, deep corruptions of the world, [if they] are weeping over the perishing souls out of Christ, should not those who are indeed partakers of the frailties of humanity and their sins, call upon God's witnesses to stand between the living and the dead?

I implore all who have any ornaments or trinkets which they could exchange into money or even into useful articles to do so in order to help us here, and to help the needy cause in America as well as in foreign countries. Let all church members individually consider what each can do now while Mercy's voice is pleading, now while the four winds are being held, now while heaven's opened door is ready to receive every repentant soul. Work, work for Jesus Christ, giving first yourself, then all that you can to advance the work. Opportunities of doing good work are open before you. Souls are perishing, and the name of God is dishonored. Vice is deepening. Infidelity is increasing in all the churches in our land, and the end is near.

[East Tawas, Michigan

May 12, 1896

Mr. and Mrs. J. E. White:

This letter was sent to my address at Battle Creek, but the forwarding of it to my home has caused some delay. However, I hope you will receive it in time to answer via May steamer from San Francisco. It came via Vancouver. I hope you are meeting with prosperity in your work.

Respectfully,

(Signed) Emily C. Campbell]

Lt 139, 1896

White, J. E.; White, Emma

Avondale, Cooranbong, New South Wales, Australia

January 16, 1896

Dear Children:

I had written you a letter for you to seek the Lord most earnestly to know your duty in regard to connecting with me in my work in bookmaking. I cannot have help from Willie. That is not to be expected, now nor any future time. You could help me and we could counsel together. But I have little courage to attempt to do anything while I have only Marian to help me. Fannie will never handle anything of the writings I have to bring before the people. I regard her as a traitor of sacred trusts. If the Lord indicates my duty, I shall go forward.

I have no light to go to America. I have expected that Elder Olsen would feel the necessity of W. C. White to help him, and might signify the same in a positive manner, to come to his help; but if he does not signify this the time has not come. O. A. Olsen has linked himself and the cause up so fully with A. R. Henry and [Harmon] Lindsay, while at the same time he knows these men have not evidenced they have a connection with God, that he has made them think by his thus doing that he does not receive the warnings and the reproof God has given of their course. If Brother Olsen believed the light and truth God has given of these men, would they be kept in responsible positions year after year? I scarcely know what to think of these things. I know not what to make of these things. But there are perilous times before us.

I am very anxious to get out Testimony No. 34 now. I have secured Eliza's help. I will undertake that work which ought to have been done years ago. I have things that should come to the people. Time is short. The end of all things is at hand. We are to give more diligent searching to Revelation. Here is a book opened for those who shall live in these last days of time. Daniel and Revelation are the books applicable to us and should be carefully studied and with much prayer. Read the first three verses:

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bear record of the word of God, and of the testimony of Jesus Christ, and of all things which 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."

There is not that attention given to Revelation there should be. Much more should be said in regard to the coming of our Lord. There should be most earnest attention given to the Word.

I have no persuasion, no urging. Let the Lord make the matter plain before your mind. You are in the service of God. Wherever you can serve Him best I will be reconciled, but I set the matter before you and leave the decision to yourself.



May the Lord abundantly bless you and commune with you and teach and guide you is the prayer of  
Your Mother.

Lt 140, 1896

White, J. E.; White, Emma

Avondale, Cooranbong, New South Wales, Australia

January 23, 1896

Dear Children:

I had letters written to you but was a little too late to get them enclosed and into the mail. Another mail goes tomorrow. Well, we have had noise enough for the last weeks—since Christmas—but the adding of the kitchen has delayed us and brought about our ears so much pounding and sawing we are much disturbed in our thoughts. Today and tomorrow we hope will close up this business, and we shall get in our stove and be settled in our new house. W. C. White and May occupy the sofa bed in the parlor. The room opposite the hall opening on the piazza is the twin room to the room W. C. White now occupies. They will get into their own premises next week. Then our family will be reduced, but W. C. White must have his office in my house. We now number from twelve to sixteen at every meal. Our house is very plain, but the wood to be worked is like ironwood and therefore takes longer to handle it.

I send you the letter I have written and did not get in last mail.

I am giving the first volume of the Life of Christ the last reading. I am glad it is so good, but only wish I had the power to make it a great deal better. I hope the book will do much good, but I am very fearful to trust it in the hands of the publishers at Battle Creek. They have sent us a dummy of the Sermon on the Mount and such illustrations as are little short of contemptible. I would prefer the book have no illustrations. How they ever could send such disgusting pictures is beyond my comprehension. I am afraid to trust my writings with them. If this is their taste I should say wisdom and good sense had departed together from them. What sort of an artist have they employed? Is it for the purpose of saving money they keep a man to draw such pictures? I should think they would feel ashamed to have such representations go out from the Review and Herald Publishing House. They are only fitted for a comic almanac.

Two or three pictures are not so bad, but none are acceptable. One picture represents Joseph as a carpenter, which is very good. But the countenance of Mary is expressionless. She looks like the daughter rather than the dignified wife of Joseph, the mother of Christ. There are no features expressive of the Jewish extraction but more—I will not make comparisons. It is simply heart-aching that such pictures should be sent to us for even our inspection. There is a picture representing Christ in the boat, and the great draught of fishes, and the representation is largely [of] Peter, but the hand of Christ in the figure looks as if He was thrusting His fingers into the mouth of Peter.

I would consider the book fifty or one hundred fold better without such illustrations. What does it mean that such miserable work should be sent across the Pacific Ocean for our acceptance? We are all wondering what will come next.

We are waiting, watching, and praying, but I tell you we are oft put to our wits' ends to know what to do in regard to bookmaking. How shall we manage my books and have them come out in good shape? I am sick at heart and troubled day and night over this matter.

We will have two volumes of The Life of Christ and a small book upon the parables, and may have to have one on the miracles of Christ, but the lives of the disciples and apostles is yet to be prepared. Then I ought to get out an important book—the second volume of Old Testament history. There should be another testimony forthcoming at once. But Marian is the only worker I have. Eliza said she would come but is taking her time to do this. When she will consider she can leave the Echo office we are unable to determine.

Lt 141, 1896

White, J. E.; White, Emma

Avondale, Cooranbong, New South Wales, Australia

January 30, 1896

Dear Children Edson and Emma White:

We have just come from looking over our orchard. Mr. Mosely, who lives twenty miles from here, a nurseryman and fruit raiser, came to show us how to set our trees last September. He gave us good instruction. We did what we could. We set out about three acres of land in peach, apricot, plum, apple, lemon, lime, and orange trees. We had but two or three slight showers from January until December, but we have a creek of fresh water near our orchard and we have hired a man to tend the trees—to keep off all bugs and [to] water them from the creek. We find peach trees doing finely, also apricots, plums, and apples, though not as stocky as we could wish. Orange trees doing well; some died out. Some lemons doing well; some died out.

We heard this morning [that] Mr. Mosely has come to Cooranbong to visit us and examine our trees. May White and I drove our horses, Kit and Nellie, before [the] platform wagon toward the school building to find Mr. Mosely, and when we had gone only one mile we met Brother Hughes coming with his wife and Mr. Mosely to our place to see the trees and garden. We have been listening to his instruction for one hour and a half—he instructing us how to plant and how to cultivate the trees. He says he will come to see our trees and crop any time I will let him know. We have something to do to make the wilderness blossom like the rose, but we mean to have fruit and vegetables and not be dependent on the markets.

I have eighty acres of land, and we are giving object lessons to those who have cultivated the soil. It can be done and God will spread a table for us in the wilderness. We have a very nice location. The school

needed the money, and I thought as I had given them one thousand dollars that was my share. Then I would invest not over one thousand dollars in land so they could have the money which I had to loan them and could see no way to get principal or interest. But this is a missionary work.

If I could only see you and talk with you I should be glad. The Vancouver Mail had left Sydney last Wednesday. We sent the mail by Sara McEnterfer. The ship left the harbor but something was wrong with her and she had to put back to be repaired. I have an opportunity of dropping a few lines now and will take it.

I wrote in regard to your coming to me. My son, do not feel you must come, but take the matter to the Lord. You are His property, body, soul, and spirit, and since the Lord has taken you near to Himself as co-worker with Him, I am so grateful to my heavenly Father. I feel that I would not sway you one way or the other, but I would say, let the Lord direct. My dear son, there is need to be very particular in bookmaking. No slipshod work will do. We must take much pains and make haste slowly, but everything which is to represent things that are sacred should be carefully and thoroughly worked.

I wish you, my son, to seek the Lord most earnestly and then you will, in reading the Word, become more and more intelligent in the Scriptures. Oh Edson, what precious hidden jewels of truth we find by digging for them! The Lord has made me rejoice that He has accepted your labors. And we read that the Lord will rejoice with singing over the rescued souls tempted and sorely tried. Yes, there is rejoicing in the heavenly courts over the sinful souls returning unto God, and shall not we rejoice, who are the subjects of such gladness in heaven?

Edson and Emma, I thank the Lord for a kind daughter. She is very tender of me. The children and grandmother, and Edith Ward—whom I have taken to care for—love each other. All these three children are so attentive to my wants.

Edson, temptations will come to me and to you. I have been struggling with the tempter for some time but I will not give the enemy the victory. It is my privilege to have perfect faith and confidence in God. Jesus of Nazareth was above all others the Son of man. Christ stands as the ideal of humanity. Christ is the pattern of what the Lord would have us become. We must be like Christ in character. If the human race will become like Jesus, then He will work most earnestly. We are privileged to become sons of God. I am so pleased that Jesus is leading you, and He will lead all of us who will be led.

I must stop. It is nearly dark and I have been up ever since half-past two o'clock.

I have been tempted, sorely tempted, as I see how little many who profess to love God are really loving Him. Our obedience to His commandments testifies whether we are indeed children of God. We are inclined to worry at the outlook of things transpiring in our world. All the forces of the powers of darkness are working against the human race to restrict religious liberty and to compel service and the worshiping of an idol sabbath. God knows all about the outcome.

I am so glad the Father understands every phase of the difficulties we shall have to meet. Believing Him and knowing Him to be God, we know that He sees with a larger vision than is possible for us. His ideals

are higher than any of our conceptions. He can read every purpose of hearts that are leaguings against God and co-operating with the evil angels to overthrow the righteous. All the forces of evil angels combined with evil men will be in action to suppress truth, and liberty to believe truth. We will not fail now in our work; we will not be discouraged. Every question is open as the day to the Heart Searcher. He sees the effort made to influence a child in the wrong direction. The high and lofty One who inhabiteth eternity will not overlook the one who would work counter to His will in tainting and corrupting human minds. We must consider that God knows, God understands.

Keep in view the high standard. We are as God's chosen, working out His plans, accomplishing His purposes. Self is under control to God. We must keep looking unto Jesus, trusting in Him, and not disappoint the hope and expectation of God. We must want to do and want to be just what God would have us to be. And the lesson we have to learn daily is to be meek and lowly of heart. Then can we raise the standard higher and still higher. My children, every day hide in the cleft of the Rock where you may not be seen but where you can see, and where you can hear the proclamation of God's character. This is worth everything to us.

Children, I know you are in a hard field and many things will need to be done that financially appear impossible, but the Lord will not lay on you the great responsibility of moving yourself under a load which will crush you. "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 hearts of the contrite ones." Isaiah 57:15.

Children, do not limit the Holy One of Israel in your individual cases. You can be connected with God. Grow in faith and trust and unshaken confidence in God. The Lord hath done much for you, my children, and your own selves given to the Lord without reserve will make you channels of light. As you seek first the kingdom of God and His righteousness, all things else shall be added unto you. Godliness hath promise of the life that now is as well as that which is to come. As you receive the rich grace of God, you will diffuse it. The faithful discharge of today's duties will be the best preparation for tomorrow's trials. We will not gather together all tomorrow's liabilities and cares to add unto the burdens of today. Sufficient for the day is the evil thereof. God gives us strength for each day.

I am looking to and trusting in God, but I do not feel that I can go to Africa, although it will be a sore disappointment if I do not go. But God has a work for me to do in connection with the school that shall be established here and with the churches in the colonies.

I am pleased to know that the duty on goods coming into Sydney has been removed, and now there will be a much more pleasant state of things.

I am seeking to bring out many things on education in the schools. I may have to bear my testimony in America, but I leave myself wholly in the hands of God.

My great burden now is to discharge my duties here daily. I am seeking first to know God. I want to know more and still more of God and of my Redeemer, the Sent of God; and as I know more and still

more of God, I shall communicate the same to others by pen and voice. I have liberty in writing, and I am in need of help; [but] the Lord knows all about it, and I will trust in Him. I will force nothing.

I see [that] a great sentiment [?] must be worked to, and out, under the divine direction in our schools. The one great lesson the students must first learn is to seek with all their heart, mind, and strength to know God and obey His Word implicitly. The science of the salvation of the human soul is the first business of life. No line of literature or education in book knowledge is to become supreme. But first to know God and Jesus Christ whom He hath sent, this is life eternal.

Let the students take the love and fear of God with them into their school life. This is wisdom more precious than words can express. Connected with God it can be said of them as of Daniel, God gave him wisdom and knowledge in all mysteries. Learning is good, the wisdom of Solomon is desirable; but the wisdom of a greater than Solomon is far more desirable and essential. We cannot go to Christ through learning in our schools, but we can, through Christ reach the highest round of the ladder in science, for the Word of inspiration says, "Ye are complete in him." [Colossians 2:10.] The very first business is to see and acknowledge God, and then He will direct your path.

We would not, with pen or voice, discourage the acquisition of knowledge in literature and in the trades and arts, but first secure the knowledge of God and His will concerning your own individual selves. Then there will be acquirements in perfection of character that will make every study an acquisition for the glory of God. There will be a constant enlarging of the mind, an expanding, a broadening in sentiment. The knowledge of God is everything. Connected with God, eternal and imperishable influences are going forth from the receiver to enrich others and glorify God.

Daniel understood that he himself was to be first attended to. His diet must be regulated by the knowledge God had given to his instructors for his benefit. He was temperate in eating. He governed his appetite, not following impulse but sound reasoning from the standpoint of Christian temperance. He had proffered to him wine and meat and luxuries from the king's table. The explanation Daniel gave was, the mind must not be clogged with these articles, which would be difficult of digestion, and even in articles of healthful food there must be a restriction of the quantity. The food placed in the stomach he had under his own control. He could co-operate with God in keeping his stomach in a healthful condition by not surfeiting himself with overeating or the use of wine or flesh meats, which are not healthful or necessary for physical strength. Proper regard for the articles of food eaten would keep a healthful current of blood flowing through his veins. His mind and body would be in a condition for hard, stern labor, for mind and body were not oppressed with a variety of flesh meats, or meat of any kind.

As Daniel and his companions acted their part, the Lord co-operated with them and they were prepared in soul and body to stand in the courts of Babylon untainted by the moral corruption existing there. The laws of nature, if respected, will enable us to do good work. But there is something deeper and higher than even tracing the results of a course of action to regard physical, mental, and moral power under the will of the worker. Daniel and his fellows gave God all the glory for the physical, mental, and moral superiority that was revealed in them. The laws of nature are the laws of God, and consistency of action in refusing that which would weaken their physical and mental powers was working in harmony with

God. The Lord can impress the mind because it is in a healthful condition and the human agent and God are in copartnership. The created human agent and the Creator are working to make man in every sense complete in Jesus Christ. There is no war instituted by the human agent by practices against the laws of his being.

Daniel prospered in his abstemious habits of non-use of wine and discarding flesh meats. The blessing of the Lord attended in a special manner the youth who would, through love and fear of God, discard everything they deemed detrimental to their advancement in physical, mental, and moral perfection. "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.] Daniel 1:19, 20. God will honor those who will honor Him. The very first duty we have to discharge individually is with our soul. We owe a debt of gratitude to God in giving us Jesus, His only begotten Son, to redeem us.

Mother.

(Scratched off this in a big hurry.)

Lt 141a, 1896

White, J. E.

[Avondale, Cooranbong, N. S. W.]

January 30, 1896

Extract from Lt 141, 1896.

Edson:

Temptations will come to me and to you. I have been struggling with the tempter for some time, but I will not give the enemy the victory. It is my privilege to have perfect faith and confidence in God. Jesus Christ, above all others, was the Son of man. He stands as the ideal of humanity; the Pattern of what Christ would have us become. We must be like Christ in character. If the human agent will become like Christ, then He will work most earnestly. We are privileged to become sons of God.

I am so pleased that Jesus is leading you, and that He will lead all who will be led by Him. I must stop, as it is nearly dark, and I have been up ever since half past two a.m. and must rest.

Morning, January 31

I have been tempted, sorely tempted, as I see how little many who profess to love God are really loving Him. Our obedience to His commandments testifies whether we are indeed children of God. We are inclined to worry at the outlook of the things transpiring in our world. All the powers of darkness are working against the human agent to restrict religious liberty and to compel the worship of an idol sabbath. But the outcome the Lord knows all about.

I am so glad He understands every phase of the difficulties we shall have to meet. Believe in Him, and trust Him as your God, for He sees with a larger vision than we can possibly see. His ideals are higher than any of our conceptions. He can read every purpose of the hearts that are leaguely against good and co-operating with the evil angels to overthrow the righteous.

All the forces of evil angels combined with evil men will be in action to suppress truth, [and] liberty to believe truth. But we will not fail nor be discouraged in our work, for every question is open as the day to the Heart-searcher. The high and lofty One who inhabiteth eternity, will not overlook an effort to influence a child in the wrong direction. He will not pass over the one who would work counter to His will in tainting and corrupting human minds. God knows and understands.

Keep in view His high standard for us. We are as God's chosen agents, working out His plans, accomplishing His purposes. Self must be under control to God. We must keep looking unto Jesus, trusting in Him, that we disappoint not the hope and expectation of God. We must want to do and want to be just what God would have us to be. And the lessons we have to learn daily are to be meek and lowly in heart. Then can we raise the standard higher and higher.

My children, every day hide in the cleft of the rock where you may not be seen but where you can see Him who is invisible, and where you can hear the proclamation of God's character. This is worth everything to us. Children, I know that you are in a hard field, where many things will need to be done that financially appear impossible. But the Lord will not lay on you the great responsibility of placing yourself under a load which will crush you. "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.]

Children, do not limit the Holy One of Israel in your individual cases. Connected with God, you may grow in faith and trust and unshaken confidence in Him. The Lord hath done much for you, my children. By giving yourself without reserve to the Lord, you will be made elements of light. Seeking first the kingdom of God and His righteousness, all things else shall be added unto you. Godliness hath promise of the life that now is, as well as that which is to come. As you receive the rich grace of God, you will diffuse it. The faithful discharge of duties today is the best preparation for tomorrow's trials. Do not gather together all tomorrow's liabilities and cares to add unto the burdens of today. Sufficient unto the day is the evil thereof. God gives us strength for each day.

I am looking [to] and trusting in God, but I do not feel that I can go to Africa, although it will be a sore disappointment if I do not. But God has a work to do in connection with the school that shall be established here, and with the churches in the colonies.

I am pleased to know that the duties on goods coming into Sydney have been removed. Now there will be a much more pleasant state of things.

I am seeking to bring out many things on education in the schools. I may have to bear my testimony in America, but I leave myself wholly in the hands of God. My great burden now is to discharge my duties

here daily. I am seeking first to know God. I want to know more and still more of God and of my Redeemer, the Sent of God; and as I know more and still more of God, I shall communicate the same to others with pen and voice. I have liberty in writing, and I am in need of help, but the Lord knows all about it, and I will trust in Him. I will force nothing.

I see that a great sentiment must be worked to, and out, under the divine direction in our schools. But the one great lesson that students must learn is to seek with all their heart, mind, and strength to know God and obey Him implicitly. The science of the salvation of the human soul is the first lesson of life. No line of literature or education in book knowledge is to become supreme. But to know God and Jesus Christ whom He hath sent is life eternal.

Let the students take the love and fear of God with them into their school life. This is wisdom more precious than words can express. Connected with God, it can be said of them, as of Daniel, God gave him wisdom and knowledge in all mysteries. Learning is good. The wisdom of Solomon is desirable; but the wisdom of a greater than Solomon is far more desirable and essential. Through the learning in our schools we cannot reach Christ, but we can through Christ reach the highest end of the ladder in science, for the Word of inspiration says, "Ye are complete in him." [Colossians 2:10.] Our first business is to see and acknowledge God, and then He will direct our path.

We would not, with pen or voice, discourage knowledge in literature, in trades, and in art, but first let the student secure the knowledge of God and His will concerning his own individual self, that he may adorn, exalt, and sanctify by sacred, holy influence, in all his studies. Then there will be requirements in perfection of character that will make every study an acquisition to glorify God. The mind will constantly enlarge, expand, and broaden in sentiment. The knowledge of God is everything. Connected with God, eternal and imperishable interests are going forth from the receiver to enrich and glorify God.

Daniel understood that he himself was to be first attended to. His diet must be regulated by the knowledge God had given to his instructors for his benefit. He was temperate in eating. He governed his appetite, not following impulse, but sound reasoning from the standpoint of Christian temperance. He had offered to him wine and meat and luxuries from the king's table, but he refused this, and the explanation he gave was that the mind must not be clogged with these articles, which, if he should eat [them], would be difficult of digestion. Even in articles of healthful food there must be a restriction of the quantity taken.

The food placed in the stomach, Daniel had under his own control; therefore he could co-operate with God in keeping his stomach in a healthful condition by not benumbing his sensibilities by over eating or by the use of wine and flesh meats, which are not healthful or necessary for physical strength. A proper regard for the articles of food eaten would keep a healthful current of blood flowing through his veins, and his mind and body would be in a condition for hard, stern labor, for mind and body would not be oppressed with a variety of flesh meats.

Daniel and his fellows acted their part, and God co-operated with them, and they were prepared in soul and body to stand in the courts of Babylon untainted by the moral corruption existing there.



If respected, the laws of nature will be able to do good work; but there is something deeper and higher than tracing the results of a course of action in regard to physical, mental, and moral power under the will of the worker. Daniel and his fellows gave God all the glory of the physical, mental, and moral superiority that was revealed in them. The laws of nature are the laws of God, and consist of regularity in action, in order to refuse that which would weaken the physical and mental powers in working in harmony with God.

The Lord can impress the mind if it is in a healthful condition. Then the human agent and God are in co-partnership. The created human agent and the Creator are working to make man in every sense complete in Jesus Christ. There is no war instituted by the human agent against the law of his being. Daniel purposed in his abstemious habits of nonuse of meat to glorify God. The blessing of the Lord attended the youth who would, through love and fear of God, discard everything they deemed detrimental to their advancement in their physical, mental, and moral perfection.

“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.] Daniel 1:19, 20. Those who will honor God, God will honor. The very first duty we have to discharge individually is with our soul. We owe a debt of gratitude to God in giving Jesus, His only begotten Son, to redeem us.

Lt 142, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

February 14, 1896

Dear Children:

I am well aware that there are serious difficulties to be met in the Southern field, but the workers, whoever they may be, must go forth not trusting in their own strength or supposed capabilities, for if they do the Lord will pass them by and take humble men who feel their own weakness and entire dependence upon God. Indolence, self-indulgence, and unbelief will repeat objections magnified to discourage the working of this field. But every objection that has been urged can be and will be urged by those whom the Lord has sent as an argument in behalf of the field, which should have had a hundredfold more labor than has been done in it. Every soul truly converted from the colored class will have travail of soul for his brethren. They have a sense of the depths from which they have been uplifted to the heights they may be permitted to climb.

Unless we can show that the great command of Christ to preach the gospel to every creature—which command has been frequently repeated and enforced in Scriptures as the work given to the Christian church—has been plainly stated [as] no longer obligatory on the church, then the responsibility, although ignored, is still binding upon them. As faithful stewards of the grace of Christ, they are to communicate to those who have not had the light.

I am sure we need the quickening influence of the Holy Spirit. We need to walk with God. Think of this, Edson, of what it means to have the glory of God in all your thoughts, your heart going out in converse with God, you molded by the Holy Spirit of God. The Lord knoweth our secret thoughts. Let your eye be fixed on Jesus, your soul drinking of the waters of life.

It is now that our influence is of value to our fellow man. It is now we are to shine as lights in the world. It is now we need to be a savor of life unto life. It is now Christ will give us to drink of the water of life which will be in us, if we drink, as a well of water springing up into everlasting life. There is but little time now for us to work. Work while the day lasts; the night cometh in which no man can work. Press, oh press, the battle to the gate!

Yet, with all there is to do, there must be a calm trust in Him who hath given us our work. We are co-laborers with God. We have not a moment to spend carelessly, not a dollar to spend for that which is not bread. I know if we yoke up with Christ what is the result-peace and rest in the Holy Spirit. If we walk alone, without Jesus, it is nothingness as far as the good we can do. Then, my dear son whom I bear on my heart, and daughter Emma, hide in Jesus. You may be one with Jesus. "And the glory [character] which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:22, 23.]

You, my son, can help me very much by walking humbly with God. You can testify that all that I have said to lift you up and encourage you from the Lord is truth and appreciated as such. You may show that every word of encouragement from God to you is of weight and will not spoil you. You can show that it is all truth, that God's arm is round about you. Hide in Jesus. Live moment by moment to His glory.

In love,

Mother.

Lt 143, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales

February 14, 1896

Dear Children:

W. C. White, Sarah Belden, and I came to this place Christmas, because we could come at that time cheaper than at other times. We expected to have to occupy a crowded compartment but one of the officials [to whom] W. C. White pays a shilling, occasionally, for being so kind to wait on us when we have extra baggage, saw the situation and led us along, leaving the second-class carriages behind, and then said, Set down your baggage. He opened the door of a first-class compartment and Sarah and I

could ride in it. Willie had a very crowded place, but this was for ladies only, so we were separated. I was so thoroughly worn out I lay down and slept nearly all the way.

We have been settling most the whole time we have been here. The rooms were not done, and I have moved from room [to room] three times; and having to put on an additional kitchen, bathroom, and storeroom has kept us from unpacking goods. Painting and carpentering in different lines has made us know what the sound of the axe, saw, and hammer means. Certainly if the material could come together as the stones of the temple, without the sound of axe and hammer, what a relief it would be to us! We have seven workmen at the present time. All board themselves but two. We pay them one pound per week and allow ten shillings—two and a half dollars—for their board.

Mr. Connell is my hired man to milk cows [and] attend to horses, and he is reliable. He can take a stove all to pieces and see what is the trouble that it will not work right, and then put it together again and it is cured of its defects. He is an intelligent worker of great value to us.

Mr. Leonard is a man in the fifties. He is intelligent but cannot read. A very pleasant looking man of pleasing address. He is not a professor of religion. He lost two children and his wife some years ago and has been a wanderer, a lonely man. He boarded in our family until W. C. White's family came; then we had to let him and other workers take care of themselves. This man would teach all the working men good lessons. He has the habit of great neatness, and washes himself and his clothing often. He mends his pants and it is done neatly. He is a man of large general information, and we can learn many things of him. In conversation he looks so kindly that we love to do him little favors. His work has been clearing land, putting in posts for foundation of the house, putting on iron roofing. He seems handy at almost anything.

We decided to push the work vigorously. Brethren Shannon and Colson are our carpenters. They had much mending of furniture to do, for things were obliged to be handled several times before getting here and were more or less broken up.

Brother Whiteman of Castle Hill, eleven miles from Parramatta, was sent for by the school to do masonry. He built our chimneys for four rooms. We took advantage of his being here to build our cistern. It is about twelve feet deep, and is round and quite large. Mr. Leonard did the digging. We had a pile of white clay after they had gone six feet. Brother Whiteman is now laying the brick, two tiers. He builds it in a dome shape. He thinks this underground cistern, with our five enormous iron tanks, will provide us with water in abundance if there is a drought.

We have creeks. The center of one is all of twelve feet deep. This is beautiful, soft water. It could be used for drinking purposes if we had a filter. It is excellent tasting water. We shall bring it by force pump into a washhouse near the creek, and use it for common purposes—washing clothes and floors. We have a large fall of water from the iron roof, which is formed in grooves.

Brother McCann and his two sons have been making a road between our location and the school, so that one half or three quarters of a mile will bring us to the center of operations—to the mill which is now in operation sawing lumber for building purposes on our own premises. We have a brickmaker getting

out our brick, which will make the cost much less than transportation from Castleville or from Sydney. We have the very finest sandbank on our grounds.

Call to dinner made us leave our work. Meanwhile a heavy thunder storm came up, and it has just poured down drops as large as hail. I fear this ends the cistern business for today. You may ask, Where is Willie? What is he doing? Dictating to Caldwell. He has been working yesterday and today to complete as best he could a place for May's first child to be born in less than eight weeks. Sara McEnterfer has been the general to furnish the rooms, carpet them, and get settled. Willie has been having his humble rooms—designed for washhouse and laundry—[made ready], kitchen, dining room, and bedroom. Here is work to be done. His room is twelve by twelve, his kitchen a little larger. His stove is now up. My large family tent is a sitting room and children's bedroom. He has had a frame built for a sort of piazza, eight feet wide and sixteen long. This, he will have, to serve for present necessities. Floor is mostly laid. He will have it boarded up about four feet, then get canvas curtains to complete the room. This will serve to set table in for meals in dry weather. The bare studding of the little kitchen is not very prepossessing in appearance, but they both seem well satisfied.

We are comfortably situated in the house. One room W. C. White occupies for his office. Here he does his writing. Sister Burnham occupies the only spare room in the house. Six rooms below, besides a large pantry well-furnished with shelves, a good-sized bathroom, and a storeroom. All our provisions must be purchased in quantity, so that we shall not be surprised with nothing to eat. Grains must be kept in store, and feed for horses and cows. We have been gathering cucumbers and tomatoes from our place. We have turnips, cucumbers, squashes, and melons coming on—not ripe for eating. W. C. White and I go out at five o'clock, whenever we can, and prepare, by planting, for a future harvest. I rise at half past three most of the time, sometimes at two o'clock and half past. This is my writing hour.

We have, besides rooms below, four very good sleeping rooms, one room for May Israel, one for Maggie Hare. There they do their typewriting. Sister Belden has another room, and one room is for storeroom. Ella May and Mabel slept in tent last night. W. C. White and May Lacey White slept in their small quarters. We may not be able to build for some time to come, for money matters are very close.

We positively could not have fourteen and fifteen in the family continually, although we have gotten along very pleasantly. The children love Grandma very much and Grandmother loves the children. I have a girl I am keeping of just about Ella May's age. She loves me and all the children seem very dear to me.

It has not made me so nervous as I expected to have the thunder of workmen all about me. I am thankful I am so well as I am. I work very hard.

The rain seems to have ceased. It is Friday. I do not think workmen will resume their work. Willie has been papering the particular room—one end of it on cloth, the other part is ceiled up; a humble abode indeed, but with the peace of Christ in the heart there is quietude and rest.

Mother.

Lt 144, 1896

White, J. E.; White, Emma

Avondale, Cooranbong, New South Wales, Australia

February 16, 1896

Children:

I have been writing since half past one o'clock. It is Sunday morning. There was a heavy thunder storm that commenced Friday while the men were eating their dinner, at half-past twelve, and naught more could be done. It has rained nearly the whole of February. Our cistern has received water in the wrong time. But two feet of brick are laid. All must be bailed out this morning. Rain has fallen during the night. We fear much harm will come to the people in the colonies who are located on low land. Houses have been, and will be, swept away, causing distress and suffering in many locations. We are on a rise of land. Our creeks close by are rising, but they cannot harm us.

I shall not be able to send the matter written on education, all of it, until two weeks more. I was much pleased with your book sent to me. Many of the illustrations are excellent. Some of the pictures would be very well in The Life of Christ, but we have fears that the people will say, "Oh, I have seen that in another book." This bookmaking is serious business for me. Unless the Lord had been my Helper then I should not have been alive this day. We are still surrounded with workers; nevertheless I have done a large amount of writing. I have many books to complete and hope after we are really settled to have peace and rest.

Willie will commence housekeeping after the mail goes tomorrow. That will make four less in my family. Would be pleased to have them all the time, but it is too much for Sarah Belden, who is not strong. She is so far ahead of the colonial cooks that I feel that I have a treasure in her.

I had a long talk with Professor Prescott last Thursday or Friday in regard to school education. This will come out soon. I have a great work to do and must have the Holy Spirit's guidance. Professor Prescott drew me out as your father used to do, and many things I could say and did say that I otherwise might not have spoken. Then he said I must write it.

The Lord does want everyone to believe that the Lord Jesus is a sin-pardoning Saviour. My children, ever bear in mind your dependence is on God. He is the center and object of all our hopes. We may be called to share the fellowship of the sufferings of Christ. We must have an abiding Christ. It is no time to become discouraged. The work before us may look very complicated and impossibilities seem written on everything unless we rest it all in Jesus. He never requires of us impossibilities. The Holy Spirit is promised as a Comforter. The relation of the human soul to God determines the strength we will receive to do our work. Let us walk softly before the Lord. We do not trust the Lord as He has encouraged us to do.

I am thankful you are determined to bind about your desire to engage in financial matters. This is right. The Lord is abundant in goodness. We have only to ask in faith in order to receive. Heaven is not enriched by withholding. The Holy Spirit will be dispensed in large measure, and perpetually, if we will

rest in the love of God. As the heedless and unappreciative pass by the living Fountain of the water of life, what satisfaction and joy would it be to Him if they would receive. He is hoarded with the heavenly treasure, which He longs to bestow. He longs to make the human heart at peace with Himself. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." [John 4:10.]

Why do we so readily let the enemy interpose himself between our soul and Jesus, our helper? In all your perplexities, learn to take them to the Lord in prayer. We must increase in faith, or decrease. We shall not look to God in faith but [that] all our situation is taken in. We may receive the influence of the Holy Spirit.

You will see by the letters in the Review how carefully we need to move in reference to the Southern field. You may have this which I now send, but I do not know. I send it [to] you again, [so] that no temptation may arise that it is because my son is laboring in the Southern field that my interest has been awakened. Of course your being a laborer in the field has not decreased my interest in matters in regard to working the field.

Oh, what privileges are ours to be colaborers with Jesus Christ! He comes to you as the Spirit of truth. Study the mind of the Spirit. Consult His dictates as your sure and unerring Counsellor. In following your own counsels your spirit has lost its hold on God, making it impossible for you to discriminate and determine moral power. The Lord has rescued you, reinforced your spiritual aspirations.

You can stand forth as a living monument of the grace of God. Walk softly. Let your words be refined, elevated, ennobling. Said Christ, "I will manifest myself unto you." [John 14:21.] You can help me where you are by keeping your own soul in the love of God.

Oh, how precious is every human soul, and how careful should we be not to lay any cause of stumbling in the way of any soul. If the human heart will not resist the striving of the Spirit in the execution of its office work, the soul temple will be cleansed daily and sanctified for the indwelling of the Holy Spirit. The Holy Spirit will work you. Live in the Spirit; walk in the Spirit as in a hallowed atmosphere. Let your mind be attracted to heaven and heavenly things.

I send you with this matter, more chapters on the life of Christ. Marian is very jealous of them. Read them when and where you think best. Send copies where you choose, but do not make another book of them until The Life of Christ comes into market. This is Marian's request. I shall hope that you may see, after, some things in regard to Life of Christ. We now have it about ready for the printer. I do not know as you are situated where you can do anything, but you could read it to see if there is anything in proof sheet not right. Perhaps they have a reliable proofreader there. You might make some suggestions in regard to plates.

I am waiting for their decision on royalty. I offered to take twelve and a half cents if they would stand all the cost of plates and publishing. If they refuse to do this, then we shall have to have royalty proportionate to the money I shall pay for printing the book.

If they do not suit me in terms, I shall give the job to the Pacific Press. I will not consent to have the book come from the press in a cheap sort of style. We shall have two books. I wish The Sermon on the Mount had been after the same style of the book you have just arranged and compiled. The Parables I want should come out in the best style possible. They will follow the first volume. Book on temperance will come in next. Dr. Kellogg has the oversight of that. You see, do you not, that by your living in America you can be a help to me in some lines. If it is not best for you to be here, help me where you are with your suggestions.

Children, I will not urge you to come to Australia. Your statement you make in regard to close application to writing or sedentary labor I understand, and should not expect you to do that kind of work demanding sedentary labor. It is a great task to Willie, and I wish he had it not to do. I am glad he is now so situated he can have work that will compel some exercise and change. He needs a good, judicious, conscientious worker with him.

In regard to your book, I think it is well done, yet I have not had time to examine it critically. I wish you to help us in the line of illustrations, but as you have used these illustrations in books before Life of Christ, how could we use them? We want the very best illustrations we can obtain. You can help me there in this matter. If you do not come here, Marian feels that it is a mistake to use some of the best jots and tittles in your selections. I have not decided just what is best.

There is now something like a strong desire expressed for your mother and Willie to come to Battle Creek for the next General Conference. I cannot express myself in reference to any matter so long in the future. I dare not say anything in reference to the matter.

I say to you, Edson, follow the light the Lord gives you. I have felt almost desperate in regard to the few helpers I have, but the Lord knows all about it. I will trust in Him to work in my behalf. If I should go to America, then of course I would rather you would be there than here. But, Edson, we know not what a day may bring forth. I commit the keeping of my soul to God as unto a faithful Creator. My life is not my own. I am bought with a price, and must render to God full and entire service. Edson, I do not expect to come to America. I have no thought or desire to come. I have had, it seems to me, my full conflict and carried my burden in Battle Creek. I greatly desire to be out of the turmoil. I want peace and quietude in God. I must have time to contemplate and pray and write and communicate to others that which the Lord has communicated to me.

A few days since, Marian brought to my notice a writing in reference to the colored people. You see the date is 1891, and it is a decided testimony.

I am very much relieved and pleased with your letters. Oh Edson, I am praying that the Lord would place His signature upon the work that you shall do in His service. What can you do away down in the South to help me in any way in regard to the publishing of the first volume of Life of Christ? Will you suggest? I dare not trust the book committee who have sent me such illustrations to go into the book on the parables. Edson, have you seen those pictures? To think they should suppose I would permit such things to go into a book to represent the lessons of Christ! I felt just sick at heart and discouraged at the future prospect. What do the book committee mean? The book that you have had issued, whether under your

special directions or with others to help you, is a fine thing—very pretty. If sacred lessons and scenes in the Old and New Testament history are represented, let it be in fine, elevated style. I want you to look at the picture in Patriarchs and Prophets of Abraham waking up his son Isaac, when he was to go at the command of God to offer up his son as a burnt offering. What a picture of the face of Isaac! I do not want it in another book.

Mother.

I thought I had finished twice, but I must say a word in regard to the children, Ella May and Mabel. They are good-behaved children. They both try to please me in everything. Mabel is as thoughtful and caretaking as a little woman. Such keen perception! She anticipates the wants of all. She is so wonderfully accommodating to me, and to others as well. Ella and Mabel are both little workers. They have outgrown the clothes I have made for them, which when made and worn made them look like small women, but they have expanded and lengthened, especially since coming here to Cooranbong. They work about home helping Sarah. I have a girl about Ella May's age. These two help Sarah nicely. Mabel is not confined to any steady work. She is helpful everywhere. I do not think she should be taxed with sedentary work. If she is, her nose bleeds.

Both girls are in excellent health. Their flesh is solid and they eat and sleep well. They are happy. Ella May White is a conscientious Christian. Mabel has a very tender conscience. I have not passed a disagreeable word with either of them. Their mother is always kind, cheerful, pleasant, and full of affection. The children love her as well as Mary Mortenson. They love Mary, too, and I want them to love her, but both are devoted to me. They are not a particle of annoyance, but a real blessed comfort. We are close neighbors, for our laundry and washhouse has been fitted up nicely for them. I am so glad that everything is so harmonious. Well, Sara has just come to see that I get to bed, for I have been up since half past one o'clock a.m.

Mother.

Lt 145, 1896

White, J. E.; White, Emma

Sunnyside, Avondale, New South Wales, Australia

February 25, 1896

Dear Children, Edson and Emma:

I am not in a condition to write much, even to you. I am weak. It has rained nearly this entire month. There seems to be no vitality in the air. The work is going forward and we hope soon to be able to part with the workers. Our cistern is built large, round, bricked up and cemented, and the first water has been received into it. We have now five large iron tanks and a large cistern, built dome-shaped after the fashion of a jug, with an opening made large enough for a man to enter it as necessity may demand.



These iron tanks soon fill with rainwater in the rainy season, and in the hot weather the water is very warm and unpalatable. There will be now thousands of gallons of water in an underground cistern.

The last rain of nearly one week has raised the creeks. Our dwelling is upon a rise of ground. There is a falling off toward the creek and waterhole. These are our blessings in a dry time, to water our orchard and garden. We now make a well near the waterhole, and when required pump up the water on the garden. It is not a common season. For nearly one year there were but few showers. Everything was dry; feed for cattle scarce. There has not been such a season for forty years, and yet the orchard of peach, apricot, apple, and pear trees is doing well; also our orange trees and lemon trees are doing well.

It costs to begin. We had only the ground broken by an immense plow last July, then the broken furrows were worked by shovel, spade, and hoe, and trees were set. The large space between we left without breaking, for it was so dry it cost to break the turf. But we have now, since the rain, broken this intervening space, so the whole orchard is now ready for cultivation.

We have also broken more land. Sixteen bullocks are attached to the plow, and two men work the plow—one at each handle. The third man, with mattock, keeps close to the plowpoint to relieve it of chunks of earth and roots of the trees, and the driver of the oxen—by word and cracking of the whip, which makes a report like a pistol—wheels this team around into perfect order. The leader has blinders like a horse. I asked why. The driver said he had to be mostly about the center of the string of oxen, and if that large ox did not see him, he would suppose him to be close by and would not shirk. If he thought his driver was not watching him he would take advantage and work lazily—eye servant.

The ground is now soft and can be so much more easily plowed. The deep furrows are now made. After this our own horses can plow. This is good land to bear vegetables of any kind. We have now plenty of beans and most excellent tomatoes. We—Willie and I—put in peas about one week ago. They are up now. We have more to plant. We put in our potatoes and beans and more cucumbers. We eat the enormous great cucumbers just as you would apples, cutting them up and setting on the table without vinegar. All like them and they are a dish enjoyed at every meal.

The gum trees grow very, very high, straight as an arrow. Near the top there are branches. We have now been cutting away the tops of trees and leaving twenty or thirty feet to branch out and produce foliage for shade. There is no safety in any of these trees being near the house only as the tops are cut off. The wind is liable to uproot them and crash them down on the house. One of our workmen, a sensible, all-round man, strong and faithful, climbs these trees, clinging to the smooth bark after going the length of a long ladder. There is not a branch to cling to. He climbs until he gets to a branch, then takes the cord fastened to his body and ties it about the top of the tree. Then he slides down to the ladder and commences to chop the tree—after someone has tied the rope to a tree. At the right time several hands pull upon the rope and crashing down comes most of the tree. All the trees that are anywhere near the house are to be treated in this way.

We have just experimented sufficiently to know that this land, thoroughly worked, will produce pumpkins, squash, melons of all kinds, cucumbers, beets, turnips, and all kinds of vegetables. We shall now plant onions, beets, and a variety of things.

You would be amused to see W. C. White's dwelling place. He has the wash and laundry house converted into sleeping rooms and kitchen, pantry, and storeroom. He has a large piazza on the front, sixteen feet long and eight feet wide. A raised platform of boards communicates with the tent from the piazza which is covered with iron roofing. The tent is their dining room and parlor and good-sized bedroom for children. Here is their organ, bureaus, washstands. The tent is square, I think 18 by 18.

We are pleased with the atmosphere in New South Wales. Our family number twelve when we do not have visitors. W. C. White was with us until one week ago, which swelled the number to sixteen. The family in their rather novel quarters seem to do well and are satisfied. The children have made wonderful progress in growth since they came to Granville, but more especially since coming to Avondale. The children are doing excellently well. They are good children, very helpful. They have abundance to do without devoting time to play.

Connell is my man employed to do anything and everything—just the man I need to take the care and burdens. He knows how to do almost everything.

I wish we could see you, but I shall not write anything in regard to your coming to Australia. I may have said altogether more than I should. My desire is none the less to have you come, but I dare not, without the orders of the Lord, urge you. We will seek to do our duty here; you will seek to do your duty where you are.

We have the most precious Word of God and it is to be searched diligently. We are to hold forth the Word of life to others and impress upon the minds of all that it is not only their privilege but duty to read and understand the Word for themselves and bring that Word into their practical everyday life. Notwithstanding [that] so large a number wrest and pervert the Scriptures, yet there the faithful witness stands, speaking to all the truth. In searching the Scriptures we find the precious jewels of truth, and we are blessed in communicating to others the riches of the grace of Christ Jesus. We receive light to diffuse light.

I send you this copy. Last Tuesday I awakened about half past eleven o'clock and tried to sleep, but no, there was no sleep for me, so I dressed and at quarter past twelve o'clock commenced to write the enclosed. At seven o'clock, the hour of prayer, I had written ten pages of letter paper. The second enclosure for Norfolk Island I wrote Wednesday night, rising at three o'clock.

Mother.

Lt 146, 1896

White, J. E.

Sunnyside, Avondale, New South Wales, Australia

March 1, 1896

Dear Son Edson:

I have not been able to sleep since half past one o'clock. I have some things burdening my mind which I dare not withhold from you. I have had warnings given me which I must write you, for they are connected with you before and after we left America.

When you were departing from light which the Lord had given you, there were those who encouraged you in a certain course of actions on your part. They thought to help you. You were sanguine yourself, and the words that were given you encouraged you in making ventures which proved unsuccessful. One word of encouragement led you to feel that you were sustained. From the little encouragement that was given, you ventured much further in schemes of your own devising. Then when you began to borrow and venture to accumulate debts, those who should conscientiously have helped you, by their counsel, to get out of the difficulty, withdrew wholly from you and left you to sink or swim.

Had some of those with whom you were connected been walking carefully before God, preserving correct principles themselves, they could have helped you by precept and example, but everything was turned out of the course of correct, righteous principle. The fear of God was not before their eyes. Selfishly they went on in their own forward way, grasping the largest wages and ignoring the principles the Lord has plainly set before them. All His work in connection with His cause is sacred, and must be handled with clean hands and pure hearts, and carried forward upon Bible principles. All the light given was ignored. All the extra wages they received have been a curse to them and not a blessing. Are they not reaping the harvest they have sown? The rebuke of God is upon them. The Lord has given me messages of warning for them. Your name and the name of Frank Belden have been mentioned to them, that their manner of dealing in these cases testified that the principles of injustice were leavening the institutions at Battle Creek. One dishonest action God condemns. These things have been repeated over and over.

Where is Captain Eldridge, who received thirty dollars per week, and then received [means] from other things that he did, in addition to this sum for the work for which he was paid? He is not made rich by the large amount of money he received. He is poorer today than when he worked for twelve dollars per week. Himself and family would be no richer if they had fifty dollars per week. Money in any man's hands is a temptation to misappropriate it. This means was not his own to spend as he chooses because he has it in his hands. It is God's money. His wants are to be bound about, because he, as a professed servant of Jesus Christ, must give an account of his stewardship. Those who had much less wages, but who trusted in the Lord and used their means economically, are able to live comfortably—much more so than the Majesty of heaven, who was the example Man of the human family.

Lt 147, 1896

White, J. E.; White, Emma

Sunnyside, Avondale, New South Wales, Australia

March 13, 1896

Dear Children, Edson and Emma White:

I am thankful to report my health is much better since I came to this place. I am only too thankful to report that Professor Prescott's testimony is that, of all the places where our schools have been located, none seem to be as favorable as this place. You must know that after I had taken so large responsibilities, and after the land was purchased, then Elder Daniells and Brother Rousseau decided it was not the place and held to that decision until we consented to visit other places. They had not better land than this, and no water privileges.

We could get two thousand acres for the sum of thirty thousand dollars, and it would require not less than ten thousand, and more, to put into buildings; still another place was twenty-five thousand dollars for about twelve hundred acres, and about fifteen hundred dollars must be expended in buildings. No water privilege, no well, no stream of water, only broken down tanks depending wholly upon the water coming from the heavens. It has been a very close rub to get in orchard and cultivate the land for crops, and pay five thousand five hundred dollars for the sixteen hundred acres of land here. We thought we would take that part that was considered not the best land.

My dear children, my heart goes out to you with great tenderness. I would be glad to see you, my children. Eight thousand miles of the waters of the Pacific Ocean lie between us but, thank God, we can send up our prayers to our heavenly Father. We are made near through Jesus Christ. He that is precious to your soul is also very precious to my soul. Oh Edson, I love you as my son, I love Emma as my daughter, but I have a stronger love than any natural ties can be. We are made one on Christ Jesus. We may never meet again, "but God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved,) and hath raised us together, and made us sit together in heavenly places in Christ Jesus." [Ephesians 2:4-6.] Blessed hope! I am so thankful that the Lord will accept my children through the merits of Jesus Christ to be laborers together with God.

Oh, the miracle-working power of the gospel! It can accomplish great things. Let nothing divert you from this your work, for "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, throughly furnished unto all good works." [2 Timothy 3:16, 17.] Study your Bible. Practice its teachings. It is not enough to speak the truth, but teach the Word in love and the fruit will appear, good fruit in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. They that are Christ's have crucified the flesh with the affections and lusts. And they are endowed with whatsoever things are honest, and lovely, and of good report.

When things come from your brethren that you feel are very trying—for I am sorry to say they will come—they will not hurt you if your life is hid with Christ in God. They will hurt themselves. They will bruise and wound their own souls. Then speak not a word of impatience. Only live so as not to make their unkind sayings true. If you will leave all the disagreeable things upon the Sin Bearer, the Burden Bearer, and restrain the impulsive feelings, you will have peace and victory through Jesus Christ. I want you to consider that you must have no unkind feelings, but pity the men who have not an abiding Christ in the soul.

I point you to the cross of Calvary. I ask you to consider the infinite sacrifice made in your behalf that through faith in Jesus Christ you may not perish but have everlasting life. But do not be too confiding and trustful in men. I point you to Jesus. You are safe in committing to Him the innermost working of your mind. The Lord Jesus hath purchased you, dear children, with an infinite price. You may commit the keeping of your soul to Jesus. You may trust Him as your Counselor. Pray much, watch unto prayer. Speak no words unadvisedly. Make no hasty decisions but constantly draw nigh unto God. He will help you.

Oh, be sure you receive your illumination from the Source of all light. He is the great central Light of the universe of heaven and the great Light of the world. He will enlighten every man that cometh into the world. Reach no cheap, low standard. Cultivate the gentleness of Christ. Secure the highest attainments, and draw your inspiration from Jesus Christ. He is your Friend. You may always depend upon Him and find Him faithful and true. When you need His sympathy in your greatest perplexity, [when] wounded and bruised, He will not pass you by on the other side. To Him, my children, you may come in the simplicity of children. To Him you may come with joy and rejoicing. With everything that is flattering to your hopes, every success which attends your labors in the Lord, look up to Jesus and lay every honor at His feet. Everything depends upon your walking in all humility of mind. Write the name of Christ upon your banner and never dishonor your colors.

All heaven was given to us in Christ Jesus, and the Lord loves you notwithstanding you have dishonored Him. He has received you back again and given you His confidence and His love. Oh, honor Jesus by giving to Him the heart's best and holiest services! He has given His life for you. Who is He that hath done this? The only begotten Son of God, He that was One with the Father before the world was. Lift up your banner, lift it up higher. Never, never let it trail in the dust of the earth. Exalt Jesus. Lift Him up, the Man of Calvary, higher and still higher.

There is but little time to work now. Therefore make daily a full and unreserved surrender of soul, body, and spirit to God. Devote your whole being, with all your energies, to His service. All your capabilities belong to God, through your entire probationary time. He claims all there is of you, all the services you can render as a mortal, judgment-bound human agent, partaker of the divine nature. You have nothing in talents or capabilities but that which you have received to be returned to Him, doubled by being used to His name's glory. He must reign over you with unrivaled authority.

Give all respect to your brethren, counsel with them, but do not make them your trust, lest they prove as a broken reed. Ever be courteous, kind, and considerate, but never lean on any man. Man cannot carry you. Look to God for yourself. Everything is to be shaken that can be shaken, and only those who have received the light from Jesus and are doers of the Word will have everlasting life.

There is no safety anywhere. Satan has come down with great power and is working with all deceivableness of unrighteousness in them that perish. Those who do not follow in Christ's footsteps will find themselves following another leader. They have listened to strange voices until they cannot distinguish the voice of the True Shepherd. Little by little they ceased to heed the warnings, the reproofs, the instructions. Human wisdom came in, human imaginations were followed. Much reliance is

placed upon human exertion and devices, and they imperceptibly go on until they are fully satisfied with their own wisdom, their own inventions, and are filled with their own doings.

Drink deep at the Fountain of truth, and be a close student of the Word, for the Lord will take the words of truth and through the Holy Spirit imprint them on your heart that you may present the precious Word with simplicity and fervor. "Rejoice in the Lord always: and again I say, Rejoice" that Jesus is glad to receive you with all your imperfections, with all your weakness, and acknowledge you as His child. Therefore, trust Him. Adorn the doctrine of Christ our Saviour by a well-ordered life and a godly conversation. "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing" that is, be not over-anxious—"but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." What a privilege is this given to every one to trust in Jesus and tell Him everything! "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:5-7.

My dear children, have faith in God. However stormy may be the times, looking unto Jesus who is the Author and the Finisher of your faith, you will be complete in Him. Abide in the old paths, whoever may turn back. Be rooted and grounded and built up in the most holy faith, a living epistle known and read of all men. So long as your life is hid with Christ in God you will never lose your vitality.

Monday morning, March 16: I have been up writing since half past two o'clock. I cannot write you any more now but in two weeks will send you some chapters if I can.

Mother.

Willie's family doing well. Willie is in Melbourne; has been absent about two weeks.

Lt 148, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

April 7, 1896

Dear Children, Edson and Emma White:

I am very much pleased to receive your very encouraging letters. I am perfectly reconciled to your remaining where you are, and I believe and pray for you. The Lord will be with you, my son, if you will be with Him. I can write but a few words this time. I have been very sick for a few weeks. I am better now and our institute is in session. I have spoken four times upon an all-sided education. I meant to have sent you a letter to go on this boat, but cannot.

Last night at ten o'clock May Lacey White presented her husband with a pair of twin boys, perfect in every respect. One weighs six pounds and one half and the smaller five pounds and one half. They are as pretty babes as I have ever seen. Both babes seem to be perfectly healthy. May went through it all bravely. She is a treasure. She is doing finely. Her labor was long-three days and two nights—but not

severe; very, very slow but this is best. She is as happy a mother as you would wish to see. Her cheeks are rosy yet. I must now do no more writing.

I send a letter to Emily for [her] to copy at once for Dr. Kellogg, and I will request her to send you a copy. I will write more when another mail goes. Write often. I see no further criticisms to be made on your book, Christ Our Saviour.

Mother.

Lt 149, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

May 1, 1896

Dear Children:

I received the American mail last evening, and I cannot read my letters and answer. Sara says, "I will give you twenty minutes." So I will say, we are all well. The mother, May, and twin boys are well. Willie left immediately after the Bible institute closed and is in Sydney; will not return before the first of next week.

You would be so surprised to see Ella May White and Mabel. They are growing fleshy and rosy. Ella weighs one hundred and seven pounds. She is quite a chunk. Mabel is improving just as much as Ella May. Excellent children. Mabel is giving away her dolls. Says she has living babies now. She will sit for hours with one of the new little ones in her arms, happy as a queen. The children are so delighted with their baby brothers they can scarcely find language to express themselves.

In regard to your coming here, I have not a word to say. I know I do not go to America unless the Lord signifies this is my duty, neither do I go to Africa. I am more than pleased with the climate.

I will have more mail to send you in two weeks. This is all for now. I am so thankful to my heavenly Father for the changes that have taken place with me. The lower part of the spine is almost recovered, thank the Lord. But I must stop now and ride down to the mail. We are having the most beautiful weather you ever saw. We enjoy it very much. It is never hot but a few days. It is an even climate. I would like to have you with us, but I believe you are in the line of your duty.

Be of good courage in the Lord. Trust wholly in Him and He will manifest Himself unto you. I have been up since half past two o'clock, and got my workers and had them copy these short epistles. Much love.

Mother.

I am putting myself into writing my books.

Mother.

Lt 150, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

May 6, 1896

Dear Children, Edson and Emma White:

I received no letter from you in the last mail from America. I think I have not failed once since coming to this country, but you will excuse me, my dear children. I have written early and late. I have commenced writing after a few hours sleep, as early as twelve p.m., often at one or two o'clock, but my left eye is now weak and painful. I have taken cold. I will not therefore write you much, but I have a large mail to send to America. I sent a large mail to Africa yesterday. I now send to London and Pacific Press.

I am writing with my left eye closed, so if my writing is not very good, excuse it. My health generally is quite good, yes, good. I am careful of my diet and am particular to keep my feet warm, for it is essential to keep the circulation equalized as much as possible.

I have felt it time to write to Battle Creek things I have been withholding for one year, and some two years. Elder Olsen is beginning, I think from his last letters to me, to see that his traveling long distances from place to place with his staff of men, who have no living connection with God, has been as a malicious atmosphere to his soul and to the souls of those with whom they come in contact.

Now, my children, is the time to hide yourselves in Jesus Christ. There will be peculiar, trying times to all in Battle Creek, especially those who are connected with the office. I have, as you will see, come out most decidedly against consolidation, for it conveys much more to those who are trying to carry it than those who accept the proposition realize. It means that every instrumentality engaged in the work would come under the control of the Battle Creek institution, and it become a ruling monarch. This cannot, shall not, be. C. H. Jones has been, through fear of consequences, following altogether too much in the tread of Battle Creek, accepting their methods, for Brother Olsen has said that all they desired was that the institution at Battle Creek should have a paternal relation to the institutions on the Pacific Coast. But now he sees that it would assume control of all the publishing interests.

I have decided to negotiate with Pacific Press to publish Life of Christ. We are now waiting for them to obtain cuts to go in the book. The first book is completed; the second is in process of completion. But every month I have to engage my workers wholly on the preparation of mail for America and different countries. This keeps us back, that we do not advance as we desire in bookmaking. But I am pleased to say Sister Burnham is working to advance the two I have brought into my family to fit them to prepare the articles for the papers. She thinks Maggie Hare will do good work. Minnie Hawkins is the daughter of Sister Hawkins who married Brother Lacey, father of May Lacey White. She has had years of experience in setting type in the office at Melbourne, and Sister Burnham says she is a quick worker and will make a good editor if she has some more teaching. I have great pleasure in writing you this, for they will save me the expense of transporting workers at a venture, who may do my work and may not.



Maggie Hare has been in my employ for one year. She has a very modest opinion of herself, but she is an intelligent girl and constantly progressing. I have, of course, to let matters move slowly, give these girls plenty of time, and let them advance solidly and healthfully. Marian and Sister Burnham are first. They are my dependence. I then have May Israel as bookkeeper and typist. This composes my corps of workers.

Sarah Belden is my cook. I have so feared she may leave me. Who then will take her place I am unable to say. I have had a sufficiency of colonial cooks. I do not wish to connect them with my family. I have Sister Lucas as a member of my family. She is a good seamstress. All the girls employ her to do their sewing, and she does the sewing for Willie's family. She is a quiet, precious girl. I have taken a boy to board and pay him one shilling per week, and I find his clothing. He is thirteen years old. We number twelve, generally, but have numbered fourteen, for workers on my house have been boarding with us. I hire all washing done. Sarah Belden has nothing else to do but to cook, and has a strong girl, Edith Ward, fourteen years old, to help. I took her two years ago from pity. She is a great help now. I could not do well without her.

Willie's twin boys are growing finely. They are just three months old. May has to feed them, partially, for they are two hungry little fellows. They have fine heads.

Willie, I think, will help me as soon as he can get some one to take his place as general manager. I need him very much to help me now on book work, but I fear I cannot get him. If there was any man who could come in as manager, I should be so glad.

Do you know of anyone you could recommend to look after the financial responsibilities? Willie should give himself to preaching the Word and helping me. He has been for weeks, yes months, very much like a clock run down. He must have time to rest if it is possible for such a thing to be. He has had so little sleep for so long [that] I have had serious fears he would have apoplexy, but we shall trust in the Lord and wait patiently on Him.

Brother Olsen wants Willie and his mother to come to the next conference in Battle Creek, but Willie sees no light to go. Brother Olsen would have him take the presidency of the General Conference, but this plan is not to be entertained for a moment. Those hard-headed, hard-hearted men nearly killed him, when in Battle Creek, with their opposition and their jealousy and surmisings, and now how would it be improved when those same men have had full swing for years and been upheld and sustained in a good degree by Elder Olsen? No, I can accomplish tenfold more in Australia by my pen than I could accomplish by my presence in America. Is not this wise? The first thing would be, "Someone has told Sister White," and in their committee meetings, Willie being present, it would be "He has informed his mother of everything done." Things have now got into a fix, an entanglement. The conference has gone on and on until overwhelmed with debts, and an embargo is laid on everything that will promise to bring in anything, but this thing cannot go on. Edson, keep to your work. Let nothing divert you from it.

Lt 151, 1896

White, J. E.; White, Emma

Sunnyside, Avondale, New South Wales, Australia

June 10, 1896

Dear Children:

The American mail came. Nothing from you. We feel deeply interested in you, not only as my children but as laborers together with God. This is the greatest satisfaction to me I can possibly have—to know my children are engaged in the service of God. I sent a large mail to you one week ago, and now I send some things in this mail; but I have been very sick. I am wanting to write and tell you some things. I have used my eyes so constantly that they have been much afflicted, but the Lord is hearing prayer in my behalf. I can use them again moderately, but I am warned that I cannot endure the taxation I have endured. Next November 26 I shall be seventy years old. My mind is clear, my memory good. I am sorry no letters came from you, for I am left to conjecture this, that, and the other. I took a severe cold, speaking one week ago last Sunday in the new mill. It is the only place we can meet. Money matters are very close. We cannot advance. We need a house of worship badly. Will you ask Brother Kennett in regard to his looms? What is the price of the loom to weave carpet?

Edson, I have sent much matter to Battle Creek and to you. Please to use everything discreetly, for a crisis is now upon us. I know Brother Olsen has not done right to allow things to pass on as they have done, but, poor man, he has not got moral backbone to withstand those men. But pray. Watch every word; watch the thoughts, and keep close to the side of Jesus.

This must go now to reach the mail.

Mother.

Lt 152, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 5, 1896

Dear Children, Edson and Emma White:

Are you sick, children? What has been the reason that no mail has come to me for two months? Why not write me just a few words, if you cannot write more, to let me know that you are in the land of the living?

I can only write you a few lines. W. C. White goes to Sydney tonight. Brother and Sister Rousseau leave on the Monday steamer for America. We all have been suffering with epidemic influenza. I spoke to eighty people assembled in the new mill four weeks since, took cold, and suffered considerably. We are now in midwinter. Have had several frosts, and two nights there has been ice a quarter of an inch thick.

One week ago yesterday I spoke in the upper room of the mill, partially enclosed, to eighty assembled, mostly our own people. Poor families come to the meeting who will, we think, embrace the truth. They keep Saturday and Sunday. We are so far away from where the people live it is difficult for them to come to the meeting, but they do come. It is rather a rustic place in which to meet, but when the sun shines in this country no other heating apparatus is needed. I spoke again yesterday. We had a good meeting. We shall be glad to get a meetinghouse and a school building. We are praying for means. We cannot advance until means shall come in from some source.

Our orchards are doing well—the school orchard and my own orchard. It is true; false witness has been borne in regard to this land. We can raise every kind of fruit and vegetable, but oranges, lemons, peaches, apricots, nectarines, quinces, plums, persimmons [do especially well]. We have blackberry rods just set out on our place, strawberries, ground prepared for grapes. We now have a few acres cleared. I have Harry Hawkins and Minnie Hawkins working for me. Harry and Brother Woodem [Woodhams] are making an outside chimney, for a stovepipe. I do not want a fireplace in the room, for I have no need of fire except between three o'clock and eight in the morning, and one hour before eight at night. The room gets the sun all day and is as warm as I need, even in midwinter. I have my door wide open from the time the sun shines until seven o'clock p.m. We have four fireplaces and we have fire in them only in early morning. I choose my room to have only [a] stove, just to take off the chilly feeling in midwinter, and keep doors and windows wide open.

I wish you could have had a look at us last night as May White entered my room with one of her twin boys, a sweet-faced little lad. She could not bring both. Tomorrow the twins will be three months old. They have not had a sick day; sleep much of the time. One, the last born and the least in size, Sister Lacey declares looks like their grandfather, Elder James White. The forehead is like his—full and high—but we cannot tell how they will develop. Both have nice, pretty faces and intellectual looking heads. All think a great deal of the twin boys.

We are now just sending off in this mail the first twenty chapters to Pacific Press. I cannot conscientiously have my book go through the press at Battle Creek. There has been so little dealing upon straight lines of principle, I can put but little reliance in anything they may say. If the devil tempts them to make it hard and trying for me, they will not see, they will not discern the evil. Judging from the past, therefore, I shall not place *Life of Christ* in their hands. I am sorry, so sorry. I wish you could, Edson, have the oversight of the book, but I will not make any call upon you. I am more than rejoiced to see you doing service to the Master, and I hope you will put your trust in God decidedly and surrender yourself to Him and make the Lord your dependence and your strong tower.

I learned after the mail had gone that there was not one copy sent to you, my son, of the writings I sent to Battle Creek. They had used all the copies before I had any knowledge of it. But I sent the same to Battle Creek and to Professor Prescott. He must have everything, as he will be at the General Conference. Willie cannot leave the work here, but he must be with me and help me some, which he has not had time to do. He has much responsibilities to carry now. I am sorry for him, but God can help him. We do hunger, we thirst, after righteousness.

I dare not think my own thoughts, for indignation comes upon me at times when I think how men in Battle Creek have supposed they could take the place of God and order and dictate and lord it over men's minds and talents—an endowment given them in trust from God to improve every day, trade upon, and if these talents cannot be placed to the control of men, to be in service to do their will, then they make those men have a difficult path to travel. They act just as though they were in God's place, to deal with their fellow men as if they were machines. I cannot respect their wisdom nor have faith in their Christianity, for the life is a misrepresentation of the life of Christ.

You have felt all this, but now what must we do? Believe in God for your individual self, trust in Him in whom there is no variableness nor shadow of turning. You must exercise faith in God through evil report as well as good. You must cultivate the thought that you are not alone. All your steps are watched by the Lord. You are encompassed with vigilant angels. Then banish every depressing, gloomy feeling. Love God, fear His holy name, for He is high and exalted and the train of His glory fills the temple. Oh, trust Him, my dear children. Let not your faith fail, neither be discouraged. The Holy Spirit is at work to make your life trustful, pure, clean, and holy. The Lord is nigh, active in your behalf. Always believe that there are ministering angels by your side, directed to bear you up in their hands lest you fail and become discouraged. As the angels ministered unto Jacob, so certainly will they minister unto all of the Lord's humble, contrite ones, for He will revive the heart of the humble; He will revive the contrite ones.

Reach up, my children, higher and still higher, taking hold of one line of faith after another. Walk and work in love to God and the poor oppressed ones, and the Lord will be your helper. "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." [John 1:51.] Jesus the precious Saviour, the Son of the living God, is the ladder uniting the celestial world with the terrestrial. His divinity lays hold of the throne of God. His humanity touches the earth. His human arm encircles the entire human race. Through Jesus Christ the angelic ministrations in love, in comfort, in reproof, in light, reach us. Oh thank the Lord, for He is good, and His mercies endure forever.

The Lord has given you both talents to use, and in using these talents as He intended they should be used, you will have increased aptitude and wisdom and clear, spiritual eyesight to understand His work. Your mind and eyes must watch for His appearing, your ears [must be] open to hear the faintest whisperings of His voice. Your knees He has made; use them in kneeling in prayer. He is your strength. By faith take hold of the Unseen. Let your feet be shod with the preparation of the gospel for running obediently in the way of His commandments. Your tongue and voice are a talent given you of God to tell the story of His life, of His lessons, of His death, or His resurrection, of His ascension. Your bodily strength is to be devoted to the Master in fighting the good fight of faith on the battlefield, overcoming His enemies with "It is written." Your sympathies and energies belong to God. Use them to glorify your Redeemer. God help you, my children.

We are now very much crippled for resources. Here we are without money. We have our drafts sent on [the] Echo office, and they have no money in the treasury; and we have a number of families of poor folk on our list. We had a cow we gave, with the exception of one pound [in payment], to a poor family who needed milk. Our family number from thirteen to sixteen. Thirteen is the standing number—poor

workers, depending on their wages. We are educating Maggie Hare and Minnie Hawkins to do my editing. Shall not send for Mary Clough. Seems to me I have had enough of that kind of help.

Well, I expect Willie, every moment, to go take the mail down to Sydney. Next week another mail goes, and I will then send you additional copies. I shall send this to Battle Creek, for I expect you must be there, but I wish I could understand what this silence means. But I say to you, my son, let not a thought of how you have been treated enter your mind. I care only for my Lord Jesus Christ. I am ashamed for my Saviour to have His precious character misrepresented, but Edson, I have no directions to give you, only to have your heart a home for Jesus. Then you will have no envy, no revenge, but only His tenderness and His sympathy and His love, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. It is a blessed thing to "be still and know that I am God." [Psalm 46:10.] Silence, when you are charged unjustly, is eloquent. To answer back will not avail anything. Let the peace of God rule in your heart, and be ye thankful. Oh, I am so glad that the Lord Jesus did reach down His arm to save you, to bless you, uphold you, because you put your entire trust in Him, and are obedient.

I must close this letter. I only thought it possible for me to write one page. I send no other letters than this to America, for my workers are copying matters for the mail for W. C. White. I am pleased to say we are all enjoying good health. I am surprised at the amount of work I have done in writing letters in answer to Wessels from South Africa, who is in some trouble, and letters to Professor Prescott and Elder Haskell, and letters to London to Elder Waggoner.

The carriage has come. It is nearly dark. God bless you, my dear children. You fill a large place in my heart and in my prayers. I seem to think you are in Battle Creek.

Mother.

I send you this copy. Please to copy and give a copy to Brother Tenney and Henry Kellogg. I think Brother Olsen has this; also Brother Henry. But you may need all these things to refer to. Not one syllable had come to me from J. E. White in complaint of A. R. Henry. Others have had something to say, but the Lord has presented to me his dangers. I expect nothing else but he will say, as he has always done, "Somebody has been telling Sister White." This shows that he has no faith in my mission or testimony, and yet Brother Olsen has made him his right hand man. May God pity our poor, deluded, deceived people is my prayer.

Lt 153, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 9, 1896

Dear Children:

I have not had a line from you for more than two months. It will be three months when next American mail is received. I try not to feel anxious, and keep saying, The Lord knows if I do not; I will trust everything in His hands. My last letter I sent to Battle Creek, thinking you might possibly be there, directing, "Please forward." I hope you have received all the letters I have sent with their enclosures.

Mary Clough Watson has offered her services to me. What think you? I have written to her an answer. Will send you a copy if I can get the matter copied for this mail. I feel deeply in earnest to do the will of God, but will she make me trouble or will she be converted? I must say, I have my fears. Will she know how to help me? We are now doing very well. Maggie Hare is an excellent girl and is taking the place Fannie occupied in furnishing the paper with articles. Maggie is the very opposite of Fannie, who would nearly make those who worked with her wild with her nervous movements. But I am now free and shall hope to keep eight thousand miles of water between her and me. She was always in a fidget and made others nervous.

Monday last was July 6. Willie's twin boys are doing well. The mother is very motherly, and if the children did not sleep so much she would have quite a trial of her steadfast perseverance to tend one, then attend to the other. They seem to be healthy babes. Willie has just returned from Sydney and Marian is in a great perplexity about cuts she wishes to go out in this mail, but it must be under his inspection, else she refuses they shall go.

I hope to hear that you are not sick. I will be faithful to write you every mail. I am in perplexity to know what Elder Olsen is going to do with the consolidation business. It is a mistake to reach out for more power when they have so deficient a faculty to manage even what they now have. There should be no more reaching out for responsibility until the responsibilities which they now have are managed by men who love and fear God. Corruption will be carried into every conference until there is brought into the publishing office and the General Conference a refined, purified, ennobling principle. I feel sorry for Elder Olsen. He thought if he should manifest confidence in A. R. Henry and keep him traveling about from state to state he would be converted, but the conversion has been the other way.

We are safe only as we make God our trust. He is our sufficiency in all things, at all times, and in all places. I wish I could see you but I must not wish impossible things.

My health is very good now. I am very careful not to eat suppers—not to eat or to drink—and I feel much better. I have now, for years, refused a variety of dishes. I eat the square crackers. I put them in the oven until they are brittle, then eat a couple of baked apples, sometimes pumpkin pie and crackers.

The less of a variety I indulge in, the better I am healthwise, and my head is clear. I thought I should always suffer with inaction of the bowels after my long eleven months' sickness. For four years the difficulty seemed to be centered in the lower part of the spine. I have had to depend on spring seats and cushions wherever I have traveled, but, children, I have prayed. I asked of God in earnest prayer to help me, to heal me. It is since the new year came in, 1896, I sent to Sydney for springs to make a spring seat, but it did not prove restful. I laid it aside and said, Lord, I will have faith in Thee. I have had faith. I laid aside the spring seats, have only a cushion, and from that time the pain which has been a fixture for four years left me and my bowels act naturally. Thus it has been for several months. I am like a new creature,

and my head is clear most of the time. I seldom know what headache is except I take cold, and that is not often. Do you not think I have reason to praise God with heart and soul and voice? This is a miracle, nothing less. I am so glad.

Minnie Hawkins and Maggie Hare I now have being educated by Sister Eliza Burnham. They are girls that make me no trouble, and although my family now number thirteen I am getting along better than I have done for years.

I send more matter to Battle Creek this month, and now I believe my duty is done. I am very anxious to hear from Battle Creek. I get no particulars from any source as to how my letters, which have reached them recently, are received. They are, as you well know, very close, but I dare not hold my peace.

I hope, Edson, you will cling to God. We know not what the developments will be in Battle Creek. There will be a turning and overturning, but God is our Ruler; God is our Judge. The Lord is soon to come, and when the Lord cometh "shall he find faith on the earth?" [Luke 18:8.] Unless the "days should be shortened, there should no flesh be saved." [Matthew 24:22.]

It is very unbecoming now for any one of the ministers or the church members to become self-sufficient, masterful in spirit, manifesting ruling properties, lording it over God's heritage. Let every mouth say with solemn, deep solemnity, "I live; yet not I, but Christ liveth in me." [Galatians 2:20.] "Without me," said Christ, "ye can do nothing." [John 15:5.]

The great enemy never slumbers nor sleeps. He has his important work to do to deceive and subvert souls. We must keep a spiritual wakefulness, never get into a groove. It was while men slept that the enemy stole into the field and sowed his tares. It is while the watchmen are not vigilant, not sounding the danger signal, that Satan gets in his false propositions and resolutions through unconsecrated men. God help us now to watch unto prayer, to pray without ceasing, and trust not in finite men nor depend on any fleshly power.

God will give every man wisdom who comes to Him for power and grace and sufficiency. We are to bear in mind His Word, and be full of courage and faith and trust. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] I feel like praising the Lord every time I read these words. How good and gracious is our God to gave us such precious promises!

And again the Lord speaks of His being misused, dishonored. "But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." [Isaiah 43:22-25.]

This is the true picture of the many who feel competent to order and to dictate and rule others as with a rod of iron. Isaiah 43:22-28. Again I say, let us hide self in Jesus. We must have a deep and living experience in the things of God. We must walk humbly with God. We must have an individuality ourselves in Jesus Christ, and the Lord will be our sun and our shield. Enoch walked with God. We may walk with God. We must keep the communication open between God and our own souls. The Lord God is our God. We will praise Him.

Good night.

Mother.

Lt 154, 1896

White, J. E.; White, Emma

August 2, 1896

Dear Children:

I wish to express to you my gratitude to God that He has been furnishing me with talent right in our midst, Maggie Hare and Minnie Hawkins. Brother Lacey, the father of Willie's wife, married Mrs. Hawkins, who had four girls and two sons. Minnie is the second girl in the family. She worked in the printing office in North Fitzroy for some years. She lamed her ankle in some way and it was a serious matter. There were fears she could never walk again without much suffering, but thanks be to God she is now, after one year of suffering, firm on her feet again and is hearty and strong. Sister Burnham has been disciplining her, and she is editing short articles and is doing well. She is a girl of promise. Her being a practical typesetter, much matter has been committed to her without anyone editing the matter, and she has become quite an excellent proofreader. I have employed her at two dollars per week. Sister Hare has two dollars and a half per week; so has May Israel, my bookkeeper. All these are excellent girls.

Maggie does all my editing now, and copying on typewriter. She takes discourses in shorthand and writes them out. She was just discouraged that she could not get work. Fannie failed me, and she has been a great tax to me since she came to Australia. She left me for America in April, and she told me she wished to come back again. I told her I had no light to say one word of encouragement in this line. She urged me to say she might come back if she would pay her own fare. I could not do this. And, Edson, I never want her connected with me again. She would talk to my workers, especially Marian, and get her stirred up so that I could hardly get along with Marian. She was like another person, infused with a spirit that was excitable and inexplicable. Now Fannie is gone, she is herself, just as peaceable as she used to be. The workers now are wholesome, healthy, and kind, and of value to me. I am so pleased. May Israel goes down to help Willie when the time comes for American mail. She is there today, August 2. Mail steamer leaves for America from Sydney tomorrow.

I shall attend Adelaide meeting, leaving Sydney the last of September. This will be the important meeting for Australia this year. Sister Sarah Belden and Sister Burnham leave for America the last of



September—28th. Sister Lucas, my seamstress, takes her place as cook with my little maid, Edith Ward, fourteen years old. The work will go on just the same.

We have received letters from Lillian Gilbert that she has had three bleeding spells. I fear greatly for her, while Byron's death is vividly before me. Byron Belden was a treasure.

I believe the Lord will open the way before me. Brother Olsen writes for Willie and his mother (if possible) to come to next General Conference, but we can neither of us leave the work here now. We have had no money to invest in school buildings or in meetinghouse. I have sent for the loan of one thousand pounds from South Africa. If I can get this, I can then loan it to the school to commence their work of building. We do not see our way clear to leave Australia. You see how things are at Battle Creek.

Mother.

Lt 155, 1896

White, J. E.

Sunnyside, Cooranbong, New South Wales, Australia

August 10, 1896

[Edson White:]

Why am I so disturbed in mind in regard to you, my son? Why is it that a heavy burden lies on my heart, like a stone pressing it? I am in trouble, distressed. I ought not to be thus, for it means inability to sleep and such exhaustion that I can scarcely breathe. My dreams are not pleasant concerning you. Your spirit, your words, were complaining. Your pen was tracing words that were not dictated by the Spirit of God. You were complaining, and the root of bitterness has been springing up in your heart, whereby many would be defiled. You were writing, and a hand was laid upon your shoulder and words were spoken to you:

“Bring not railing accusations against anyone. All will react upon you and discourage you and will harm you, and will uproot faith in the work God has given you to do. You are stepping out of the plain path the Lord has marked out for you.”

The Lord has graciously warned you for your own soul's peace, for the peace of those who are engaged in His work, not to enter into debt. There are to be great changes made in the Lord's institutions. Your attitude must be of an entirely different character than that which you are now assuming. Make straight paths for your feet lest the lame be turned out of the way. Your spirit must change, not to bruise but to restore.

What a work is before you if you keep yoked up with Christ! Walk and work under Christ's yoke. Learn of Christ, who is meek and lowly in heart, and you will find rest to your soul. It is a snare to you to engage in financial enterprises. It is a snare to you to step so quickly and readily under the yoke of dependence and slavery to the tyrant debt. It is not wise for you to encourage flattering hope of monies to come

from any source at any time, at present or in the future. It is a curse to you, and will prove the ruin of your influence. Move not one step in uncertainty. Here is your great weakness.

You are again passing over the ground where you have failed again and again. You bring burdens upon your fellow laborers that are all unnecessary. If you heed the warnings God has given you, you will have peace, but whenever you advance one step on this forbidden ground you are under Satan's power of temptation. You are under a galling yoke and you then are blaming others of their neglect of duty to you, when it is your own devising and entering into the temptation of Satan that sets you in a track that brings discomfiture and unrest to you and leads you to accuse others unjustly. Things appear all wrong to you.

When you engage in any enterprise that absorbs means, have that means first in your own possession. "Owe no man anything." [Romans 13:8.] Hath not God wrought in your behalf and in behalf of His cause in which He has made you His agent to work under His directions? Has He not warned you, for your good and for the good of others, to keep in the straight line of duty that God may be honored? Whatever shame and reproach may fall upon you for neglecting to follow to the exact letter the directions given, will cause you sorrow and inconvenience. But that is not all. You involve others; you bring upon other souls burdens on your account and then open the door to temptations that hurt their soul and your soul. You are not to be discouraged, but are to consider that the army of God is fully able to go up and possess the goodly land, unless that army is disqualified by moral inability, which is disregard of light in warnings and instruction given of God, which is their sin in His sight. His name is dishonored when individual influence diverts means [that] is greatly needed in the cause and work of God in these last days of peril.

Every human agent, if success shall attend his efforts, must not refer to the ample resources of the church for an excuse to invest means in any line that is not positively necessary, even if that means is in his own power to control. The church of God is to be constantly working for the ingathering of souls to strengthen the kingdom of God. They are themselves to walk in the self-denying, self-sacrificing footsteps of Jesus Christ our Leader. All should be binding about their individual wants and evidence to the world that the Lord's treasury has a sufficiency to supply the necessity of the great missionary field because self-denial and self-sacrifice is woven all through their religious experience.

The Lord saith He will accomplish His part with resources if His servants will not hedge up the way by diverting His resources into wrong channels. His name is dishonored by the empty treasury, which is wholly due to the selfishness of the human agents who do not consecrate themselves and their whole mind and hearts to be controlled by the great Master Worker.

He knew what it was to hunger, to thirst, to be weary. He, the Majesty of heaven, declared, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matthew 8:20. For our sakes He became poor that we through His poverty might be made rich. Shame and reproaches fall on Jesus Christ when there is, through selfishness in our churches, a disregard of the missionary work to be zealously carried forward nigh and afar off.

The churches that claim to believe we have the last message of warning to be given to our world are called upon by the greatest, the most self-denying Missionary that ever trod the earthly soil. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:29, 30. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8:34. The Lord Jesus demands action and co-operation. This is His preordained order. There need not ever be a retrograde movement in this holy, aggressive work. This is the time when skepticism and disloyalty to Jesus Christ are prevalent and they are entering into churches.

The pure, clean, unadulterated Bible truth must be preached with power. No man whose heart is divided can do this. It is the whole heart, soul, mind, and strength which God requires—moving forward and upward, constantly advancing in the path of self-denial and self-sacrifice. And the Lord will take care of the results. There are to be no backward steps taken. It is the Holy Spirit that removes the veil from the eyes that there will be a seeing of Him who is invisible. Then there will be the opening of the chambers of the mind to the Word of God and the opening of the soul temple to the bright beams of the Sun of Righteousness. When the Lord is in the midst of His people there is strength, there is power, always. "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

August 15

My son, I have counsel to give you. Never incur a debt. Look upon the temptation to do this as from the devil. I have hoped you had learned from the things you have suffered to keep clear from approaching on this forbidden ground. I had hoped, I have prayed, that the Lord would lift up for you a standard against the enemy upon this point, and yet from the way things are presented to me I greatly fear that your weakness on this point has not been overcome. The word God has given to you is to become a Bible student. You are to preach the Word, to be instant in season, out of season. You may love Christ; you may, if wholly consecrated, do a good work.

You have had a rich experience in the trust and hope you have cherished in God. Why imperil your religious experience? Come close to the side of Jesus. Let every needless, cheap work be weeded out from your conversation. Let your endeavor be to maintain the general spiritual tone of Christian character, always aiming to reach the highest standard. Let nothing weaken your influence in your religious work. Do not venture into schemes that demand money and in this way become a bondman. Make every effort to keep working in God's lines.

I wish I could make my voice heard across the broad Pacific Ocean to your brethren, Do not injure and imperil the soul of Edson White by loaning him money. This borrowing money has kept him under the yoke of a species of slavery. Those who grant you the favor of a loan do not understand it proves no favor but a positive curse. Time is short. You want to preserve a healthful, wholesome influence every day and every hour. In this way you can prove yourself a vessel unto honor. Through the grace given you of Christ, you are to keep the consciousness of your own freedom in Christ Jesus, and that you are a laborer together with God. The saving grace of God will give you a clear evidence that your life is one with Christ Jesus. You know not how long your life may last. While your life is spared, carry with you

peace, happiness, and joy. Christ's joy, if abiding in you, will make your joy full. Your only safety is in living in the light of the presence of God.

Cultivate the habit of earnest prayer. If you do this, you will be growing into the habit of unconsciously exerting a special, fragrant influence always on the Lord's side. Is this too much for the Lord to require of His blood-bought heritage? Many believe truth in a general way, but they do not love the truth in all its principles. They have not that faith which works by love and sanctifies the soul. Assenting to the truth and not living the truth robs it of its practical force upon other minds.

Christian workers, so-called, will honor God or dishonor Him. All who are in any way connected with the work of God must sanctify themselves to the pure and sacred and holy work. The hands must be clean, the heart pure, the intellect sanctified with a determined purpose of exerting every possible God-given capability, that they can truly be called Christian workers. They may labor safely with the lower classes when they are humble, devoted, and sanctified wholly through the truth. They can, if the love of God be in the soul, speak words that are simple, yet clean and holy and uplifting. God would require of us individually to do our best. How would thorough consecration to the work, cooperating with God, exalt and ennoble the most humble life! Edson, fight the good fight of faith, resist temptation.

August 20, 1896

I was in a meeting in America last night. There were many assembled. I was moved by the Holy Spirit to bear a testimony to those assembled. I was speaking earnestly:

God cannot do more for His heritage than He has done to secure their salvation. God has Himself provided the agencies in human beings that they shall co-operate with Him in the great missionary work. His work is not to be accomplished in any haphazard way, or in a magical way. God calls for co-partners in His great work.

The majority of professed Christian churches are not doing the very work dearest to the heart of Jesus Christ. They are not seeking most earnestly to bring man back to his loyalty to God in teaching obedience to His commandments. The light is shining in its full plenitude of resources in and through Jesus Christ, the great Master Worker. Human agents are to reach human agents through the most earnest sympathy and love. There is not one idler in the vineyard who, if he continues thus, will enter into the joy of our Lord.

"The harvest truly is great, but the laborers are few." [Luke 10:2.] We need daily conversion to God to qualify us individually for the work to be done in our world. The line is being drawn more distinctly between the loyal and true children of God, obedient to all of His commandments, and those who are making void the law of God by precept and example. We need to strengthen and to intensify our own conceptions of individual duty by earnest prayer and entire consecration to God, that we may shine as lights in our world, illuminate the darkness of the world, increase the faith, and awaken zeal in hearts that are cold and languishing. First we ourselves need to be perfectly converted, that we may afterward strengthen our brethren.

Prayer—incessant, earnest, persevering prayer—is heard in heaven. We need our own souls disciplined for the honored position of being in co-partnership with Jesus Christ, in the work and companionship of heavenly angels. Truth that thrills the soul is to be presented—grand truths in simple language, short discourses right to the point.

Who cares less and less for self and self-pleasing and is constantly enthused with the great desire that his Redeemer shall be glorified? Who can and will take in the situation and leave their pleasant homes and conveniences and go out into new places, triumphing over selfishness, which has such a power over minds as to paralyze their love for God and for their fellow men?

Cannot we discern the signs of the times? Cannot we see the end of all things is at hand? Cannot we see that, individually, self-pleasing must be overcome, that individually we must accept the yoke of Christ and learn His meekness, His lowliness, and find rest and pleasure in devoting our life to the service of God? Verily “the Lord hath need of them.” [Matthew 21:3.]

Let every one dress plainly, neatly, with economy. Much can be saved to extend the truth that is now expended in dress. Have you love to God, supreme love? Then it will surely be evidenced in good works to our fellow men. Employ your God-given talents to His name’s glory. Communicate that which you have received.

September 8

I am so pained in my mind and heart I cannot sleep. It is now half past eleven o’clock, but the burden presses me heavily. I see you perplexed, and I see you excited. I see letters enclosed in envelopes and mailed. What is the matter? You were much excited. I was conversing with you and said, Edson, you are not to move rashly in anything. You are disappointed. If anyone has flattered you with hopes that you have not realized, it was not a wise thing for them to do; but have you not passed over the same ground with similar results? Why should you catch at a word and encourage yourself to expect that help from human beings which has led you into investing means again by borrowing? You need to hear what God saith unto you.

Please read again the cautions given you. It is these disappointments, it is these expectations not realized, that have made you exceedingly unhappy. Then you write words and criminations that should find place in the fire rather than to be mailed. If you had heeded the Word of God, if you had been resolute and firm to resist temptation, never to put the yoke of debt upon your neck, then you would save yourself and your brethren great sorrow and many perplexities that will try the soul. You want to devote time and money to help forward the work where you are laboring. You are required of God to employ all your influence in doing the very work the Lord has made so successful in your hands.

The judgments of God are in our world. We need to consider this is the beginning of the end. We are living in a most solemn period of this earth’s history. Do not spoil the work God would accomplish through you by any course of action that shall arouse the old prejudices in human minds, by giving them any evidence that you cannot be trusted in the use of means, that in handling means you will lose sight

of everything but the projects you have created. Your work is to live the truth in character, to reveal the right spirit always, and give no place to the devil.

Some time ago—nearly one year ago—a letter came to me from one of your friends that you sometimes spoke in haste and did not realize the effect of your words. You were conversing with someone. He did not agree with you on some points, and you said something in regard to how a testimony would be after him and show him what was right. This was repeated to some others, and they did harm with your words. They said, “When a testimony comes to me, I shall consider Edson has been writing to his mother, and then it comes to us in the name of a testimony.”

I entreat you to be very careful in regard to making any remarks of this character, because any such words would be placing a stumbling block in the way of souls tempted of the devil to have an excuse to discard the testimonies. What gentleness and courtesy, as well as a sanctified heart, is necessary at all times that we shall preserve a sweet, wholesome influence. And in and through Jesus you know by experience this can be done.

Lt 156, 1896

White, J. E.; White, Emma

Ashfield, Sydney, New South Wales, Australia

September 7, 1896

Dear Children:

We left Cooranbong Friday. Sara accompanied me to this place for the purpose of meeting Elder Farnsworth and wife and speaking to the church in Ashfield. Brother and Sister Farnsworth and Elder Israel met with the Parramatta church Sabbath forenoon. Brother Farnsworth spoke to the church, and they said they had an excellent meeting. I spoke to those assembled in Ashfield. The house was well filled and the Lord gave me of His Holy Spirit, both forenoon and afternoon, and Sunday afternoon. Brother Farnsworth said a few words Sunday afternoon, and in the evening the church was well filled. On Sabbath afternoon there was a testimony meeting and the Lord Jesus was in our midst.

I had not been to Sydney and suburbs for months, and after the meetings closed the church people pressed around me and expressed their great pleasure in seeing me and hearing me once more. The Lord gave me a message for them of comfort, of hope, and of courage. We were introduced to quite a number who were not in the faith, but investigating. There are souls continually coming into the church, uniting with us, but who go from Sydney to locate in other places to get employment and to let their light shine forth in new places.

It requires moral courage to step out and accept the truth, for the Sabbath is a cross and cuts directly across their worldly prospects. But few business firms will consent to employ workmen who will not work on Saturday because they conscientiously observe that day sacredly unto the Lord. Yet there are

families, entire families, embracing the truth, some by reading, others as the result of the camp meeting held in Ashfield, and others by tent meetings held since the Ashfield meetings.

Money matters are very close; it is not a little perplexing how to manage to make the shillings and pounds go the longest way and accomplish the most good. I dismissed my workers a couple of weeks ago, but took on another company of workers who were verily destitute of food to eat and clothing to wear. One, Brother Parcels by name, had taken a little fruit farm, to raise peas and vegetables also, but the frost cut off his peas. I gave him a cow. Until he has fruit for sale, he will not have anything coming in. I learned the family were reduced so that they had lived only on squash for several days. I told him to come and I would give him work in making garden, putting in seed. This man has a wife converted from the Catholics, a fine, intelligent woman, a dressmaker. He was a sewing machine agent. They have four children to care for and very nice children they are. I cannot let this family be distressed for food and clothing. I sent my hired man, my horses and plow, and he broke up the land for them. It took him about one week to do this.

Then there is a family in whom I am much interested named Matthews. They are Wesleyans. They attended the Bible institute meetings held in Cooranbong, and they became interested but have not fully taken their stand. They have a farm in the bush, as it is called here. They have taken up government land and have fenced it and set out orchard and improved it for three years. In two more years they will have their deed to the place—forty acres of excellent land. But he could get no work. He is a good carpenter. They have had scarcely anything to eat all winter, and he is talking of throwing up his land and moving away to South Africa, and all he has expended on it will be lost to them. I urged them to secure the place first, and then they could sell it if they wished to move away. I sent for him to come to my place, and I would find him work to do in making several large gates and doing such things for one pound per week and [they] board themselves, but I always have them sit at the table and take their noon meal with us, and I make them no extra charge for their dinner.

And still another hearty working man has a family living at Parramatta. He came to Cooranbong to strip the bark from my wattle trees, for tanning leather. He earned something at this. While others charged him for the bark, I gave him that which he took from my place. I have set him at work at one pound per week [and] board himself, but we furnish him food from our table to help him as much as possible.

And there is one man named Leonard, who came one year ago inquiring for work. He had buried his wife and three children, and he felt inconsolable, incapable of doing anything. He just sat in the graveyard and mourned and wept all the time. The police took his case in hand and told him he could not allow it. The second time he spoke to him he told him if he did not go to work he would shut him up in the lockup. Then he did not know what to do. He inquired for work, but was so disconsolate no one would employ him.

He was told by someone to come to Mrs. White's place; she might find something for him to do. He had been so tempted. He said he had walked toward the creek and said, "I will end this matter by throwing myself into the creek." But he thought, "I will wait one day more." That was the day he came to my place and was taken in and work given him clearing the land. For several months he has had one pound

per week and board himself. As soon as he obtained money, he bought him some clothing and attended Sabbath meetings, and works on Sunday. He is an intelligent worker, but cannot read. We find many men and women who cannot read.

When my funds were getting so low, I was compelled to discharge him and several others but he was loath to leave. He built him a little bark shanty. He had a little tent. He cooked his own food. I gave him a mattress and pillow, flannel blankets for sheets, and nice warm comfortable [comforter] for his bed. He was the most thankful man I ever saw. He has had no work for a long time. He knew he could not get work unless from Willie or from me. But he would not leave to go on anyone's premises but the school ground or on my farm. I called on him again to help us get ready to put in our crops and to clear the land for sweet corn. We have about ten acres cleared now, all ready for our crops. It is no small job to clear land from trees so large that when down the body of the trees are higher than my head. They are one hundred feet high, and some of the roots are two and three feet through.

In two weeks will send you a letter, if the Lord will. I am not fit to write you more now.

Lt 157, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

September 9, 1896

Dear Children:

We returned to our home Monday evening. Brother and Sister Farnsworth accompanied us. Found our horses and two conveyances to take us to our home. Tuesday, appointment was made for Brother and Sister Farnsworth to take my two-horse team and ride over the school grounds. They are very much pleased with the school grounds and especially our location and the improvements we have made. They are delighted with it all.

We appointed a meeting in the afternoon. In forenoon all were to take their dinners and eat in the grove, and then have a social meeting. We were surprised to see such a turnout. We had a sharp shower, so we had to go into the place of meeting in the upper room above the sawmill. The rain just poured down, and we did not know as the voice of Elder Farnsworth could be heard, but it soon ceased and we had a good meeting. There was another meeting appointed in the evening, and there was a goodly number assembled—some not of our faith. All were highly pleased and benefitted with the meeting. He spoke of the rise and progress of the work in the earlier years, and how we had so many perplexities and discouragements and yet we would not fail nor be discouraged. We pressed through by faith and prayer and hard work, and obstacles gave way.

I am glad we have some help in this country. Elder Rousseau and wife have gone to America. They will be at the conference, I expect. She expects to receive treatment at our sanitarium.



One or two good-sized boats with passengers left here at ten o'clock a.m. to take a view of the river and lake. The river called Dora Creek borders the school land on one side. This arm of the river is not a broad expanse of water, and that is why they name it creek. But it is a beautiful river. They row about six miles and come into the lake. On both sides you can see the houses dotted among the forests and fruit orchards. The scenery is delightful. Nearly all our family went except Edith, my little maid fourteen years old, Sara McEnterfer, and your mother.

We have only hired help—five men in number—all employed because they are in suffering need, every one of them. We do not expect to see Brother and Sister Farnsworth again until we meet them in Adelaide, Australia, at the camp meeting, which will be in about three weeks. Willie, Sara, and I will attend that meeting.

Well, I can scarcely write you today, for I am somewhat let down after speaking three times, twice on Sabbath and once on Sunday. This morning I could scarcely collect my thoughts to write you. I am feeling not quite as nerve shattered after dinner. Willie's twins are darling babies. They generally sleep all night without waking. They do not wake crying but cooing good naturedly. They are a precious treasure.

We are in the midst of planting trees and sowing seeds and breaking up the fallow ground, clearing the land for corn and vegetables. We have quite a vineyard and hope to receive fruit from our peach trees some of which are in bloom now. Spring has come [to be] with us, and showers for the land have been abundant. We feel that the blessing of the Lord is resting on the land, and it will yield its treasures.

Mother.

Lt 158, 1896

White, J. E.; White, Emma

Adelaide, South Australia

October 1896

Dear Children:

We are on the campground, Parkside. It is a large park covered with nature's green velvet carpet. There are sixty tents already up, and the grounds are extended and level as a floor. We left our home—W. C. White, Sara, and your mother—October 2. Arrived at Ashfield about one o'clock. Made our home at Brother Semmens'. Sabbath program was made out in time. I was to speak at New Town Sabbath afternoon at three p.m. I was taken three miles to the place of meeting by Brother Robb, a cab driver.

I had a most solemn message for the people on the subject of tithe and offerings. Some present had claimed to be unable to see the tithe question. Were they incapable of perception to discern this question, as old and far back as the days of Abraham? After he made the conquest over kings and recovered [the] goods stolen from the inhabitants of Sodom, and the captives, and returned them to the king of Sodom, "Melchizedek king of Salem"—the representative of Jesus Christ—"brought forth bread

and wine:”—not fermented—“and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.” [Genesis 14:18-20.] I read verse by verse Malachi, chapters three and four. I never gave a more close and searching message than that day, Sabbath, October 3, 1896.

I thank the Lord for this precious season, for the power of the Spirit of God was upon me. The light of truth flashed its solemn, sacred beams into the chambers of my heart and mind to communicate to those who were in great need of being stirred up by putting them in remembrance. “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.” [2 Peter 1:16.]

I rode back to Brother Semmens’ and wrote out some things of truth that were burdening my mind, and that little time in the evening and Sunday I wrote forty pages of letter paper. Sabbath forenoon W. C. White spoke at Parramatta, having, he reports, an excellent meeting. In afternoon he spoke to a little company that needed help nearer Sydney.

Sunday evening, October 4, I spoke by appointment in the Ashfield church which was full of interested listeners. W. C. White escorted me to the meeting and was by appointment to attend a business meeting at Parramatta. I was left alone to conduct the meeting. A brother, elder of the church, gave out the hymns. I opened the meeting by prayer, and the Lord again gave me a most solemn message to bear to those assembled. Light came in, pouring its bright beams into my soul, and the power of God was upon me. I was speaking in reference to the short period of time in which we have to work. I read from Ephesians 2:1-8. I know that Jesus Christ was in our midst. I know that His heavenly angels were present. I felt their presence. The atmosphere seemed holy, and how I longed that everyone should breathe it in!

After I had closed my discourse, I made application of the truth to those who were present. I asked all to consider their responsibility to God, to bear in mind that every day we live we are, by our own course of action, deciding our own destiny for life or for death. I begged them to consider their responsibility to God and return to Him in interested, earnest service all the powers God had given them in talents of money, in talents of influence. He has bought all these to be used to His name’s glory, and in exercising the talents given, they increase, and there is more ability to dedicate to God.

The Lord means that we shall increase, that we shall grow in favor with God and man. A moral transformation of character will take place in every believer, making the sinner a child of God, an heir of heaven and joint heir with Jesus Christ. I presented the rich treasures of grace given us all in rich abundance with the gift of Jesus Christ to our world. God calls for a recognition of His gifts and an acknowledgement of the same with such a type of Bible Christianity as will satisfy Christ and demonstrate to the world that we are drinking freely of the waters of life. Our Christian sentiments will be in harmony with the character of Christ. This is a genuine experience, which leaves its impression upon the mind and character of those with whom we associate.

All who live to do real service for Jesus Christ do not have a large estimate of themselves, but they covet the best gifts. They win success by their usefulness. They are constantly increasing in attainments, going

onward, onward to victory. The whole universe of heaven co-operates with the human agent who will press on and on to complete victory.

I asked all to rise who would that day, October 4, 1896, make most determined effort in and through Jesus Christ to be overcomers, who would now make more determined effort to purify and cleanse the soul by faith in Jesus Christ. Nearly the whole congregation were on their feet. I then asked them to bow before God and by the eye of faith to see Jesus in our very midst, ready to take away their sins and impart to them His righteousness. This was a victory gained. Those not of our faith wept and they also arose, and I believe Jesus heard our prayers.

Am broken off here in my writing. One has come to return a favor and Sara tells me a little bit she has learned. I must now give you a little interesting incident of a man who arrived in camp last evening. He had been two weeks in a row boat with his daughter to come to this camp meeting. He embraced the truth by reading Great Controversy. He could come only in this way. He lives far away. He is so much pleased he scarcely knows how to express his gratitude. I wish, of I so much wish, the poor hungry souls in remote regions, starving for light and truth, could have some few privileges that our churches have so abundantly that they scarcely appreciate the blessings they receive.

I will now continue my recital. We closed the meeting with such a precious influence. All seemed to feel deeply. I had, through the Lord, given the testimony given me of God for them. Parents and children were deeply interested, and weeping. All knew I loved flowers, and the pulpit was festooned with flowers, while before the pulpit, on a table, were vases filled with beautiful flowers of a large variety.

I had made use of the beautiful lilies, white and pure and lovely. I had related to the children the words of Christ, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet ... Solomon in all his glory was not arrayed like one of these." [Matthew 6:28, 29.] Oh, how tender was my heart as I gave my message of the love of God to them in the gift of the beautiful flowers. Their whole countenance expressed their appreciation of the words of hope and comfort and the inexpressible love of God to little children and grown-up children. I think the children should have instruction given to them in every discourse. Let them know you are talking directly to them, that Jesus loves them, and will hear their simple prayers. Jesus encircles the children in His long arms, and blesses them.

I wish I could see you, dear children. All are very busy in camp, setting tents and placing families in tents. Brother and Sister Wilson are here from Tasmania. Sister Wilson takes the dining tent, to cook for those who wish to take their meals at the restaurant. I have never seen Sister Wilson look so healthy as now. She has fleshed up, her cheeks are red, and both have greatly improved in health.

Brother Haskell arrived at Melbourne a short time after Sara and I left. He is considerably tired. Willie came on Cook's excursion one day after we left Melbourne. He came into camp this morning. They, of course, have no privileges to sleep, for they are crowded to the uttermost extent, for the excursion trains are much cheaper than the regular trains. Brother Haskell comes tomorrow morning. We have not seen Elder Haskell for many years. I will be glad to see him.

Brother Farnsworth is very active everywhere in helping put up and fit up tents. He seems to take well with all. Sister Farnsworth is apparently in good health—much better than I have seen her before. Elder Daniells and wife are at the meeting. They hire a house close by. We have two rooms close by the grounds in a stone cottage. I have given you a description of the place so need not describe it to you here. Adelaide is a very beautiful place.

We are hoping and praying for the blessing of the Lord to attend this camp meeting. I am so thankful that this much dreaded journey is ended. We had a good second-class conveyance from Sydney to Melbourne. I could put my pillows on the seat and lie on them, and I slept well. We tarried in Melbourne to take dinner, and then went to the train again. Sister Annie Ingels and Sister Graham came with their pony and phaeton to take Sara and your mother up to dine with them where they board. Then they took us back the same way to the depot. Willie was privileged to ride in Brother Salisbury's carriage drawn by [a] white pony. Most have now come from Melbourne. Brother Salisbury waited to come with Elder Haskell.

We have been in a tent as yet. Shall go into hired rooms today. We wait moving for W. C. White to write letter to America and for me to write as well. When we came to the depot in Melbourne we found the compartments of a long train full. We always take second-class when we can be any ways comfortable, but we found no room in [the] second-class carriage. We had to pay three pounds extra and took [a] first-class ladies' compartment.

Only one lady was in it. She left at Ballarat, and Sara and I were alone. We had good accommodations, but having to wear the same clothing two nights made me restless. I could not sleep until after three o'clock in the morning. But we are here, brought through safely. I hope, my children, that the time may come when we will meet, but it is not now.

October 2 we met at the school grounds to lay the corner stone of the first school building. Several were present. We had singing out of doors, on the spot. Then, by invitation, I prayed. And I prayed on that occasion with heart and soul and voice all broken with thankfulness to God that we could at last make a beginning. I was appointed to lay the cornerstone of our building. Everything went off nicely. Matters were hastened for me to do this before we left Cooranbong for Sydney. I felt so grateful to God. I have had to move by faith. I hired one thousand pounds, paying the interest of four and a half per cent. I believe the Lord will bless me in my writings, that this loan can be paid when demanded. It cannot be a gift. It belongs to the children of Sister Wessels—Mother Wessels.

We are bound about with poverty. No ones to draw from—not a soul in this country who comes up and makes a donation. In America all is close and times are hard, but the cause is older, and there are even outsiders who will help in some branches of the work; but this is not expected here, and if we would expect it we would be disappointed. Therefore, we have to make every self-denial and sacrifice, and pray and hope and wait and watch and pray. Every dollar is of great value. I have donated to all our meetinghouses with the exception of Melbourne. I know not as I have appropriated means for that church.

The sentiments and sympathies of the people are created by the camp meetings largely, but when you suppose to obtain favors they are not forthcoming. I do not think our brethren and sisters in America place themselves in our place. We see work to be done everywhere in regions beyond, but the conferences are heavily in debt, and ministerial labor cannot be encouraged as we desire it shall be, because there is so little money to sustain the ministers. Advice has to be given to enter the canvassing field and give house-to-house labor, but enter into no place to begin tent meetings, which absorb means. There must be some decided efforts to reach the people in house-to-house labor, and if this does not succeed, then we will have to wait till money shall come in. But the house-to-house labor will succeed, for it is the only thing that can be done in many places. God will make it a success. He will give the efforts made His sanction, and this will be inexpensive. The Lord will work. The cause of God will advance and this house-to-house labor in new fields will be blessed of God.

A brother wrote through Brother Haskell that if Sister White could obtain the loan of seven hundred pounds he would pay thirty-five pounds interest yearly. Said he was sorry his means were tied up, making him unable to donate now. Well, wherever we could get seven hundred pounds in this country is a mystery to me. I would accept the proposition at once, but it is a hopeless thing to try to obtain. We need it so much. We need it; but the Lord knows all about it and will help us. I am doing all that I can possibly do. Now I must look to God. I must trust in God. We are all praying and working and waiting.

I must now close this. Willie must take it to [the] post office, two miles and a half, to post it. We received two pages from you on Vancouver mail. Hope to hear the work is advancing in the Southern states. The Lord God of heaven guides and cheers the ones who are content to receive their orders from God and work for time and for eternity. We have no time to lose. The end is near. The passage from places to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct our way, that we shall not be able to do that which is possible to be done now.

We must look our work fairly in the face and advance as fast as possible in aggressive warfare. I know that the light given me of God is that powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a thief takes his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader and patiently, perseveringly press on to gain the victory. God help us all is my prayer.

In love,

Mother.

Lt 159, 1896

White, J. E.; White, Emma

Melbourne, Victoria, Australia

October 24, 1896

Dear Children:

I am now in Melbourne. Returned from the Adelaide camp meeting, which has, I am sure, done a good work in removing prejudice from the minds of the people. The best class of society in Adelaide received the camp meeting and treated all with whom they had any intercourse with great courtesy. We had above sixty tents pitched in a beautiful park. The grass in this park was like a beautiful velvet carpet. We had no shade trees, but the ground was level as a floor; and as to shade trees, although it was almost midsummer we had it cool and pleasant most of the time. A few hot days were experienced by the men putting up the tents. A few days were warm, but the weather was in every way favorable for the meetings.

The largest congregations were out that we have had, I think, at any of our camp meetings in this country. Sunday the large crowds under the tent and the crowded wall of people upon the outside listened with wonderful attention. Twenty-one were baptized. These were not all of those who received the truth at the camp meeting, but isolated ones came in to receive the ordinance. We have had excellent speakers at the meeting.

Last Sabbath Elder Hawkins was ordained. This was an impressive occasion, solemn indeed. Brother Haskell gave a discourse in every way appropriate, and an excellent impression was made on all.

I have written to Brother Olsen but could not get it copied. Sent to Brother Charles Jones to have the matter copied and send you a copy. I left Adelaide Monday. We passed through Ballarat and held three meetings. We were all very weary and I could not well write. Here was the only place I could get my bonnets fitted up—a new one made and my old one fixed for common purposes. This took us nearly one day. And this morning we came to Melbourne. We are now to remain here over two Sabbaths and then return to Sydney. W. C. White, in company with Brother Haskell and Brother and Sister Farnsworth, will go to New Zealand. I shall not go. I remain at home to write.

You must not be surprised if I cannot get you much of a letter, for we did not get into Melbourne until about eleven a.m., and we then traveled four miles to get to this home where Brother Daniells, Sister Ingels, and Sister Graham live. The house is large and the surroundings very fine—a garden full of flowers. My tiredness from the camp meeting labor is not lasting, but it is already passing away. We have had a stinging cold atmosphere this morning. It is foggy here today. We have scarcely a tinge of fog in Cooranbong. I am glad I am not living in Melbourne or Adelaide or Ballarat. Adelaide is preferable to Ballarat or Melbourne, but Cooranbong is more mild and even.

I am glad I attended the Adelaide meeting. It was a good meeting. Many have heard the last message of mercy who never heard the sound of it before. The Lord is very merciful to give me the privilege of being a co-worker with Jesus Christ.

I am glad you have a part to act in the work. It is a great honor to be privileged to be in co-partnership with Jesus Christ. We will do our very best and trust in God every moment. We ought to work with strained sinews and muscles, with our whole being sanctified to the work. We are to be anointed with divine strength, clad in the Christian armor. Oh my son, teach the truth as it is in Jesus! Seek for fresh

supplies of grace that you may become a wholehearted, courageous soldier of the cross of Christ. Oh, how many might have been saved if Christians, professed believers, had a mind to work!

Only think, Edson and Emma, through all the ages the divine agencies have been in readiness to co-operate with the human for the diffusing of light and truth for the conversion of souls. The spiritual facilities all linger about us, full of readiness to do Jehovah's will and work with divine energy. They are not waiting for God, but God is waiting for the human instrumentalities for the saving of souls. This work is constantly retarded because the selfish projects of the human agents are so absorbing that the heavenly intelligences wait and wait to co-operate with humanity that humanity shall touch humanity in proclaiming the gospel of Christ to a fallen world.

Our work is aggressive. The influence of Christian character after the similitude of Christ is the glory that Christ is giving all in His service, and every worker is gaining in efficiency by positive, well directed effort in proportion to his growth in grace. The gospel communicates the aggressive, diffusive power from heart to heart. The Lord is waiting to use thousands of men with moderate ability if they will only work in humility and the lowliness of Christ. All who are meek and contrite of heart, God can use effectually for the transmission of the love and purity of Christ into the hearts of many souls. They can communicate to others by precept and example till the whole lump is leavened. The true laborers together with God are constantly receiving and imparting light and truth which Christ imparts.

I think much of you and feel a deep solicitude that you shall become mouthpieces for God. "Be ye holy for I am holy." [1 Peter 1:16.] Oh, what a privilege it is to walk with God, to sit together in heavenly places in Christ Jesus! Oh, let the riches of His grace be revealed in all your words to the people! Walk humbly with God. Purify your souls by living the truth daily, and by and by, when the warfare is over, the crown of life is your reward.

In much love,

Mother.

Lt 160, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New south Wales, Australia

November 10, 1896

Dear Children:

I would be pleased to write you a large letter but cannot do this now. I have had to write large communications to Rural Health Retreat, and this gives me only a few minutes this morning to write you. My health is quite good for me. W. C. White and Sara and I were absent from home five weeks. I have written some things in regard to meetings in Adelaide but cannot get them copied to go in this mail. I am sorry, but I will get together what I have and send in next mail.

Brother and Sister Farnsworth and Brother Haskell are with us. All seem to be in the Spirit and work nobly. Brother Haskell is compassed with infirmities, but I never heard him speak more effectively than now, or go deeper into Bible subjects, laying out matters so plainly and clearly, and making the gems of truth shine with more brilliancy than ever. I am surprised indeed. A telegram was received that Elder Starr would reach Morisset Station last night.

We find our trees in orchard planted one year ago are bearing—peaches and apricots. We picked off all but a few [that] we left to ascertain the quality. Trees have sent forth their branches three feet in five weeks, by measurement. My pomegranate trees look beautiful. The fruit on these little bushes, set about three months ago, is so thick we have to pick off the largest share of it. But they look so handsome. Grapes set three months ago have clusters upon their vines. All our trees are doing remarkably well. We have good land for fruit. Have given large grounds for flowers, and it does seem that the tiniest little flowers will bloom themselves to death. We pick off the buds to keep them back.

Well, I do wish you could see my place. We had no rains for about three months, but within three weeks rain has come abundantly. We have a large amount of tomatoes planted. We have had peas for three weeks in plenty. We are beholding our school building going up. Thank the Lord for this.

The meetings in Adelaide were excellent and quite a number have taken their stand for the truth. I spoke in Adelaide twelve times, in Ballarat once. Brother Haskell three times. Then we held meetings in Melbourne. I spoke in Williamstown to a precious company of believers once. Brother Haskell spoke on Sunday in the same place. Then I spoke two Sundays, one Sabbath, and every morning in the week for one week in the newly built church in North Fitzroy. Then we returned to Cooranbong. Brethren Haskell and Farnsworth are doing good work here. There have been several who have received the truth and have been waiting weeks for baptism. Six were baptized on Sunday and others will go forward in the ordinance soon. We praise the Lord for this good work done. We so want to get up a meetinghouse and we believe it will be done soon. We are of good courage in the Lord.

We received no letter from you last mail. We are trying to hire money to build Willie White a house near us for his family. I expect he will attend the conference. Do not fail to write to us.

Mother.

Lt 161, 1896

White, J. E.; White, Emma

Ashfield, New South Wales, Australia

November 23, 1896

Dear Children:



I cannot write to you a lengthy letter. I have written largely to Doctors Maxson and have been writing to those in Melbourne and Africa and left you till the last. The other letters must be copied. I can send your letter without being copied.

We came to Ashfield [and] hired a house. Brother and Sister Farnsworth and Elder Haskell, W. C. White, Marian Davis, [and] Maggie Hare crowded into this small house, and at times we had one or two or three more. We hired bedsteads and furniture and have been quite comfortable. Last Friday May White, her twin boys, and Mabel came to our temporary home. We were glad to see them. The babies are growing to be an armful. We hope they will keep well. They are fat and wholesome and pretty now. December 6 they will be eight months old. May feels quite sorry about Willie leaving her to go so long a distance. She is one of the affectionate kind, and I hope it will always be thus.

I shall send you in this letter copies of letters written to Dr. Kellogg, because I have not time to copy one. These letters I ask you to copy and send to him, and you can take copies for yourself. Send me a copy, for I wish to preserve all I write except such letters as I write to you now.

Everything in our home seems to be getting along. The farming is doing well. My flower garden is well stocked and yet I am gathering all kinds of roots, especially roses and lilies and carnations—pinks. We have not been able to get away from this place. Willie is president of the conference in New South Wales, and he is trying in every way to have a new impulse enter into the conference. We want the health home should be established here. We have made advance in this meeting of the conference.

Willie will attend the General Conference unless something in the providence of God detains him. We feel deeply his need here, and part with him reluctantly. We will not murmur or complain. The Lord knoweth what is best.

I am so tired today—brain tired—I cannot write much, but the copy of letters sent you will perhaps make up for the lack of my writing personally to you. I am always glad to receive your letters. I do not want to miss one mail, because we cannot communicate and send letters every day. I would write to Emma in Colorado if I thought she was there, but you can send her any letters from me you choose.

It is now quite warm but not all wilting or oppressive. We have had rains for about one week. It rained in showers. Everything now looks green and beautiful. But time is passing. Next mail I shall have more for you I hope. Excuse brevity.

In much love,

Mother.

Please send these letters to Wessels to Dr. Kellogg after reading them. There may be some things you may want to see. Copy if you choose.

Lt 162, 1896

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

December 16, 1896

Dear Children, Edson and Emma:

I wrote to Emma, which went in the Vancouver mail. I cannot remember whether I wrote to you or not, but I have been very ill, and had not the Lord been very kind and tender and merciful to me, my life would have ended. I was gathering the malaria in Melbourne and was not the most pleasantly situated in Adelaide. I worked altogether too hard and the result was not realized until the conference was held in Sydney. The letters I have had to write have been many.

I had the American mail completed, then I was finishing the African mail when I was taken very violently ill. I was unconscious. Sara and all my family had been in Sydney. I did not go. I was at home in the temporarily hired house. Soon after I was taken so badly, Maggie Hare came, but she was terribly frightened. Sara came at six o'clock. She had me in a bath as soon as possible, but she says I knew nothing. She shouted in my ears as loud as she could, but I made no response. She watched over me, giving me treatment until two o'clock a.m. As soon as daylight came I said to them, I am very sick. Get me home. They thought this was best, and they took me in a hansom to Strathfield depot. The hackman and Brother Semmens carried me in their arms up the long stairs that crossed the track and down, and I was placed in a first-class compartment. There were only two ladies in it. I found the carriage waiting for me at Dora Creek.

For two weeks I suffered intensely. The pain came on at twelve and did not leave me until four o'clock. For two weeks I could eat very little. Our early peaches ripened—called Early May. I ventured to try them. How delicious to my taste, and cooling! I ate the last peach from the trees yesterday.

This orchard resembles my orchard in St. Helena. And then to think one year ago last July we broke a path with my platform wagon and two-horse team through the brush, driving over logs and breaking down the young, smaller trees, twelve and fifteen feet high. May, Willie's present wife, Ella and Mabel and I made the first fire for clearing the brush. We then left for Granville. The first of August we pitched our four tents and set men to clearing. We located present building and set men to work. We engaged the bullock teams—eight span, with three men—to break the sod after the trees, immense in size, were dug out by the roots.

The perfectly smooth trees, about one hundred feet high, made bonfires. I felt it hurt me to see these trees burned, but they said, "What else can we do?" I wanted a log house built of them, but there was no one to do this.

I determined to set my trees, even before the foundation of the house was built. We broke up only furrows, leaving large spaces unplowed. Here in these furrows we planted our trees the last of September, and lo, this year they were loaded with beautiful blossoms and the trees were loaded with fruit. It was thought best to pick off the fruit, although the trees had obtained a growth that seemed almost incredible. The small amount of fruit—peaches and nectarines—have served me these three

weeks. They were delicious early peaches. We have later peaches—only a few left to mature as samples. Our pomegranates looked beautiful in full bloom. Apricots were trimmed back in April and June, but they threw up their branches and in five weeks by measurement had a thrifty growth of five and eight feet.

If the Lord prospers us next year as He has done the past year, we will have all the fruit we wish to take care of, early and late. The early fruit comes when there is nothing else, so this is an important item. The peaches are rich and juicy and grateful to the taste. We have quince trees set out, and lemon, orange, apple, plum, and persimmon trees. We have even planted elderberry bushes. We planted our vineyard in June. Everything is flourishing and we shall have many clusters of grapes this season.

We have a large strawberry bed which will yield fruit next season. We have a few cherry trees. The testimony is that the land is not good for cherries, but so many false, discouraging testimonies have been borne in regard to the land that we pay no attention to what they say. We shall try every kind of a tree. We have a large number of mulberry trees and fig trees of different kinds. This is not only good fruit land, but it is excellent in producing root crops and tomatoes, beans, peas, potatoes—two crops a season. All these good treasures that the land will yield have been brought in from Sydney and Newcastle and thousands of acres of land have been untouched because the owners say they will not raise anything. We have our farm as an object lesson.

The school orchard is doing excellently well. If the land is worked it will yield its treasures, but weeds will grow, and those who own land will to exercise ambition to take these weeds out by the roots and give them no quarters. Deep plowing must be done. They let a few orange trees grow in the sod, also the lemons. We get the choicest, best oranges for three pence and two pence, ha'penny per dozen—six cents American money, and four and five cents per dozen for large, beautiful, sweet oranges.

We have a large space of land devoted to ornamental trees and flowers. I have scoured the country for different plants, and I have a large bush of lemon verbena honeysuckle. We have a large variety of roses, dahlias, gladioli, geraniums, pinks, pansies, and evergreens. This must be a sample settlement, to tell what can be raised here.

Brother Hughes told me he had a \_\_\_\_\_ tree for me, but Connell did not come for it. I was then at the post office near Mr. Hughes'. I said, Can I have it now? He said, "Yes." He stepped into my sulky and we went to his place. I thought it took him a long time to get it, but when he came he had a tree ten feet high, a large stocky tree, and several smaller trees. The tree was in bloom. It has a flower some like a lilac, very fragrant. There I was alone, to take care of that tree and take it about two miles. But I did it. Had to get out and open two gates. I tended my tree, giving it every night a pail of water to drink. It never wilted, and this was last September. It is a flourishing tree. Everyone is astonished at the improvements we have made in so short a time.

Just before my window, in my garden close by a beautiful fuchsia, a stalk of corn came up from the seed. We let it alone to grow. We took no pains to enrich it. In five weeks it grew eight feet and now, three weeks later, it has been stretching up until it measures in height, I believe, about thirteen feet, and it is

still stretching upwards. It has the ears formed. The corn has tasseled. The ears are revealing the silk. I am seeing how this will develop.

The garden is the exercise ground for my workers. Early and late the girls are at work in the garden when they are off duty. It is better for them, and more satisfactory than any exercise they can have. I could not persuade Marian to ride, could not get her from her writings; but now she has her interest awakened, and I have no fears but that she will get out of her chair and work in the garden. This garden of flowers is a great blessing to my girls, and they are working with the tomato raising, planting and caring for the tomatoes.

Well, I write this to you this morning, for I have written so much upon intense subjects that take all my vitality I thought I would write some things that did not make my heart sad and sore and that will not tire me much.

Mr. Connell was sent to Sydney last Monday for fruit. It is now at its cheapest. The rains have been coming every day for about two weeks. It makes fruit a drug in the market. We had a large shipment on the cars yesterday. I have not seen it yet, as it came late last night. Elder Daniells and Sister Graham came from Melbourne last night to have some time with Willie before he goes to Battle Creek. The boat sails next Monday. Just a few days now. Willie's family will be accommodated in the small building where his twins were born while his house is being built. He is having a plain, simple home built—a few rooms—to have a home near me. The family will be less expensive here. They can have the place without rent, and every penny counts.

I had written this much when Sara asked if I was strong enough to go beyond the orchard to my washhouse and bathhouse. The fruit had come and she wished me to see it. So I thought I could walk down that far. I examined the fruit and tested its quality. Peaches, ten boxes, came last night, and apricots come today. When I came back I had a sinking turn. Could not eat my breakfast. I waited until ten o'clock and then I dared not eat much of anything. I am rallying again.

I learn Brethren Salisbury and Daniells have both come and Sister Graham, one of our chief workers in the International Tract and Missionary work. Willie leaves now so soon, and when shall we see him again? We cannot determine. You see, I have nearly filled this letter with commonplace matters.

Since writing in regard to my exhaustion I found it difficult to rally. December 19 was Sabbath. I am some stronger.

Brethren Daniells and Salisbury and Sister Graham have been at Willie's all the time in close business relation. Friday they were at our house. Sabbath Brother Daniells spoke to the people in the new mill, and they had an excellent meeting. Oh, how thankful I am! I have not been able to eat at the table or to unite with the family in prayers but twice for nearly three weeks. Yesterday and today I am much better.

I must leave with Willie today, Sara accompanying me. Willie leaves this place and when will we see his face again after we part with him at Melbourne? May feels that she can hardly have him go. I am not able to go to Sydney, but I must sign my name to papers before notary. Dear, I have not strength to go.

Lt 163, 1896

McCullagh, S.

Avondale, Cooranbong, New South Wales, Australia

February 13, 1896

Dear Brother McCullagh:

I heard Willie say that Sister Lucas was about to be given up from doing the work she has been doing. If this is the case, I would be pleased to have her come and help Sarah Belden to do the cooking and some sewing for me. I will pay her ten shillings per week and board. We have had fourteen and fifteen in our family since Christmas. Sarah now needs some help, else she will be unable to do my work. W. C. White and his family have to keep house for themselves by the first of next week, and if Sister Lucas can come to help us for a few weeks, I will pay her fare up here, and we shall be very thankful.

We have had it very hard all the time since we came. The house was incomplete. Our goods have come, and it has been packing and unpacking the whole time we have been here. There is no place for Sister Burnham but my only room for receiving comers, and she will not be able to move before next week. Sister Belden has had too much to do; she is not very strong, and I cannot have her all used up so she will be no good to me. The strain has been too severe. I write to you and will send her a letter also.

Brother Faulkhead's wife's mother and her son Romanus (I do not know how it is spelled), have sent word they are coming up to remain over two nights and wish us to meet them at the station. Our horses have so much of this work to do they cannot get time to do our work on the place. I do not know how we can entertain company just now, but someone must do this. I therefore must have help. I wish her to come at once, as soon as she receives this letter, for we need help now.

I was glad to hear of the progress of the work. You speak of my coming down. I cannot come at present. My writing is pressing. I cannot leave it. Not alone the reading of chapters for the book Life of Christ, but writing of great importance must be done in the Lord's great vineyard. Would be pleased to come as soon as I can get some work, essential to be done, off my mind.

I was very sorry that the arrangements were made for you to take the boarders. It was not the best thing to do. We are seeking in every way to recommend by precept and example the disuse of animal flesh. From the light the Lord has been pleased to give me, the flesh of dead animals is not the proper food for human beings to eat and we are composed of that which we eat. While boarding with Brother and Sister Belden they had not a flesh meat diet, and boarding with you, the flesh meat diet is arousing the appetite for that class of food which is not best for us to eat. We are not to sanction by precept and example the flesh meat diet. Please do not encourage the workers henceforth to board with you if you set this class of food before them. As a family you are of nervous temperament, and such a diet will not be the best for physical, mental, or moral healthfulness. We are so sorry you placed meat before the workers, for this is one part of their education—to refrain from flesh meat diet. Animals are diseased, terribly diseased, and why take the flesh of dead animals into your blood? God help you is my prayer.

Lt 164, 1896

Corliss, Brother and Sister

"Sunnyside," Avondale, New South Wales, Australia

April 6, 1896

Dear Brother and Sister Corliss:

I arise early this morning to address a few lines to you. There are some things of a grievous character that I have been passing through, and bearing the heavy weight of responsibility upon my soul prostrated me so that I have not been able to act much part in the institute now being held. The very first time I spoke, on Friday morning, I had a very great burden to address Caldwell and set his position before him; then after meeting, I read to him some things concerning himself and Fannie. She is now in my home in a very feeble nervous condition. I am astonished how Satan can work upon human minds and warp the character if any human being will give him a chance. How this case will terminate I know not.

Willie McKnight has gone to the bad. I tried to save him, took him into my employ, but although we paid him good wages he would do after the ways of his own evil heart. He has associated with the Bevans family next door to the hotel, where there is a large number of disreputable girls. He agreed to my proposition to board with us and cut away from that family; but we had an experience [which shows] that you may do what you will, but if the human agent for whom you labor chooses to do evil, a course of deception will be practiced that no course of action will hinder. I tried every recourse, placing him upon his honor, but found he had no honor. He would steal my garden produce, would violate every principle of right, and every night but two would steal away to the Bevans family. I had his case opened before me and the light given was that he was living in adultery in that house with a disreputable young woman.

Then we tried to save him but we were powerless. His mother and his father were Sabbathkeepers. We felt sorely for the mother, for he was choosing to give his heart and soul to be molded and fashioned after the similitude of the satanic attributes. We tried to get him to go home, Brother Rousseau, Brother Prescott, and myself. I would pay his fare. But he utterly refused and practiced deception of the most artful kind. Oh, how we hated to have it so, that one of the students who had been supported by someone else's means should be so unthankful and make so little good use of the opportunities that were granted to him! We see that if a student wants to serve Satan he will do it. If the powers that God has given are not fully brought into captivity to Jesus Christ, Satan will take possession of them and use them, that the precious cause of truth shall be reproached, as it has been in this case. He has now married one of these girls. Satan has worked the willing agent.

This case is a most striking one. If young men have every advantage that can be given them, and do not bring themselves into subjection to Jesus Christ, there is no power in heaven or earth that can compel them. This young man could behave like a gentleman, had expressed his desire to study to become a

minister, but all the lessons, all the instruction given was not making him fit in character to become a child of God. He was following his own perverse, corrupt, lustful passions.

We labored for hours to bring this young man to repentance, to confess his sins, to break off his iniquities and receive the precious gift of pardon. He protested that he had done nothing so very wrong; everything could be easily adjusted. We prayed with him. Willie was not at home. Brethren Prescott and Rousseau were with me. After praying on his behalf again and again, I at length said, "I can do no more." He then said he had done wrong and he would follow the Saviour and live a different life. I said, "I have no confidence in your confession. You are guilty of sins, grievous sins, and if these are cloaked, you have no promise of forgiveness. The Lord knows and you know and I know what these sins are. I do not propose to confess for you. You must do your own confessing."

I entreated him to accept the offers of mercy by confessing his sins and his iniquities and no longer show his aptitude and skill in deceptive statements. I was thoroughly exhausted and had to leave the room, but said, "I leave you in the hands of these brethren. I can say and do no more. I have suffered this night intense agony of mind. I opened the way for you to come to my home, to sit at my table, to be with us in our praying service and reading of the Bible."

The chapters we were reading in course were in Isaiah. He read with us, and the very portions of Scripture which specified his sin was read by himself. We thought we would give him every chance to make the application to his own case and this might awaken in him a remorse, but it did not seem to have the least influence. He did that night—after we labored with him a long while and then left him with Brother Rousseau and Brother Prescott—confess his sins of vileness, and the conditions were plainly stated, if he would break away at once, and return to New Zealand, we would furnish him money. But he said positively he would not go to New Zealand.

That night he was again at Bevans' and came back just at daylight, crept into bed and, when Connell went to see Mr. Leonard for something, lo, he was stretching himself as if he had just awakened out of a profound slumber. Leonard said he had just got into bed, his boots were all wet, having just come through the bush. He declared to Professor Prescott and Rousseau next morning he had slept the past two nights in the tent, positively stated it. Connell said, "You know that is a lie." He said, "Did you see me coming through the bush?" He then said he had not slept in the tent but at Bevans.

We then settled with him. He had told us two weeks before that he had got work at Newcastle and wanted to remain one week more. We pitied him and let him stay, but he left his work of repairing harness and went to see some young man, but wanted his pay very much, for at least half a day. Connell paid him for the full day and then discharged him. I think his story about employment to work for a dentist was a fabrication. He has since married and is at work with his father-in-law in the metal mine, drawing metal with the bullock teams. I think now he has degraded himself too low ever to make the effort to rise.

Lt 165, 1896

Corliss, Brother and Sister

"Sunnyside," Avondale, Cooranbong, New South Wales, Australia

April 6, 1896

Dear Brother and Sister Corliss:

Willie tells me you have written to him that you have decided to go to America in a few weeks. I cannot think you will do this, for this has been done once and greatly hurt your influence. You have gone to the very field you have been pleading for years to work, and now you are in that field where you have so much desired to labor. Why not be patient and wait and watch and pray? Let not your impetuous spirit drive you hither and thither and yon.

I meant to have written you ere this, but the cases I have mentioned have caused me such suffering of mind I could not feel free to write to any one except to the very ones who must be labored for now. I do not relate all the particulars, for I cannot; I have not strength. But this piece of information has made it a necessity to write to you. I advise you not to go to America. You have followed your own desire in choosing your own field, and if it is hard and discouraging, the victory will be the more decided.

I hope you are not going to America for the reasons you have given, to finish the education of your children. From the light the Lord has been pleased to give me, Lulu has another kind of education far more essential than more of the same which she has had. That is to be a daughter in every sense of the word, to help her mother, who greatly needs a caretaking helper, one who will feel the burden and learn household duties, which will perfect her education as nothing else will. Your son chooses to do as he pleases, notwithstanding he makes it very sad and distressing for you and his mother. He wills to please himself until his reaping shall be such a bitter experience that he shall choose another way. I beseech of you not to let him drive you from place to place to get him under more favorable circumstances, for he will carry the same willful, stubborn spirit. The same evil angels will he meet in any other place, because these evil angels see they can annoy you and drive you to distraction.

I cannot write all I desire. Wait until I send you another letter, written, but not copied.

I write in much distress of mind.

I have a few moments more and will say, Don't rush. Do not let the enemy rush you. Last night I was shown in my dream a man with his hand upon your shoulder saying, "Be still, and know that I am God." [Psalm 46:10.] Wrestle not yourself out of the hands of your Saviour. "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.] You must not let your children lead or drive you to make hasty moves without light or counsel of God.

The Lord is your leader. Your boy can never have a more favorable position and surroundings than he had here, but he became a teacher to others, to smoke, and to be reckless of rules. This could not be if he was put to some trade to use his physical powers to taxation. It would close a door of temptation for him. It was the example he was giving others that made it a necessity to separate him from the school. Sin lies at his door, and I beg of you not to move wildly. Go to God. Rest your case with God, and He will help you.



In much love.

Lt 166, 1896

Olsen, O. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 24, 1896

Dear Brother Olsen:

I cannot sleep after twelve p.m., and after presenting my case to the Lord, pleading for light and to understand what the will of God is concerning me. I will rest the matter wholly in the hands of God. He careth for me, and we are His servants, having our will wholly submerged in the will of God.

We, Willie and his mother, can see at present no light to leave this country for America. We cannot see any light in leaving the work unfinished. It cannot ever be finished so that there is no more work to be done, but it can be so prepared as to go forward in healthy growth. We must see the school buildings erected—buildings plain, substantial, economical, appropriate for the place. We shall work to this end until the Lord calls us to another location.

Our meetings are closed. We have been engaged in these meetings of the institute for one month and this has been the most profitable series of meetings we have ever witnessed, because the meetings were mostly educational, teaching the best manner of studying the Word, and interesting all in the class to be on hand with their answers. This has been an occasion long to be remembered, where there was an inculcation of ideas. This has been a season of educating that has been represented to me for many years as the proper manner to teach Bible truth.

There have been discourses given evenings and Sabbaths and Sundays for the benefit of the outsiders. There has been a decided interest awakened, similar to that which has attended camp meetings. It has been awakening the minds of those who have never had an opportunity to hear and understand the reasons for our faith. We are so glad for this opportunity to represent our faith in presenting Bible doctrines, that the people may know what we do believe. There are precious souls scattered all through this vicinity. They have humble houses. They love the Lord, and some are walking in the light as far as they have light and truth presented to them. We expect to see some souls, even in Cooranbong take their position accepting the truth. There are several investigating and under deep conviction. There are quite a number of men, poor but intelligent.

We see by faith the stamp of divinity upon the human children of God. We see those who have noble intellectual and moral powers. The Lord has need of them. “Go work today in my vineyard.” [Matthew 21:28.] The Lord wants them to know themselves and to know God and Jesus Christ whom He hath sent, and to find out the character of their fellow men, that they may do them good. The most are poor in this world’s goods, and some are having a struggle with poverty. We think of Jesus, the Creator of all the

worlds, and how He came into the world as a poor man. He had not where to lay His head. So poverty is no disgrace. Sin is a disgrace.

[Portion missing?]

This confederacy not to let the true defects of things that Captain Eldridge had not done, which he was paid for doing, was not just nor right. These things, the selfishness that led to them, was the result of his leaving the office. Had he taken the position which the Lord had given light upon as far back as Minneapolis, and acted in accordance with the light God had given and come out clear from the malarious influence that there prevailed, he would not have become so clouded and confused upon the subject of the principles God has given to control matters in the office from its very first establishment.

I did not separate myself from Frank, but he separated himself from me and from his God, and the result was worked out in his leaving the office. This course of selfishness was brought in through discarding the Word of the Lord for human propositions, which had their origin in selfishness and duplicity. This matter is not as it should be now and as it will appear before the universe of heaven, as entirely contrary to the example and character of the work of Christ. There needs to be a cleansing of the soul temple that has been and still is defiled. God will not be trifled with. A spirit is and has been at work to make of none effect the voice of reproof and warnings. Those whom we would suppose would not enter into this kind of working to evade the truth, and not to work the line in correct principles, are sowing seeds of doubt and will reap the harvest.

Facts are facts, and will appear thus in the judgment. The Old Testament contains the very principles specified by the voice of "I AM" in His education and discipline of the children of Israel. [Exodus 3:14.] He was the invisible leader of the host of Israel. He gave principles which should govern the dealings of man with his fellow man. Every principle which is ignored by our institutions, by the church, in their dealing with one another will be presented before them, when every man shall be judged according to the deeds done in the body.

Lt 167, 1896

Haskell, S. N.

"Sunnyside," Cooranbong, New South Wales, Australia

June 1, 1896

Dear Brother Haskell:

I send you a long communication, and had it just copied on the typewriter when your last letter was received, giving an account of the translation of Steps to Christ. I am pleased to have the book put into as many languages as possible. Glad you have succeeded as you have done. It is a good work, and the Lord will surely bless you in your labors. I know the Lord will sustain and strengthen you, and the less you walk in the shadow of the cross the better will it be for you. That cross is to us the pledge of life, everlasting life.

You speak of the book Mount of Blessings, the book I do not wish to give to any one. I have written to the ones who published it a very decided disapproval. It is a shame to get out such pictures upon such a beautiful subject, such elevated themes. If I get a book that I can approve, you shall have a copy, but I would not insult my friends with such illustrations as are in that book. So you will excuse my not sending you a book.

I am sure you will be often sad and meet with trials, but do not be discouraged. We are all making calculations for you to come to Australia, and we want to see you. We all respect and love you and should enjoy very much having you with us to attend our meetings. Our home shall be your headquarters. We will enjoy your being a guest in our home. We have a room for you. I shall not accept of any excuse or denial to comply with our request. I have three horses and three wagons, so you can ride whenever you please. You will be provided with a home with us.

W. C. White has a home of his own. He is in a Catholic convent. He hired the convent. The Catholics could not keep it. The families are mostly poor, so they let the sisters go, I know not where, and rented the convent. His family number five. Their two boys will be three months old May 6. Ella May White has gained twenty-five pounds since she came to this country. Cooranbong is an excellent country.

I spoke in the sawmill yesterday, Sunday, but it is a cruel place to assemble to worship God. Certainly there can be no special sacredness associated with the place. We had to put tent cloth up to make it passably comfortable, and then the cold air struck me and I had to move to another standing place. But we hope that means will come from some quarter so that we can build an humble house of worship. We had several unbelievers present. About seventy-five assembled last Sabbath. One family has embraced the truth at Dora Creek, from attending meetings and reading Great Controversy. Mr. Matthews and his wife attend meetings but they have so far to walk I fear they will not come often.

We have a very comfortable home, plastered. We have an underground cistern holding eighty [?] thousand gallons of water. We have five tanks and each holds \_\_\_\_\_; besides this we have a creek of fresh water for animals. We have three cows and three carriage horses. Our family number thirteen. We are doing well; never had my family move so quietly and pleasantly as now. I have taken one boy, thirteen years old, and a girl twelve years old when I made her a member of my family; she is now fourteen.

I will now stop. I have been at work since two a.m. Awakened at one a.m. Slept one-half hour at half past six. At six o'clock p.m. the shades of night are now gathering over us; I cannot see.

I believe just what you write in regard to the communications having more influence since I came to Australia. Willie has one room for office till we can secure money from Echo office to put him up a cheap house. The weather has been good, with a few very hot days, but always followed by showers. We are not having to wade through goods and run around boxes and ransack for goods that are in boxes unopened. The opening of boxes has but just begun, and now amid all the clatter and confusion, we can not do much at writing; but I will send you some things and hope you will appreciate them.

I send you manuscript of The Life of Christ. In the last discourses reported, Marian has had precious matter to insert, and this has necessitated her obtaining a new set of copies with the addition. Therefore I send you copies of several chapters. They are not to be published or go from your hands into other hands. Read them yourself. If you find things you would like to read in the meetings to our people you can do so. I know not if you have these articles. I will send them and venture it. There is so much that is precious; you can use them.

We went with horses and carriage four and a half miles and back yesterday to meet Sister Burnham, who is now to work with me in getting out books which I am anxious to prepare. The book on temperance comes first, then Testimony No. 34, and then the parables which Sister Davis will get out in a small book; then close up second volume of Life of Christ; then the life of the apostles, then to finish the second book of Old Testament history. You see I have work to do.

I am glad to say to you that some weeks since the conclusion was that Elder Haskell be requested to labor in this Australian field. There are to be camp meetings in several localities. As we see what these meetings accomplish in the convincing and conversion of souls to the truth, we decide the very best way to work in these fields is by camp meetings. We need the testimony you can give us at this important season when our camp meetings shall be held. Willie has been just as anxious as myself to have you attend these meetings and visit our churches who are much attached to you.

One thing has been a drawback. We have very tender sympathy in Christ Jesus for you, and we have feared that you might misinterpret our words, attitude, or work, as you have done those of some other; and that whatever we might say you would turn it to mean we had lost confidence in you, when our hearts would be true and tender toward you. This, my dear brother, is the only reason W. C. White has not urged your coming to Australia. We want you ever to consider us your best friends and that we are not cold and stiff toward you. We never mean to be, and if you will only believe us to be your friends, and you our respected brother, it will make our hearts glad to know you do not misjudge us.

We would rather be separated from you than to suppose, in conversing with you personally, that you would mistrust us. We could not consent to have you do this. We believe you will go in and out from our new house here as if it was your own and you enjoy it with us as your headquarters, always to abide with us while in this vicinity. There is nowhere else you could abide here in Cooranbong. I hope you will lay off all this jealousy and suspicion and be just one with us, free to speak or free to keep silent, just as a member of our family. If we are all looking unto Jesus, we shall catch the light of His countenance.

Lt 168, 1896

Kellogg, Henry

“Sunnyside,” Cooranbong, New South Wales, Australia

June 7, 1896

Dear Brother Henry Kellogg:

I received your letter and read it with interest. I will appropriate in your name one hundred dollars for the purpose of erecting a meetinghouse here in Cooranbong. After our land was cleared and ditched, and orchard made, we found the money ran short and work had to stop. We need school buildings. We need more than this—a meetinghouse, plain, substantial, in which to worship God.

First we met in a little parlor 13 x 12 feet, but as the students came in we were obliged to use the dining room, removing the tables. Then that space was too narrow, and we met in the lower part of the sawmill, open on all sides. I spoke there once, but it was not safe for me. When the Bible Institute was assembled it was under the large tent. Several tents were pitched and occupied. This we appreciated. Our Bible Institute was well-conducted. There was much light, most precious, revealed from the Word. The shaft of truth sunk deep into the mines of truth, revealing the precious ore. It was a good meeting.

Those not of our faith were in attendance all through the meeting. After the first meeting, they came with their Bibles and answered the questions with the rest. I generally spoke once in the day. Unbelievers say they knew more about what the Scriptures contained, and they were highly pleased. Several families were on the point of decision, but then came a preacher, Walker, and he presented things in such a light that the people, being ignorant of our faith, believed his statements; and as we could not remove one argument and did not try or wish to—that is the cross—this wicked shepherd worked with his might until many who were exceedingly troubled began to settle down in the “peace and safety” cry. [1 Thessalonians 5:3.]

When the last meeting was held under the tent it was rainy and Brother Starr went from the old hotel to dismiss the meeting when lo, the tent was full. Walker was present. An excellent discourse was given by Elder Starr, but Walker kept interrupting him, and he behaved like a man intoxicated. I think this must have been the case. Those who listened to his preaching could but be ashamed of him. He ranted, he interrupted, he talked one full hour. We think he killed himself if such a thing could be done. How this will result we cannot say. There are many precious souls who, we fear, will now turn from their convictions. If we only had a place of worship now, where the people could safely get together, oh how glad we would be! At such times as this, standing on missionary soil amid surrounding poverty, we know not what to do.

One thing we do know, if our people in America would not be constantly expending money for the things which they can do without, and if they would practice self-denial, the Lord would bless them abundantly. The eighth and ninth chapters of Second Corinthians should be studied. You have, my brother, made your donation. Therefore I write the more freely unto you, for you will not be tempted to think I am expecting something of you. I very much desire that some of the means, God’s means, cruelly wasted in selfish gratification shall have a place in the treasury of God, and it will bring them blessings in return.

I have much matter I wish you to read and carefully ponder; I am alarmed at the outlook. You well know the sharp rebuke brought to Aldrich years ago, long before my husband’s death, because of his exhibition of selfishness and grasping. You know that others connected with the office were reprovved. And there has not been a showing as at the present time. I tremble, for I know the rebuke of God will

come in a way they do not anticipate. Brother Henry Kellogg, let not your zeal diminish. Let not your faith fail. If you are [Remainder missing.]

Lt 169, 1896

Corliss, Brother and Sister

April 1896

Dear Brother and Sister Corliss:

I entreat of you not to move hastily. No good will come of it if you do. Satan will put his powers to work wherever you are, and it is your privilege to cling to God with heart and soul and mind. Jesus is your Friend, your Elder Brother, and do not, I beg of you, become discouraged. Lift up your head and rejoice, for your redemption draweth nigh. We have all the trials we can bear everywhere. We can go to no place, we cannot make our home anywhere, but the representative of Christ is there to strengthen, to bless, to sustain, and to uphold. Jesus lives. He loves you and will work in your behalf, but do not one thread of planning for yourself. Your impetuous spirit must not drive you into difficulties. We will pray for you. We have had sore trials, in different cases, that would make us almost wild if it were not that we look to One who knows it all and who will not leave nor forsake us.

If I had time I would write more. The power of Satan is broken over Sister Israel. Do not consider that what your children need is school, education. They need to learn, both of them, in the school of Christ. Mail must go.

Lt 171, 1896

White, W. C.

Sunnyside, Avondale, New South Wales, Australia

March 13, 1896

Dear Son Willie:

I have sent you a short letter written in a hurry. I wish to state [that] after having more talk with Brethren Prescott and Rousseau this morning, it was thought best for Rousseau to go to Newcastle and examine the registers and see if any record of Will McKnight's marriage could be found. We could not take his word, for he has worked in an underhanded manner. Rousseau has just returned and he says there is no register of marriage to be found. I learned that he says the girl is not pregnant. He takes all the blame upon himself, but he treats the matter as if it was not a great sin. Now we desire to know just what to do. He has been paid his wages up to within two weeks, but he has nothing to show for this except the wages of these weeks. We feel perplexed and grieved at heart.

March 17, Sunday

Brethren Prescott and Rousseau had another talk with Willie McKnight. He did not stay in the tent with Leonard Saturday or Sunday nights. Brother Connell went into the tent where Leonard lodges and McKnight stretched and yawned as if just awakened. He had just come in the tent, and put himself in bed. He came in very gently, thinking Leonard asleep. Leonard saw the farce. Connell saw his shoes all wet beside the bed. He declared that day to Prescott and Rousseau that he had slept in the tent Friday and Saturday nights. Connell, afterward talking with him, told him he did not do as he agreed and keep away from Bevans, but came up at five o'clock. Said he, "Did you see me?" And then he told him he did not stay in the tent either night, for it was difficult to get away. Prescott and Rousseau had promised to let him have money to pay his two pounds' back board and then they would have him clear the counter and pay his fare to New Zealand, but he utterly refused to go to New Zealand and get out of the country. He has contracted to learn the dentist's trade of a dentist in Newcastle, so the stench is to be nearby to disgrace Seventh-day Adventists. And we refuse to pay his back board bill. We have discharged him. He is paid today.

He came to borrow a candle. Sara was not in. Edith told him where they were in the storeroom. Sara came in and saw him putting two or three in his coat pocket. He has taken melons and squashes, and I believe he must have taken that bag of beans. Well, what he has helped himself to, carrying to the Bevans' family, will ever remain a mystery. Leonard has talked to him and told him the sin of such a course, but he has justified himself. Oh, it did not matter. It was nothing worth making a fuss about. He has been indolent, receiving his pay for work which he has not done. When we labored for him so hard and then he confessed his guilt of adultery and deception and continued just the same lying and stealing, I felt it was a gone cause. I pity his mother.

March 18

The letters sent have been read. I am feeling very sorry over the business matter with the lawyers, but we can only put our trust in God. "Woe unto you, lawyers," said Christ. [Luke 11:52.] He understood all about matters from the beginning to the end of the chapter. We must seek wisdom of God, who giveth to all liberally and upbraideth not.

Sara and I had decided to go to Sydney on Wednesday and to remain over Sabbath and Sunday. I have concluded it best to purchase the Colson horse. She goes nicely with Jessie. They make a good span. The Maggie horse I cannot use at present, she was so lame with rheumatism. Connell put her, [the Colson horse] beside Jessie to harrow. He said she was a little nervous but draws steadily and strongly. I am sure she will do better than the McCullagh horse as a mate for Jessie. She is in good condition and easily managed, and children can go all around her legs and handle her and she does not harm them. I pay him just six pounds. She was offered to me for five pounds ten shillings when she was so poor. The two dollars and a half does not make much difference. If I had done as I thought best after I bargained for her, that big horse of Schowe's would not now be on my premises and we not know what to do with her. Perhaps someone going from the meeting may take her back. We do not hitch her up at all.

In regard to the meeting I will do all I can do, but it is not best to have any conference be educated to look to and depend upon us. The camp meetings I dread, yet will do to my very uttermost. Changes for

the better are taking place with me. The lower part of the spine is far less troublesome. The less care and perplexities I have, the more retired I can be, the better I am in health.

This terrible thing occurring or developing with McKnight has made me sick. He has gone now to Newcastle. Left yesterday, and I am glad to see his face no more. He has stolen my tomatoes; put them in a bag and carried them to Bevans'. We have scarcely had any for the family, but I have been kept supplied. Tomatoes and crackers, and quite often a piece of pumpkin pie, is all I eat. I bought a box of Tasmania apples and a box of grapes from Newcastle. May enjoys fruit so much. We divide with her in the fruit line. The apples are excellent, and we will not have them used up, fearing we will not get as good. She and I do most of the eating of them. I have a very fine box of grapes from Whiteheads, one dollar for thirty pounds. They are good, not spoiled, came in good condition. May and children shall share with me without cost to you.

One of the family sleep with May nights—Sara or May Israel. The whole family are doing well. I had Vivian's bill, four shillings for every shipment of fruit. He cannot afford to purchase and ship for less, but it is costly business for us in the fruit line, and we send for no more. We will see what we can do when we get to Sydney. Sara takes down her wheel and will try to sell it or exchange for typewriter.

Please ask Dr. Kellogg the name of the man from whom he bought the spectacle cases. Both have broken rims so the glasses drop out. I am using an old pair of glasses, and can see through them but dimly. This writing is poor, I know. I have been up since quarter past two o'clock. Tell Dr. Kellogg to send telegram to Brother Israel's address.

I have no disposition to go on the water to America on any route.

With much love,

Mother.

Lt 172, 1896

White, W. C.

"Sunnyside," Cooranbong, New South Wales, Australia

September 17, 1896

Dear Son Willie:

We hope to hear something from you today. I want you to carefully consider the subject of Jessie's going to America. Think of it; pray about it. It is a very important matter, worthy of much prayer to the Lord for counsel. You are on the ground, and must watch events, and the development of things. If it seems to be a necessity for Jessie to be with her father and mother, she will have to go. We dread the thought of her going, but in advising, do the best you can and leave the result with God.



It is, I have thought, not impossible that she would decide that it would be best for her to go. Should she remain here, I hope she will not feel anxious and full of worry over the matter in regard to her father being alone. These things need to be carefully considered.

May was surprised when I told her that Jessie was to have a situation in some line in our school here in Cooranbong. If it is best for her to remain, which has so seemed to me in the past, let her understand that she will have work to do in the school, and set her mind at rest. If, after looking over the situation, you consider that our views of the matter in regard to Jessie's remaining would not be outweighed by other plans and presentation of facts in favor of her going, she can come directly to my house, and I will do all I can to help her feel at home. I should hope that she would not feel, after her father and mother were gone, that she had made a mistake, and worry over the matter. It is best to weigh every movement carefully now. It is a serious matter for Elder Israel to be left with the whole care of his wife for four weeks on a steamer.

I have thought that the strain upon Jessie was becoming somewhat dangerous, and this has been my reason for urging a decided rest for her. Her father, when he reaches California, will find friends and labors to occupy his mind, while, if Jessie went, my fear has been that she might be left with the care of her mother, which in no wise would be a right thing. But we might write decidedly to America on this point. It was this view of the matter, her having to be left with the care she has had to bear, that lay at the foundation of my objections to her going to America. The Lord will give wisdom in the decision.

I am satisfied that her mother could get help at our institution at St. Helena, or at Battle Creek. I know Jessie has felt desirous to take the nurse's course at Battle Creek, but Sara, who understands the situation at both institutions, advises that Jessie should try the Health Retreat. There is not so much going on there as at Battle Creek, and it might be better for her than at Battle Creek. But if Jessie remains here, let it be because she herself sees that it is the best thing to do. I have no special light on the subject, but look at matters in a different light.

I have a deep impression on my mind that Sister Israel can be helped if she is under judicious supervision, where her eating and her habits can be regulated with firmness, and where she can have the proper treatment. I believe she will recover. I have no other calculation. I believe the Lord will raise her up and change this terrible order of things.

We had a nice shower yesterday. The corn was planted in the orchard. Today the weather is clear; the sun is shining. In love,

Mother.

P.S. Willie, I have been considering what kind of an impression will be made on the minds of the children themselves to have their mother, in her condition, wholly left to the father's care.

The morning of September 16, after lying awake until three o'clock, I fell asleep, and slept until five. When I awoke, things had been symbolized before me when sleeping. From these things, I interpreted that it was not the right thing to do to leave Elder Israel wholly in charge of the mother. She has to be

looked after in her dress, in her appearance. He cannot depend upon Sister Belden, or Sister Burnham. On board the boat, should they be sick, they would not have strength to care for themselves. I was forced to place myself in Sister Israel's position. Having my reason, I said, "How would I regard being deprived of my children's care, were I in the condition of Sister Israel?"

As this matter will appear to others, it will not lead them to right conclusions. Elder Israel has but little strength, and has not much tact in dressing and undressing his wife, doing up her hair, and waiting on her.

I present these things to you just as it has appeared to me since you left. Sister Israel might do some very disagreeable things, which would be a disgrace. Jessie can return to Australia again after obtaining some knowledge in nursing. I send this to you for you to consider. Do with it as you like. I pity Elder Israel from my heart. I look and consider how I would do were you in his position. He leans on Jessie. Poor man, I wonder that he has any strength or courage.

Mother.

Lt 173, 1896

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

November 29, 1896

Dear Son Willie:

We have received your letter, read it, and am very much pleased that you have good conveniences and pleasant society. We thank the Lord that none of you were injured in the perilous storm. I wrote you quite a letter which you will probably receive today.

I have just returned from calling on May. This is the first time I have walked as far since returning from Sydney camp meeting. I have had several severe attacks recently. I am just recovering from one, about which I have written you particulars. I am now better. If I will be careful, I can have clearness of mind to write upon important matters and as long as I can shun writing individual testimonies, I am able to do much writing on Bible subjects. But the sense of what we might be and the dishonor to God because we do not reach the high standard is so painful to me it seems as if I could not live. I find that my words are treated as idle tales. When they shall be received as truth and acted upon, then the burden will leave me.

I am trying to recover my strength. I have visited May. The hot weather has not been favorable to the health of your children. I find Henry troubled with dysentery; Herbert, not as bad.

Henry was asleep while I read to May letters received from yourself and Brother Haskell. She then took up Henry who was crying and continued to cry. He stretched out his arms to come to me. I took him and

he lay his head upon my shoulder. I then, after a little, sat down and sang to him. He went to sleep and I lay him down to come and write this letter to you; and I must write one to Elder Haskell.

This is an important time just now, the closing up of the book on [the] life of Christ. I want quiet and restfulness, that if the Lord has anything to impress upon my mind, I can discern the subject and prepare it for the book.

You will see by these letters enclosed that it would not be wisdom to lessen our working forces now. The interest continues the same, as you will see by Elder Haskell's letters. I feel bad that Brother Baker is dragging in just now the debt on the Ashfield meetinghouse and the debt of the camp meeting, fifty pounds. He had better had this burden some time before this. A number of the committee met together to talk the matter over. They talked of something being done. Elder Haskell donated one pound, Elder Starr and wife each a pound, Sister Haskell a pound and there the matter hung. Brother Baker donated nothing.

I asked Brother Baker why should this debt be left on the New South Wales Conference. The time to see and work off their indebtedness was when the people were in the meeting, when all were present, not wait, and then when the very work is being done that must be done to get workers and pay workers, his great burden is the means. I think there is a decided oversight in this matter of allowing the camp meeting to break up with fifty pounds' debt upon it, and he had been so passive about it when with wise management it could have been divided among the many. He had let the opportunity go by and then was worrying and talking about the debt left on the conference. The debt need not have been left on the conference if he had been a faithful steward to act his part. Now when there is some talk of building a meetinghouse, all his burden is for the debt left of the camp meeting expenses and the debt on Ashfield church.

At a time when everyone is doing his level best to keep up the interest, visiting from house to house, giving Bible readings and holding meetings Sabbath and Sunday and every day in the week but Monday, putting in all the labor possible, then the great burden of Brother Baker is introduced and harped upon. This has a discouraging influence upon the work that now needs to be advanced, when everyone needs to strike fast, hold fast and gather in the sheaves. Those who have taken matters so slow and so easy seem now to stand as a hindrance by putting blocks in the way of the advance of the work.

I shall write to Elder Haskell to take no notice of this kind of work that would get up every possible debt to get everyone interested in that, and feel no special interest to advance. Well, you will see now is the time to arise and build. We have no use for men who are half asleep when they ought to be wide awake and take advantage of circumstances, and then when interest in another line of the work is being created, to show a decided jealousy lest the debt will not be paid on the Ashfield meetinghouse or the camp meeting expenses. Oh, how these things tire me!

No less than twenty-five souls are keeping the Sabbath and more are deeply convicted, and all these souls will help to sustain the work. They are all full of interest and zeal for a meetinghouse. Appointments were out for me last Sabbath and Sunday, and I must not disappoint them again. I will go to Stanmore and the Lord will give me strength.

A word in behalf of May. Please do not send company to her whom she does not know. Sister Pallant and child have been at her house one week, and we are in poor circumstances just now, cutting through for windows in chambers. One window is through, and it makes a very decided difference in the atmosphere of the room. I am glad this improvement is being made, and I will do my best if here, but I shall probably be at Sydney. I merely mention this that you will bear in mind that May has her hands quite full, and not overtax her. You know we have no fruit now and there is little that can be prepared for table diet. As soon as Brother Goodheart comes back, we will take him to board. Brother Bell and Brother Thomson are now at work on these windows. Brother Bell is preparing the chambers by strengthening the roof with joists.

We had a precious shower here on last Friday. It refreshed things, but we need more to go into the ground. I have no particular news to write for you. We are all usually well in our family. We do pray for you every time we come before the Lord, that He will give you in Melbourne many souls as the result of the meeting. May the Lord help us to have faith and hope and courage. You have quite a number of laborers in Melbourne. I do not think the laborers miss me, and I have not any burden to go to Melbourne. For some reason there is not any light I can get to go. I long now for quiet and the peace of Christ, and rest. I will be grateful if I am not called to attend another large gathering of our people.

We are of little faith. When we shall seek the Lord with all our hearts, when we shall have due respect for those who have borne the burden in the heat of the day for their works' sake, when we love God supremely and our neighbor as ourselves, then will the truth prosper in our hands and go forth as a lamp that burneth. We need to heed the second chapter of Revelation and understand what it means to lose our first love. We need to humble our hearts before God and then He will see it is safe for Him to work with us and for us.

I have just sent over to see how the children are. Better, is the report, but May will probably write to you herself.

In much love,

Mother.

Lt 174, 1896

Farnsworth, Brother and Sister

Sunnyside, Cooranbong, New South Wales

December 20, 1896

Dear Brother and Sister Farnsworth:

I have had the enclosed [Ms 33, 1896] written and ready to go last mail, but was very sick. November 27 I was aroused in the night and the matter written was urged upon my mind. I am sorry it did not go in the last boat, but until yesterday I thought it had gone. Well, I have had a very severe sickness and have

taken but two meals at the table since I returned to this place November 25. My birthday was passed in complete exhaustion. Oh, the tired head, the pain in stomach and bowels, commenced from twelve to one o'clock and lasted until four o'clock. Bloody flux set in and I suffered excruciating agony. I was relieved by using pulverized charcoal. The inflammation soon left me after taking this quite freely. Charcoal, sometimes a large spoonful dry and then moistening it with water—my experience is, it kills inflammation quickly.

The peaches, the few left on the tree, were delicious; the nectarines, the best I have ever eaten. The peaches left on the tree were saved for me. They were fresh and would just melt in my mouth. The branches of the apricots are growing still, fast. The spring corn from that one kernel reaches nearly eleven feet and still it [is] climbing, I think. This ground will bear anything. I shall try to get from some quarter [the] best of currant bushes, the best quality of strawberries and gooseberries. Those I think can be obtained in Tasmania.

Please remember, we are very pleased to hear from you any time you can write. I have not slept since two o'clock. I must lay down my pen.

11 o'clock a.m. Brother Connell has brought in a gathering of sweet corn for the noon meal, cucumbers, nearly a foot long, and a few small tomatoes.

I wish you could both spend some time in my home. I am glad you are pleased with my home. I cannot build a home for Brother James to occupy with his family. I cannot possibly do this. To build a home for Willie is the best I can do. I must do this when [I can] hire the money to do it. He will sell his home in America if he can. We must fix a place for his family. He may be absent one year.

I think of you all. I would be so pleased to visit in the family of Dr. Caro, who has ever treated me with respect. Sister Caro is my best and dearest sister. We are united in heart, and there has not, to my knowledge, been even one thing that has been unpleasant in our relationship. I want to thank Dr. Caro that, while he was not one with us in the faith, he was always kind and made my visits agreeable. If I could be with them all once more and visit with them, I should feel something like an eager friend to tell of the mercy and love and tenderness of my heavenly Father. All physical suffering draws me closer to my Saviour, and He is very precious to me.

Dear Brother and Sister Farnsworth, be sure you receive the golden oil emptied from the heavenly messengers into the golden bowl, to flow forth in golden rays of light to communicate to all you shall visit. Oh, [I] must have Jesus, precious Jesus. "Without Me ye can do nothing." [John 15:5.] With Christ we can do all things. Praise His holy name. Let us praise Him and make melody to God in our hearts. Be cheerful, of good courage, hopeful, joyous, and yet go weighted with the Word, which is the Bread of life to bear to hungry, thirsting souls. We all need much more faith, much firmer trust, dependence upon Him who is back of the promise. Carry sunlight with you wherever you go. Lift Him up, the Man of Calvary, higher and still higher, and let your message be, Behold the Lamb of God, who taketh away the sin of the world.

In love.

Lt 175, 1896

Durland, Brother and Sister

Sunnyside, Cooranbong, Australia

March 26, 1896

Dear Brother and Sister Durland:

I have something to say to our people in Michigan. If we can arouse their moral sensibilities upon the subject of temperance, a great victory will be gained. Temperance in all the things of this life is to be taught and practiced in our churches. You are far behind on this important subject. When those who minister in word and doctrine take a right position on this point, much will be gained. This is the great need in Michigan.

Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life. Truth brought into the sanctuary of the soul will guide in the treatment of the body. Nothing that concerns the health of the human agent is to be regarded with indifference. Our eternal welfare depends upon the use we make during this life of our time, strength, and influence.

“When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties; for they are deceitful meat. Labor not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; and they fly away as an eagle toward heaven. Eat thou not the bread of him who hath an evil eye, neither desire thou his dainty meats; for as he thinketh in his heart, so is he; eat and drink, saith he to thee; for his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.” [Proverbs 23:1-8.]

Eating the rich food generally placed upon the rich man’s table may gratify the taste, but there is danger that by so doing, the entire being will be perverted. “Hear thou, my son, and be wise, and guide thine heart in the way. Be not among wine bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty and drowsiness shall clothe a man with rags.” [Verses 19-21.] Here the drunkard, the indolent, and the glutton are classed together.

The principles which we should follow are specified in God’s Word. The apostle Paul asks, “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.] We should eat and drink in order to nourish the body, to give it strength, that God may be honored and glorified. We are under special accountability to God to strictly guard the appetite, that it may not be gratified at the expense of health.

“Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” [1 Corinthians 10:31.] This means that every propensity is to be strictly guarded. The body is to be brought as a pure offering to God.

The relation of the human organism to the spiritual life is the most important branch of education, and it is to receive careful attention in our schools, that students may know how to treat the body intelligently, from a Christian standpoint. The Lord has shown how much value He places upon man by paying such a wonderful price for his redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] We are the Lord's by creation and by redemption.

"Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.] The soul that is imbued with the love of Christ is one with Him. Christ is formed within, the hope of glory. But the co-operation of divine and human forces is necessary for the formation of right principles in the character. No man can work out his own salvation without the aid of the Holy Spirit. Man is to make the most strenuous efforts to overcome the tempter, to subdue natural passions; but he is wholly dependent upon God for success in the work of overcoming the propensities that are not in harmony with correct principles.

The Holy Spirit presents before men the agencies provided for his transformation. If he heeds the words of Christ, "He that will come after me, let him deny himself and take up his cross, and follow me," he will receive help from heavenly intelligences. [Mark 8:34.] God has provided help for all who will conform to the conditions laid down. It is a work of co-partnership, a joint operation, and our success depends wholly on our willing obedience to the will and way of God. Our character develops in accordance with our conformity to the divine plan.

God is the Author of our being, and of our healthful development in mental and physical lines. But man is not to leave all the work with God. He is to use the machinery and facilities God has provided. In order to do this, he must understand the organs of his body, and know how to treat them. He must understand how to use his physical and mental powers. This is essential for the development of the human structure. Every part of the living machinery needs diligent culture.

Instruction in these lines should be given in the home and in the school. Parents and teachers should take hold of this work decidedly. Care should be taken that the system is not injured by continual use of the mental organs, while the physical organs are left to become feeble and diseased because of inaction. Harmonious action is necessary for the perfect working of the machinery God has made.

It is necessary that there be co-operation between God and man. God has provided facilities with which to enrich and beautify the earth. But the strength and ingenuity of human agencies are required to make the best use of the material. God has filled the earth with treasure. But the gold and silver are hidden in the earth, and the exercise of man's powers is required to secure the treasure. It is the Creator's design that the beings He has formed shall exercise their ingenuity in using the faculties He has provided. Man's energy and tact is to be used in connection with the power of God in bringing the gold and silver from the mines and trees from the forest. These trees may be skillfully fashioned into beautiful temples for God, that those who love Him may have a place in which to worship Him. But unless by His merciful, miracle-working power God co-operated with man, enabling him to use his physical and mental faculties in the work, the treasures in our world would be useless.

God desires every human being in our world to be a worker together with him. This is the experience we are to gain from all useful employment, making homes in the forest, felling trees to build houses, clearing land for cultivation. God has provided the wood and the land, and to man He has given the work of putting them in such shape that they will be a blessing. In his work man is wholly dependent on God. The fitting of the ships that cross the broad ocean is not alone due to the talent and ingenuity of the human agent. God is the great Architect. Without His co-operation, without the aid of the higher intelligences, how worthless would be the plans of men. God must aid, else every device and plan is worthless.

We cannot keep ourselves for one moment. We are kept by the power of God through faith unto salvation. We are utterly dependent upon God every moment of our lives.

How did man gain his knowledge of how to devise? From the Lord, by studying the formation and habits of different animals. Every animal is a lesson book, and from the use they make of their bodies and the weapons provided them, men have learned to make apparatus for every kind of work. If men could only know how many arts have been lost to our world, they would not talk so fluently of the dark ages. Could they have seen how God once worked through His human subjects, they would speak with less confidence of the arts of the antediluvian world.

More was lost in the flood, in many ways, than men today know. Looking upon the world, God saw that the intellect He had given man was perverted, that the imagination of his heart was evil and that continually. God had given these men knowledge. He had given them valuable ideas, that they might carry out His plan. But the Lord saw that those whom He designed should possess wisdom, tact, and judgment, were using every quality of the mind to glorify self. By the waters of the flood, He blotted this long-lived race from the earth, and with them perished the knowledge they had used only for evil. When the earth was re-peopled, the Lord trusted His wisdom more sparingly to men, giving them only the ability they would need in carrying out His great plan.

My dear friends, you must reach a much higher standard. When dealing with the duties and destinies of human life, you need to examine yourselves closely, to see whether you are in the faith. Study the lessons of Christ. His discourses are full of divine truth. In His sermon on the mount He said, "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also. The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." [Matthew 6:19-23.]

The teacher of truth must see eye to eye with Christ. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such



contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin.” [Hebrews 12:1-4.]

“No man can serve two masters; for either he 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. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment. Behold the fowls of the air: 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?” [Matthew 6:24-26.]

Christ here tells us that we have a heavenly Father who knows all our necessities. We need to do the work before us with an eye single to the glory of God. When men and women are constantly worrying about what to eat and drink and wear, they leave God out of their reckoning. They do not go to God as to a tender heavenly Father, who is able and willing to supply their necessities.

The question is asked, “Is not the life more than meat and the body than raiment?” [Verse 25.] He who formed the wonderful structure of the body will take special care to keep it in order if men do not work at cross purposes with Him. Life is a holy trust, which God alone can enable us to keep. We have a higher work to do than to spend our time wondering what we shall eat and drink, and wherewithal we shall be clothed. He who created man, who gave him his wonderful physical, mental, and spiritual faculties will surely not withhold what is necessary to keep the life He has given.

“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: yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” [Verses 27-29.] The great Master Artist calls our attention to the soul-less flowers of the field, pointing out the beautiful tints and the wonderful variety of shades one flower may possess. Thus God has revealed His skill and care. Thus He would show the great love He has for every human being.

Every flower is an expression of the love of God. From them parents may teach their children precious lessons of trust. Point the children to the wonderful artistic skill of the great Master Artist, and then tell them of His care for them. The smallest bird is cared for. Not a sparrow falls to the ground without the notice of your heavenly Father. How much more will He care for His children. Let us learn the lesson of perfect trust in God. “If God so clothes the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take not thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you.” [Verses 30-33.]

The great and infinite God says to us, Ye are my husbandry: ye are my building. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” [1 Corinthians 3:9, 16, 17.]

We have a solemn, serious work before us—that of watching for souls as they that must give an account. “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. ... Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season. Blessed is that servant, whom his lord when he cometh shall find so doing.” [Luke 12:35-37, 42, 43.]

May the Lord help His people to gather up the divine rays of light, and let this light into the home and the church. True greatness does not depend upon position, but upon purity, fidelity. Our worthiness is not found in self, but in Christ. We are estimated by our faith in the Saviour, by the truth and rectitude of our lives. Be clothed with humility. Shun the perils of self-exaltation. God resisteth the proud, but giveth grace unto the humble. The ministers of Christ should consecrate their lives to his service, revealing his character in the beauty of holiness.

[February 7, 1899

While looking over my writing in search of an article, I came across this letter. I send it now; for I have been instructed to gather up the fragments, that nothing be lost. I am gathering up from my writings many things that I knew not had been overlooked. I send this now to you.]

Lt 176, 1896

Tait, A. O.

Sunnyside, Cooranbong, N. S. W.

November 9, 1896

Dear Brother Tait:

I received your letter in regard to getting out works in regard to the mother’s duty to her children. I have much matter that I will endeavor to get out as soon as the book on the life of Christ is finished.

I have had to meet many things that required pen labor and voice labor to repress and counteract. Brother John Bell is having a large burden to get out that which he considers very precious matter upon Daniel and Revelation. It is a mixture of truth and error, supposition, and a mass of Scripture misapplied and misinterpreted. And yet he has the greatest assurance that he has great light. But as he had no knowledge of the experience through which we passed in the proclamation of the first and second angels’ messages, he cannot understand that his theories uproot the past leadings of God. This I am now seeking to present to him. For two nights in succession I was awake—one night at half past two o’clock a.m.; the next night at half past one o’clock a.m.

This, with Brother Miller's movements in leaving the Echo office and setting up business for himself, has been a great trial to us all. His entire family has been sowing doubts. These things cause us much labor to counteract. How the matter will terminate we cannot determine. May the Lord God of Israel set things in order without loss of precious souls. How many have an enthusiasm to get out something new and divert the minds of God's people from the very things essential for them to cherish and feed upon in these last days to give spiritual strength to be Christians, ever seeking a preparedness for the coming of the Son of Man in the clouds of heaven. Well, everything will press in upon us now, and we must keep every piece of the armor on.

We leave here again for Sydney in a few days to remain one week or ten days. I must write no more at this time.

Lt 177, 1896

Olsen, O. A.

Sunnyside, Avondale, N. S. W.

March 16, 1896

Dear Brother Olsen:

I have been up writing since half-past two o'clock. I will now send letters written to different ones. I would be pleased to send you a letter, but cannot. I have written some, copying some from the letter read in the council room in the Tabernacle. Look for it in two weeks. Cannot get it copied. Called off. Severely burdened over the case of Willie McKnight. He has done wickedly. You may ask Emily Campbell to read her letter sent to her. My glasses have failed me. I have one pair mounted over another. The missing glasses have been supplied by turning another pair upside down. It is not pleasant to write.

I feel a deep interest for you, and am much troubled because the light given me which I have given you, has been of none effect to correct wrongs that have been done. But when the Lord shall anoint the shortened eyesight of yourself and others, there will be some things done that remain undone. I have come across the matter, read it, and will send a copy in two weeks, but I cannot send it this week because of this case that has called me from my writing and caused me much travail of soul.

Willie was called to Melbourne to consult in reference to plans for the camp meeting. We expected him home this week but we shall not see him till next week. Brethren Prescott and Rousseau have been my helpers and counselors in this case of Willie McKnight. He seems to have no sense of the sinfulness of his course.

My health is much better. Sister Sarah Belden is a great blessing in my home. Our family has numbered only twelve since Willie has separated from us. He and his family are living in the building erected for a wash house and store room, having pitched my large family tent, which is used for parlor and sleeping room for the children.

I feel much burdened over matters, for those in responsible places are not working out the principles the Lord has shown me the last fifty years, and which He required to be brought in to the upbuilding of His cause in our world. But I have written some things I pray you to consider carefully, and not pass by and neglect to make any change; for you will have cause to regret this if you do.

I am full of burden, but I feel the sweet peace of God and the comfort of His grace. We pray for you. That is all we can do. I do not think it will be my duty to visit Battle Creek, and repeat the experience I had during and after the Minneapolis meeting. The Lord stands at the helm. He will conduct His own work, even if some will make shipwreck of the faith.

I beg of you for Christ's sake to look unto Jesus and trust in Him. He will bring His work on a different platform, to be managed of different men, if we will only trust in Him and wait patiently after doing everything the Lord has told us to do. I must cease writing now.

In love to the entire family, I remain, your sister faithful and true to the faith once delivered to the saints.

Lt 178, 1896

Corliss, William Burr

Circa April 1896

Probably written to William Burr Corliss. See Lt 15a, 1896 and Lt 165, 1896.

I will write to you, young man, that I have a sincere interest in you, because you are not the owner of yourself. Your heavenly Father is your Creator and He gave Christ as your Redeemer. Therefore, you are of considerable consequence with God. You are bought with a price. Your life is precious because the Lord bears with your perversities, and, whatever they may be, I am not writing this letter to condemn or discourage you but to impress you with the fact that the very business you are engaged in is the spoiling of your own life through mistaken notions. Whatever their hereditary or cultivated tendencies may be, the lives of young men are a serious matter with Him because it is a life ransomed by a price that cannot be computed.

You have been a self-indulgent youth, easily influenced into evil, catching up the wrong habits and the wrong practices of those who love the evil rather than the good. You have a father and mother that love the Lord, and both are possessed of more than common, ordinary ability. You have been entrusted with talents which, if you knew how, you could by diligent service improve, to make something of yourself by giving your heart to God fully, wholly, without any reserve. The Lord would give you, in wearing His yoke, a rest to your soul, and you could be made a vessel unto honor. Will you take your own way and work out your own ideas independent of your parents?

Christ, your Redeemer, invites you to "Take My yoke upon you and learn of Me, for I am meek and lowly of heart and ye shall find rest unto your soul, for My yoke is easy and My burden is light." [Matthew 11:29, 30.] Your great pleasure has been to do as your please, however much pain you bring to the heart

of father or mother. Will it pay, young man? I have a great desire that you should accept the invitation of Christ and wear the yoke of Christ. I know that you can if you wear Christ's yoke. Live not to please yourself but be what you can be through earnest endeavor, a laborer together with Christ because you wear His yoke. Your life in this world, if improved, can make the world better for your having lived in it.

Through a faith connection with Jesus Christ and seeking to walk in His footsteps, you can be like Him in character—pure in your purposes and strong in strife to win the crown of life. Lives with whom you have connection will be purer and stronger through your influence that has been purified by the truth. You know the Word of God but not practically. Now is the time for you to be given to understand you have talents to use with which to accomplish the purpose God has for your life. A young man with father and mother, sister and baby brother, has a most serious responsibility resting upon him.

Can you take in the matter as it is, that your life, of which your father has been so proud, is disappointing him and is a great grief to his heart and his life? Your mother that should have joy and gladness feels a sadness and a weight upon her spirits. You can change all this if you will. It rests with you. They have loved you and their hearts go out after you. They have placed much hope upon you that you would become a child of God and turn your feet in the path that leads to life eternal. They have indulged your wishes more than was good for you. It made you selfish and want to live for your own gratification of self. But if you only knew what a disappointing matter it is to your father and mother, you could not do as you have done. They have hoped; they have prayed and tortured their souls over you, and the pain of heart is with them just about a continual thing, and the result will be weakening the life forces. Although you do not sense the matter, it is like a continual, grave sorrow in the heart. They made a mistake in indulging you to your own injury, but do not let there continue to be an injury.

Show yourself a man. "Seek the Lord while He may be found, call ye upon Him while He is nigh. 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.] The Lord is good and merciful. He will receive you if you will come to Him and let His Holy Spirit into your heart with His transforming grace. Then how great a burden would you lift from the hearts and minds and souls of your parents. Your life as it has been is casting reflections upon your parents' training and educating. Your course is a reproach upon them. But you may change all this. Your course of conduct may be representative of truth. You can be an argument in favor of truth and righteousness by the transformation of your own soul through the reception of the precious grace of Christ who gave His life for you to make that life a blessing in this world.

If you come to the Lord just as you are—needy, dependent—and ask Him to receive you, to pardon you, He will do it. You can cast the most serious reflections upon your father by continuing to pursue a course that is opposed to truth and righteousness. You may come, you may give your heart to the Lord and reveal the proof of the power of the truth upon the human heart and soul of the believer. This is the credential you can bear of what the truth can do to soften and subdue the heart of the wayward who considers it is his privilege to have his own way. Will you consider the things that I write unto you? It is the course you have pursued that keeps the household in distress. Your mother feels that if she should

go to America that her son could be where he can have encouragement and not be censored and found fault with and criticized.

There is no lax discipline in Battle Creek or in Healdsburg. Just as long as you carry with you your unconverted heart, you will meet with all the difficulties in any place where order and discipline are maintained. There is no school in any of our churches that will be more considerate and forbearing than they have been in this school. Your parents want you to receive an education, that you can unite with them in their work for the Lord. But you can spoil your own life and spoil the life of your parents who are inclined to blame the school for your wayward course. It is a trouble thrown back to your father and your mother to give up their fond hopes of you. They are willing and enjoy laboring in this country, and the Lord would have them remain, but their hopes will be disappointed should they leave this country for to follow out your thinking that you should not be so much criticized elsewhere.

We have the truth which will prove to you to be sacred and eternal truth. Let me tell you, young man, you will carry your own wicked heart with you, and every move you make under the training of Satan lessens your hope of becoming a young man who is under the control of holy angels. The Lord understands it all. You will only confuse and create a worse state of things with yourself and your parents. God is not leading them to America. It is wholly on your account that they go. Neither your mother nor your father will be following the leadings of the Spirit of God but the working of the enemy on your mind to ruin your soul, if possible, and place them in great embarrassment, which they do not discern. They think they should do everything possible for you, to watch and keep guard over you, their child.

But I know that which the Lord has revealed to me: that it would be the enemy working upon your mind to place you in such a position as would keep them unsettled and unhappy. To follow your course of action will finally unfit them both for the work the Lord has given them to do. They will lose largely in spiritual discernment, for this is Satan's snare to disqualify them for the work. If you could only know what harm you have done, and will continue to do, knowing full well you have worked in deceiving your parents.

But I will not by any means look upon your case as hopeless, but as one whom the Lord is ready and willing to receive if you will only come to him and begin to work most earnestly in different lines. I would say you would but disappoint the enemy to return to the school. If you will change your attitude and exert your talent of influence for good as zealously as you have worked in the service of the enemy to please the father of all evil, then the Lord will work with you. And your parents will no longer be so amazed by Satan's ingenious methods to separate them from those who are doing the best they can under difficulties. Satan works so that your parents will feel hard and strange and dissatisfied with the teacher all on your account.

Why not now break this spell? Why not now turn unto the Lord and break with the enemy? Why humiliate your parents? Why dishonor them and make their life so hard and trying? When your course of action shall be changed everything in reference to your father and mother will be changed. Individually every soul has all the trials that Satan can bring upon them, and when he makes the son a

medium of his communications and artful deceivings, he hopes to obtain the full control over father and mother and the younger members of the family. I know I am not writing to you fables but facts. "Turn ye, turn ye, for why will ye die?" [Ezekiel 33:11.]

I have a proposition to make: Return to the school in repentance and seek the Lord with all your heart and no longer stand under the guidance and ruling power of Satan. You have now an opportunity to come to the Saviour just as you are. Repent and be converted and help your parents in the place of hindering them and making their trials so severe. If you decide that you will come back to the school and pursue an altogether different course of action, and cultivate the talents God has given you in order to do good and be a blessing to yourself, to your father and mother, and seek to make them happy, the teachers will do their uttermost to help you, to cooperate with you in forming a character that God shall approve. If you have no intention of making any change, then of course, that matter is at an end.

You would have no better opportunities or privileges in any other school if you should continue to pursue the course you have done—to lead, as well as being led, into evil. Going to America would not improve your mother's or your father's health, for their hearts are sore and they grieve and have much sorrow. Your father will not ever find a place where he is more appreciated than in this country. All love him and want to help him and can be a blessing to him if you will be determined that Satan shall not work you, and through you work the students of the school, and your own parents be deceived. I have had a view of your life. I have been permitted to see the outcome of indulgence in gratifying the inclinations of a baby or a child or a youth. In doing this your life has become misshapen, and a very crooked piece of work is your character building.

Lt 179, 1896

Woods, H.; Miller, W. H. B.

Circa September 1896 [Copy typed March 27, 1898]

Dear Brethren Woods and Miller:

I hoped to have an interview with you both, but upon inquiry learned that you were living at a long distance from the house occupied by Brother Daniells. I could not go so far, for after getting off the African mail, I had but little time. I feel deeply over the situation of our people, and have much to communicate to the church when I have opportunity.

I am so sorry that you have connected yourselves with this new enterprise. Already you can see and understand the influence the move is having upon your mind. You ought to have placed yourselves in the channel of light. You should have attended the camp meeting, and with receptive hearts have listened to the precious truth. But at the very beginning of your independent business career, you separated yourselves from assemblies for worship, and thus lost much which you might have gained. As the messengers of God, we brought light for the people; but you, who needed this light so much, were seldom at the meetings. We labored just as earnestly, whether there were few or many present. We

dwelt upon practical godliness, for we need all the light and truth we can have at this time. One step out of the path of right leads to a second wrong move.

In the past, the work of the Echo Publishing House has been hindered by the ignorance of those who were learning how to work. The institution has had to struggle with poverty and with defective education in many lines. But the Lord's blessing has rested upon the efforts put forth in faith and hope by the workers who were seeking to grow in grace and in a knowledge of how to do the work of God more perfectly. A great change has taken place, and better work has been done than at any other period of its existence. The workers, under an experienced management, have gained a knowledge of how to work. The Echo Office is God's institution, established to do a special work in the advancement of the truth. The presses are to produce messengers that shall go forth to all parts of the world. And the Lord has blessed His faithful ones. A grand work has been done in bringing the light of truth before many who have not seen the living preacher.

But Brother Miller, while gathering all the knowledge possible, was waiting for an opportunity to follow out plans which he had formed for his own advantage. He heard a voice of invitation to temptation, saying, "All this will I give you, if you will be led and guided by me." He did not discern whither his feet were tending. He did not consider that the institution was God's instrumentality, and that from it a light was to go forth to enlighten other minds in darkness, to prepare a people to stand in the day of the Lord.

The Echo Publishing House is God's own institution, and had it not been for the Lord's care for it, it would not now be in existence. There are those in all our institutions, all through our ranks, who have not sound principles of action. They do not understand and cannot distinguish between a private business interest in workshops, factories, or cornfields and the institutions brought into existence for the advancement of the cause of God, and which are built up by hard labor, fighting their way upward under most discouraging circumstances.

The publishing institution has struggled hard to bring in, through the grace of God, a pure, sacred, holy atmosphere in every department of the work. But while a great change has been made, and there is a better class of workers, there is not yet a true appreciation of the distinction between an institution which bears the divine credentials and a common workshop. Temptations are entertained by the workers, minds are undisciplined, worthless pleasures attract and divert the mind from the work, and these elements are a continual drawback. The Lord calls upon every soul connected with that institution to have a vigorous purpose, a lofty aspiration, a burning zeal for God's glory, that it may stand as a faithful memorial of the Sabbath of the fourth commandment. Let all stand in right relation to this institution, remembering that it is the Lord's instrumentality. Every sanctified ability is now required to give prosperity to the work and relieve it from its burden of debt.

God requires that the atmosphere of the office be kept pure from selfish principles or actions. We need to understand that the Lord God who rules in the heavens is jealous how His agencies are treated. To those who have obtained an education in the lines of work to be carried on in the Echo office, the Lord has given wisdom as He did to Daniel and the three Hebrew captives; and He designs that the ability and



powers given shall be returned to Him to His own name's glory. Thus it is when workers are being educated to do a certain line of work in harmony with other workers. There will be trials in their experience; there will be unpleasant chapters in the experience of each; but this is something that should establish confidence. There must be restrictions and limitations and counsels given; but if this is regarded as a great trial, and the work is made a grievance, it is viewed in a wrong light.

To the men who were to build the tabernacle, the injunction was given to make everything according to the directions given in the mount. This was often repeated, because it was God's way and the work was the work of God, and it was to be a representative of God. The Lord's service is a solemn, sacred service, and all connected with it in the Echo office are to consider that a sacred charge is upon them. They are to become workers together with God. The Lord is the teacher. Human eyes may not discern Him, but He is close by the side of the one who desires to walk in the counsel of God.

October 8, [1896]

Last night I slept little. When I did fall asleep, after 3:00 a.m., I was talking earnestly with a company in regard to the move that had been made by Brethren Woods and Miller in separating from the Lord's work to take up work for their own special benefit. Notwithstanding remonstrance and entreaty, their will was settled, and they were determined to carry out their own devising. They did not care to yoke up with Christ, and our institution was dishonored and left in need of the very ones who had obtained a knowledge of how to work. Without consideration of this, they left the institution destitute of proper workers.

God will not bless this movement. It has taken years to bring into working order those who were ignorant of the work. The youth were doing a work in which the Lord has helped them. He has strengthened every action that has been done in the love and fear of God. But harm has been done to these young men who needed to be instructed in regard to staunch, true, loyal principles of obedience unto obedience.

These words were spoken: "Christ lived to express His life and character for all the youth, for all mankind. Better have these children suffer, and lie in their graves, than have them treat so lightly the principles that lie at the very foundation of loyalty to truth, to their fellow beings, and to God. Disregard of principles, of integrity, will make a chapter in the experience of these young men, and of all who act a part with them, which the universe of heaven can never endorse. There is a withdrawing from God's institution, irrespective of the sacred work which every true child of God will uphold and sustain. They do not understand the work which they are privileged to do for the Master."

These matters should have special consideration by all connected with the Echo office. But when the senses become in anywise perverted, and the discrimination beclouded, when [their] work appears in no more sacred light than the most commonplace business arrangements, then God's cause will be sacrificed for personal interest. The knowledge gained in different lines is divorced from the work and service of God. There is a sacrificing of principle for selfish interest, and they prove that they cannot be trusted. They turn traitor at the most important period, when God demands every jot of ability to strengthen the things that remain.

Every one will be tempted by the enemy, but all may come through every temptation unharmed, if they will draw closer and still closer to God. It is not depravity of vicious habits that is leading the brethren on to self-serving. The wrong lies in a determination to follow the plans they have formed. Brother Miller cherished the pleasing, flattering idea that the knowledge he had gained should entitle him to the place of head director, and no secondary place in the Echo office. If this first place were not granted him, he would start a business of his own. But he calculated without God.

Never again can Brethren Woods and Miller have a sense of standing together as true yoke fellows, to do that whereto they were appointed, to honor God with all their heaven-entrusted talent, to do God's ways and God's will. While they continue to follow their own will, there will be corrupted, tainted thoughts and actions. They will strive with their every power to get the advantage of the Echo office. Feelings will be cherished, natural to the human heart, to demerit the various branches of the work. They will employ methods to come out ahead.

The root of selfishness will spring up and thrive, and thereby many will be defiled. Thus it has been from the very beginning, and it will continue. They have planted the root, and they will see a harvest which they will not care to gather. From the very first seed sown, it was wrong. It was born of selfishness, and every moment since, it has meant dishonor to God in His appointed agencies. It has done a work in Victoria that all the investments in private business firms could never have accomplished. Again and again Satan was worked to bring discord and strife and alienation among the working forces of the Echo office. He has bruised the heel, but he could not touch the head.

Those who have united their sympathies with the men who have treated the Lord's institution as they would a common thing have not increased their strength of spiritual discernment to recognize what this institution means to all who have any knowledge of it. It is like a great light in a lighthouse, built on a dangerous coast, ever to be a living, burning light to shine amid the moral darkness of the world. Every soul connected with the Echo office should feel himself highly privileged to be permitted to add to it his ability, his talents, and his unceasing vigilance. He is to act his part in making that institution just what God designed it should be—a light in the world, shedding upon the world an influence that is ever on the Lord's side.

Satan's specious temptations may succeed. He will present flattering prospects before men if they will acknowledge him. "All this power and recognition will I give you," he says. [See Luke 4:6.] But this presentation is a lie, a false pretense, by which he seeks to draw men into his net. And he has succeeded in this case, leading Brother Miller into an entanglement from which to all appearances there was no escape, causing him to break away from the place where God had blessed him, and where all his energies were needed. The Lord would have helped him with highest encouragement to give earnest effort to advance His cause. Brother Miller should have considered all these points unselfishly in the place of making of none effect all the efforts put forth to better qualify him for the work.

The meeting held at Armadale would have had an influence for good upon his mind, upon the mind of his mother, and of the entire family had they consecrated themselves then and there to the Lord, had each devoted every jot of his ability to the honor and glory of God. Every member of the family needed

help from God to work with sanctified energies as if their success depended upon their earnest, devoted influence and whole-souled interest in the work. God is always at our right hand, proffering His omnipotent power in every emergency; and Brother Miller might have co-operated with God in carrying forward the work of God for this time. He might have educated others as far as possible, laboring in perfect harmony with his fellow workmen.

Letters were sent to America, stating that Brother Miller was to receive special instruction in essential lines of work, and that the heads of the work there were to consider themselves in duty bound to give him all the knowledge possible to help advance the work in this field. But lo, that which was gained by this visit to America was not used to advance the work and to help just when and where help was needed. In the place of consecrating himself more fully to God, to communicate the knowledge he had received, he planned to appropriate all to his own interests. Thus all our efforts to help Brother and Sister Miller, that they might better help the cause of God, were diverted to another channel. Brother Miller feels that now he had sufficient knowledge to carry on an independent business in his own interests. And Satan rejoiced to see him do this, for he understood the outcome of such a course. Selfishness would lead him to bend everything into selfish channels, and Satan triumphed.

God has a work to be done in these depressing times that needs the firm courage and faith that will enable us to sustain one another. All need to stand shoulder to shoulder, and heart to heart, as laborers together with God. O, it is grievous to think of what might have been accomplished in and through the grace of God if the church only had right ideas, and had stood as a whole to sustain, to bless, with their prayers and influence at a time when discouragement pressed in on every side. Then is the time to work as faithful stewards; but instead of this, seeds of dissension were sown in the church.

In every way possible, Brother Miller worked for his own interests, gaining the sympathy and help of the workers in setting up a rival institution. Does this bear the signature of heaven? No! I answer, No. In this movement there has been a departure from the Lord's plans.

I have many times passed over the ground where the enemy has worked in similar ways. The very work that Satan commenced in heaven is carried on on the earth in small and large matters. This drawing away was not after God's order, yet it was persisted on. Were it not an institution around which so many interests cluster, where so much is at stake, even then the course pursued was not just and right; but when an institution which the Lord has established as a means to advance the cause and work of God in our world is treated as it has been in this case, God is dishonored, and His work is hindered.

How, I ask, do the heavenly intelligences view this self-centered course? Is it not best to consider all these movements, and what relation they sustain to our spiritual welfare? Brethren Miller and Woods, did you not consider the result that this separation would have upon your brethren, upon the church, upon the office? Did you reveal that you love God supremely? Did you make manifest that you were standing in correct relation to Him? Did you love your neighbor as yourself? Have you not revealed what has been the result of this action upon your own minds and characters? Have you not seen how quickly the church was brought into temptation—to reveal suspicion, and distrust of the brethren? Could you have looked on all sides of this question as all true Christians should have done, you would have

weighed the consequences it must have upon yourself in your attitude toward the instrumentalities which the Lord designs shall live and prosper to do a special work in His name, to prepare a people to stand in the crisis soon to come upon the world.

My brethren, your action was not in the order of God. You had motives which God has not endorsed. If the men in responsible places should be indifferent and careless, letting you go on to hurt the institution that God has established, and carry things your own way, they would be unfaithful sentinels, worthy of the condemnation of God. With faithful vigilance, they must guard the interests of the Lord's institution. In doing this, they must not become provoked to say harsh words and do unrighteous actions. But the same selfish spirit which prompted to the divorcing of yourselves from the Echo office will work in many ways to secure advantages for yourselves to the disadvantage of the Echo office.

You have all you can possibly obtain at the disadvantage of the Lord's cause and His agencies. Have you placed yourselves in the place of those who are in responsible positions? Have you considered what kind of a spirit you would have revealed had you been in their place, and under their circumstances? There could be no other than an unhappy feeling between both parties.

Satan is ever at work to imbue men with his spirit, to quench the love which should be sacredly cherished and strengthened between the brethren; to discourage confidence, to cause dissension, to fan into lively action, envy, evil surmising, and strife of tongues. The Lord has written in His Book the cause and outcome of the ill-advised movement born of selfishness. It places brethren in a position of continual temptation. It puts evil thoughts into hearts that need every moment the grace of Christ to overcome their wrong tendencies. Satan stands ready to take advantage of every word or movement made to create dissension. This matter has been opened before me. Its outcome is the loss of souls. It places each party in a position to watch for evil, to speak evil of things which should never have been brought into existence.

What has Brother Miller cared for beyond what he could gain for his own private interests? What keen, earnest efforts have been made to secure a better knowledge of how to serve himself in these matters, irrespective of the harm he was doing to the Echo office! There have been methods devised to gain advantages which he himself should have guarded with all the zeal and tact and management he possessed, that no one might use them to the disadvantage of the institution. But the Lord sees; the Lord weighs the actions. His eyes are everywhere, beholding all the works of the children of men.

I might go on to great length, but I have not the heart to proceed further. This action has the displeasure of God upon it. There is and always will be tares among the wheat, and these tares spoil the harvest. But God says, Let the tares grow. Root them not up, lest ye root up the wheat also. [Matthew 13:29.] The wheat becomes so closely allied to the tares that in rooting up the tares the wheat also will be rooted up with them. It takes a discerning eye to discover the difference between the tares and the wheat, but in the last time, God will separate the tares from the wheat.

The powers and faculties of the church are to be increased, not by misapplying our talents, but by exercising the ability God has given. There is weakness in the home life; there is weakness and unfaithfulness in the church. Restore the faculties to healthful action, and they will be the stronger for

the exercise they have. Men must learn what it means to co-operate with God. We are living in a time when Satan will work through church and state. This is where the counterworking will come in. To His people, God must be all and in all.

He is most fit to carry responsibilities and command, who most resembles God in character—in goodness, mercy, and staunch loyalty to the cause and work of God. Everyone needs now to work for brother, for friend, for neighbor, and for stranger, drawing the mind away from the discouragements that will crowd in. The truth is to be magnified. We must not be surprised at strange movements. No one must seek exaltation. The more humbly we move and work, the more will we be exalted with God. The return of Jesus Christ to our world will not be long delayed. This is to be the keynote of every message.

This matter has been presented before me in still another phase. The brethren who have separated themselves from the Echo office have opened the door of temptation to themselves and to the church. Their movement was not in the order of God. The minds of those who have ardently sanctioned this movement have had their eyes blinded to the result. Nevertheless the result followed. Satan has led men and women into a miserable, unchristian state of feeling, of envy, of distrust. They have spoken against that which they do not understand. But God knows. A spirit of jealousy and evil surmising has been manifested against those whom the Lord has in His providence connected with Himself in carrying forward the work in His institution.

The Echo office has had discouragements to meet in the efforts that have been made to advance the work. From the first, the enemy had not favored it. Those who war against the truth of God have not favored it. Their utmost efforts have been put forth to bring it into disrepute, and make it weak and inefficient. And there have been unconsecrated elements at work in our institution—men who have not at all time had the glory of God in view, but have been themselves the sport of Satan's temptations. All such elements Satan uses when it serves his purpose best to hinder the work and discourage the hearts of the workers.

And those who, if they could see the design and working of the enemy, would not sustain his work, are not able to discern the chaff from the wheat. They bind themselves up with the chaff. They become spiritually blinded. Then, in the place of discerning in the Echo office God's own agency, to be jealously guarded from every unwise intrusion, that it may not become enfeebled by any of the enemy's plotting, they are blinded, and do not see that they are arraying themselves against God's own work. Sister Miller has been actively leavening the minds of the church members. She does not know what manner of spirit she is of.

The publishing institution was founded in self-denial, and should ever have been managed upon strictest economical principles. When there was a pressure for money, the members of the institution should have said, "We will cling to the work; we will take reduced wages. We will do all in our power, bring all our knowledge, all our power, all the wisdom God has given us, to make this work what God would have it—a success. God designs that this institution shall give character to His work, standing as a faithful

sentinel to proclaim His truth, reflecting heaven's light amid the moral darkness of the world. In every branch we will do our best to make it a success."

Any self-sacrifice made in behalf of the Echo office is registered in the books of heaven, as an act of faithful stewardship, and not one will lose its reward. This is the institution God has placed in Australia, and it is to be respected. It is to be as jealously guarded from all intrusion, from all investigation by curious eyes, as was the ark of God. All the ability and talent that can be connected with it, through disinterested efforts, should be brought in to make it a success, a living, working agent for God. Work faithfully done will bring its reward by and by. Those who have by any action worked against it, building up separate interests, will one day see that they have not been co-operating with the heavenly intelligences, but have been working against God and heaven. It demands constant self-denial to bear temptation, and not fall under the same. It demands constant patience and self-command to withstand constant, relentless, unscrupulous attack.

There are those who in this movement have had an experience of good and evil. The knowledge of good and evil will under certain circumstances become a necessity. Man need not practice evil, but while standing in his loyalty to God, he will discern evil, and decide against it. By this means he will come under the censure of certain ones who do not weigh matters sufficiently, nor realize that the interests of God's cause are imperiled by unadvised movements made by those who are self-seeking, who have not a keen, sanctified judgment to discern that the agencies of God, to be sacredly sustained by our every talent and power, are to extend the knowledge of the last message of mercy to be given to our world.

It reveals wisdom from God to be able to distinguish between good and evil. Solomon's prayer when he was called the beloved of God was, "Give therefore thy servant an understanding heart, that I may judge thy people, that I may discern between good and evil." [1 Kings 3:9.] It is necessary that we have knowledge to discern between good and evil, between right and wrong. This was the office to which men were appointed in ancient times in connection with the sacred things which God had brought before the people, in order that religious interests might be kept pure and sacred amid a mass of corrupting influences. The men in charge of God's institutions are to pray as did Solomon for wisdom to discern between good and evil, deciding in behalf of the people between right and wrong. Their work ordained of God is as sacred now as in ancient times.

Men who know God, and trust in Him, who are working for His name's glory, are to have keen discernment to discover any influence which would demerit the work and hinder the advancement of God's institution. Those who will be faithful guardians of the sacred work of God, who will keep all their powers in vital connection with Him, will discern between good and evil, and to those who have proved faithful and true and steadfast, connection with the King of righteousness will be their reward. They will be as gods, knowing good and evil.

"Know ye not," says the apostle, "that the saints shall judge the world?" [1 Corinthians 6:2.] Here in this world, even in connection with sacred responsibilities, there is manifested an eagerness to obtain high positions, to rule, to guide, to control. But of Christ we read that, though in the form of God, He thought

it not robbery to be equal with God. Those who are in connection with heaven are not to snatch at power as did Satan in the heavenly courts.

The Lord bears long with the perversity of the children of men. He permits the enemy to work out his plans that He may have the final victory. The universe of heaven is to see the goodness of God in contrast with the character of Satan. The unfallen worlds must be prepared for any change in our world. The universe of heaven must not be taken unawares by men's imaginations and inventions. The attributes of the evil worker will be made manifest, and the true and loyal be gathered under one head. In heaven the warning was given in regard to Satan's rebellion. They were to attempt no such enterprise. But they did this, and Satan and his host were expelled from heaven.

I must not dwell as long as I might upon this phase of the subject. With one more statement I will leave it. This matter has been acted over and over again, and again history will be repeated. The devices of Satan are subtle, and the inexperienced ones will be misled by misrepresentations and false statements and hearsay. But the Lord's own institutions must be kept sacred from the strife of tongues. God has a work to be done in this world, and He has centers all through His moral vineyard, and these must be guarded jealously and zealously. Nothing must be done that will lead minds astray, that will make sacred responsibilities common. Any word or act that would tend to lessen the elevated character of the work of God will be charged as done to God Himself.

In this case it will be seen that cause leads to effect. Results are brought about that man fails to see when he works so strenuously for his own will and way—treason against God's work, betrayal of sacred trusts. Brother Miller was not able to discern spiritual things because self interposed. This always blinds the reason. "Do they think me unqualified to be superintendent? I will show them that I am capable, that I will not occupy a secondary position. I will stand as head. They need not think that I am to be kept down under the power of those who cannot manage as well. I will show them that I am perfectly competent to direct, and I will exercise my rights." Thus the sentiment is acted out. The door is now open for treason against the Lord's institution. He justifies his own course and becomes an accuser of his brethren. And these accusations will continue just as long as the rival institution exists. They demand favors which cannot be given them, and the result is reproach and enmity.

Whatever is to be established in the order of God demands harmonious action. But in this very effort to produce harmony, some discordant notes will be struck. But these false notes need prove no injury to the cause of right. They only serve to bring out, in all their perfection, the true, the pure, the good. In every understanding, lights and shadows will exist, and if the shade does not become light by blending with the light, then the more clear the light, the darker will be the shadow.

The providence of God is not discerned in the establishment of centers in His great moral vineyard. Pride, ambition, hatred, deceit, selfishness, are in their own nature self-consuming, as fire they burn up the good. The sense of blame for wrong action will set all the perverse elements of human nature in rebellion. They know not that it is God against whom they are arrayed; they suppose it to be man whom they are despising, man who is seeking to hedge up their way. There will be underhand work, fraud and

deception will be practiced, in order to gain that which they desire. They require favors which, if they were themselves faithful guardians, they would never give.

Thus are brought out and developed attributes which Satan delights to strengthen. Whatever may be withheld by men who are expected to guard the interests of the institution, they are not doing a wrong to those who would become rivals. And because these unfaithful ones are not granted the favors they ask, they withdraw to work in their own personal favor. This is sufficient reason why strictest vigilance should be maintained. Were they themselves loyal to the Lord's appointed agencies, they would be firm and true to the interests which they handle.

Those who have separated from the working forces in the Echo office, notwithstanding their ability which God required them to use to His name's glory, notwithstanding the objections made to their separation and the earnest pleas made for them to remain, have created a condition of things which require a boundary to be placed which those who have drawn off cannot pass. Those who stand in a right position can correctly estimate these things, and they will prove loyal, resisting the sweep of disloyal feeling created against those who stand loyal and true to their post of duty. They will not be drawn away from God and His providential workings.

Now, what position should those managing the interests of the Echo office occupy. They can but show just indignation at the course pursued by those who have withdrawn their interests from the Echo office, considering all the circumstances. There is such a thing as righteous indignation, and they can but experience it as they see men divorce themselves from the institution when every effort has been made to better fit them for a place there. But if they are Christians they will manifest no malevolence. The law of God will hold them to its divine principles: "Love your enemies: ... do good to them that hate you and pray for them that despitefully use you and persecute you." [Matthew 5:44.]

Let every one now at work in the Echo office, in every branch of the work bear in mind that it is not common but sacred things you are handling. Treat this work as the work of God. Require unselfish, perfect service. This work must not bear a vestige of selfishness. Every power is to be exercised to prescribe order and unity in the church.

All should feel that self must be hid with Christ in God. Look away from the battle, the warfare, to the victory. Drink new and living streams from the wells of salvation. Consider, every soul who acts a part in the work of God, that you are highly exalted. Look unto Jesus, pray in simplicity and faith. Gaze upon Jesus until the spirit faints under the excess of light. We do not half pray. We do not half believe. But ask, and ye shall receive. Pray to be strengthened with all might, that you may endure the seeing of Him who is invisible. Pray, believe, strengthen one another. Be strong. Pray as you never prayed before that the Lord will lay His hand upon you, that you may be able to comprehend the length and depth and breadth and height, and to know the love of Christ which passeth knowledge, being filled with all the fulness of God.

Let every soul depart from all selfishness and self-serving. Show yourselves loyal to the truth, acting your part with all fidelity. There are souls to be saved. Exercise your God-given talents.



“And let not corrupt communication proceed out of your mouth.” [Ephesians 4:29.] “Thus saith the Lord, Pride, arrogancy, ... and a froward mouth do I hate.” [Proverbs 8:13.] The end is near. Work unselfishly while the [day] lasts, for the night cometh in which no man can work. To those who are honored in acting a part in the Echo office, in any branch, I would say, You may feel that you are honored. Christ is looking upon the work in its various branches. In a special manner this is the place for you to practice unselfishness, revealing the character of God. Seek to be more and more like Jesus, growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.